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THE CHAUTAUQUAN

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Volume XXII.—New Series, Volume XIII

Dr. THEODORE L. FLOOD, Editor

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PORFIRIO DIAZ, PRESIDENT OF MEXICO.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE REPUBLIC OF MEXICO.*

BY ARTHUR INKERSLEY, B. A. OXON., LL. B.

FEW countries offer more numerous and varied attractions than Mexico, the Egypt of the New World. The relics of Toltec and Aztec domination are intensely interesting to the antiquarian; the story of its conquest by Cortés and his ruffianly followers reads like a romance; while the episode of French intervention, fraught with death to the gentle Maximilian and with madness to the noble Carlotta, is not surpassed in pathos by any series of events in modern times. To the lover of beauty Mexico presents an almost endless variety of scenery, ranging from the tropically luxuriant cane fields of the coast lands, through the coffee plantations of the temperate region, to the maguëy fields of the Valley of Mexico; lovely lakes, awe-inspiring ravines, mountains clad in perpetual snow, volcanic peaks, extinct and active; population kindly, courteous, and exceedingly picturesque; an atmosphere of unusual brilliancy, and in most parts of great salubrity.

The resources of the country, though undeveloped, are vast, minerals, especially silver, being present in the greatest abundance and the fruits and vegetables of almost every clime

thriving in some section or other. If you are disposed to exploration, you may find untrodden forests, great mountain ranges, and arid deserts, where adventurous travel will be seasoned with the spice of serious danger. Besides all this, Mexico is remarkable for the beauty and brilliancy of color of its flowers, which are to be found in bewildering profusion in the markets every day in the year. The fauna, too, is rich. On the northern plains are bands of antelopes and bisons; chamois, beavers, tapirs, black, brown, and cinnamon bears are also to be found; among smaller game there are hares, rabbits, quails, pigeons, and partridges.



MARKET SCENE AT QUERETARO.

Among insects the cochineal¹ insect, cultivated on the leaves of the prickly-pear cactus, is valuable as an article of export.

Mexico, or New Spain, was originally

*The Notes on the Required Readings in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

2,100 miles long, and 1,600 miles broad in its widest part, but since the war with the United States, it is about 1,900 miles long, and has a maximum breadth of 750 miles. Its area at the present day is 751,664 square

seasons, a wet and a dry: the first lasting from June to October, and the second, from November to May. It must not be supposed, however, that rain falls continuously during the rainy season; on the con-



VIADUCT ON THE MEXICAN RAILROAD NEAR THE INFERNILLO.

mises, much of which is arid and unproductive, though the rest is exceedingly fertile. It consists of coast-lands and a table-land, the latter varying in elevation from four thousand to six thousand feet above sea level. Rising above the high plateau are great mountain ranges, the highest peaks of which are Popocatepétl—the mountain that smokes—17,782 feet high, and Iztaccihuatl²—the white woman—16,060 feet. Mexico has three well-defined climates, due to the varying altitude above sea level; the *tierra caliente*, or hot land of the coast; the *tierra templada*, or temperate region; and the *tierra fría*, or cold country. But the climatic changes due to altitude are varied again by latitude, so that many different climates result. The *tierra templada* is a highly favored region; it combines the advantages and yields the products of both temperate and sub-tropical lands. Mexico has two

contrary, it generally falls in the afternoon and at night, causing bright, cool and delightful mornings.

As regards harbors the coast of Mexico is poorly provided, those on the eastern coast being exposed to the violence of the “northers.” On the western coast there are a few fair harbors, the principal of which are Guaymas,³ San Blas, Acapulco, Mazatlan, and Manzanillo. There are some fine rivers, but they are not navigable except for short distances and by vessels of light draft. There are several notable lakes, among which the chief are Lake Chapala,⁴ eight miles by thirty, Lake Cuitzeo, ten miles by forty, and Lake Patzcuaro, ten miles by twenty-five.

Mexico is much more settled and orderly than the republics of South America, and much more active and energetic than those of Central America. Brigandage is, of

course, not unknown in the wilder and remoter regions, but the establishment of lines of railway and of telegraph stations, together with a strong corps of Rural Guards, has rendered the life of a bandit much less remunerative than it formerly was under weak central and state governments and an utterly inefficient police. The railway-system is extensive, and brings nearly every part of the land into communication with the capital. The wise provisions for popular education have done much to further the best interests of the country.

To turn to its present inhabitants : Mexico had in 1893 an estimated population of 12,056,046, and in 1894 of 12,080,725. Of this number 19 per cent are Europeans or Creoles, that is, Mexican born descendants of Europeans; 43 per cent are Mestizos, or mixed people; and the remaining 38 per cent are aboriginal Indians. The Europeans and Creoles were once the ruling element

men and Indian women, are a kindly, docile people, making faithful, if somewhat indolent, domestic servants. They are *rancheros*, or small farmers, laborers, artisans, or soldiers. The cleverest among them enter the professions, and of these many turn out excellent lawyers and doctors.

The Indios are a gentle-spirited race, easily led, and of polite manners. They gather in the towns, and form communities apart by themselves, cultivating their lands in common and allotting to each his share according to ancient usages. They are the *peons*, or laborers, of Mexico, and are employed upon the great sugar, coffee, and cattle *haciendas*.⁵ They rarely permanently leave their place of birth, and even if one of them is accused of a capital crime, he seldom departs from his native village. The Indio is, of course, densely ignorant, and is likely to be as wax in the hands of a clever, scheming demagogue.



THE ALAMEDA, VERA CRUZ.

in Mexico, but their importance has been overshadowed by the Mestizos, in whose hands the real power rests nowadays. The Mestizos, the children chiefly of Spanish

Below all these are some of the Mestizos who are called *Leperos*, and who seem to combine all the worst characteristics of both parents. They are reckless, worthless

fellows, ever ready for any crime, and regarding the lives of others as lightly as their own. But the government is very prompt in dealing out condign punishment to these rascals, and is gradually exterminating the tribe.

The prevailing language in Mexico is, of course, the Spanish, spoken, however, as is to be expected in what was once a colony and dependency of Old Spain, with some peculiarities and with an admixture of Indian words and idioms. Most of the young men of the richer class have been educated in Europe, and speak French, English, or German. In manners, dress, equipages, and sports they are likely to draw their inspiration from England, many of them having attended the Catholic school at Stoneyhurst.

Mexico has 27 states, 2 territories and a federal district. In nearly all the states education is free and compulsory. Popular education has made great advances, there being in 1892 no fewer than 7,132 government and municipal schools, with 431,177 pupils. Primary education is at the expense of the municipalities, aided by grants from the federal government. Higher education is given in secondary schools, seminaries, and the colleges of law, mining, engineering, medicine, music, and the fine arts. There are naval colleges at Campéché⁶ and Mazatlan, and a military college at Chapultepec. Carpentry, leather-work, weaving, and other trades are taught in industrial schools to the Indian children, who often display great artistic aptitude. The amount ex-

pended on education in 1892 was \$3,333,192.

As regards natural products, there is scarcely a tree, fruit, shrub, or vegetable that cannot be raised in Mexico. A British consul in a report to the Foreign Office says: "Mexico, it is well known, contains as fine agricultural land as there is in the world, the soil being capable of producing every variety of cereal and fruit. In most parts of the republic two crops are grown annually, and that with the aid of most primitive implements of husbandry, and without any help of artificial dressing of the ground." Large areas of territory, however, suffer from lack of water, the *conquistadores*⁷ having stripped the forests, and destroyed the irrigation works of the Indians. With the reconstruction of the canals and the sinking of artesian wells, great tracts would again become useful for agricultural purposes. The agricultural implements used by the Indians are of the very rudest kind, reminding us constant-



MONTEZUMA'S TREE, CHAPULTEPEC.

ly of those seen in the Holy Land: nor do the simple farmers take at all kindly to new-fangled contrivances. On some of the great *haciendas* American and English machinery is used, but it is necessary to keep skilled foreign artisans to repair it. Though the Mexican government is very liberal in making grants of land to foreign companies, colonization schemes have rarely succeeded, boards of directors in Boston, New York, or London being unable to make farming at such great distances remunerative. But with modern machinery and improved meth-

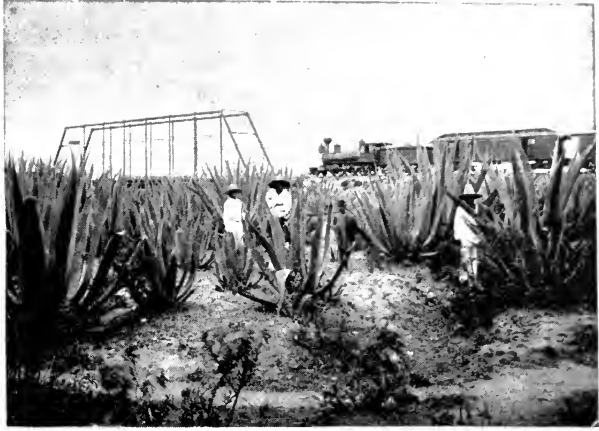
ods, Mexico is capable of raising an almost incredible amount of produce.

The most important item of the agricultural wealth of Mexico is maize or Indian corn, the staple food-stuff of the poor. When the maize crop falls short, much suffering results. In 1892 it failed so entirely that the government suspended the import duties on corn, thus causing the importation of large quantities from the United States. Barley is usually a valuable crop, though it is much less grown than maize. In the year 1893-4 the value of the five leading articles of export was reported as follows:

Coffee,	\$11,766,091
Jeniquen, ⁸	6,712,733
Hides,	1,956,460
Tobacco,	1,755,314
Vanilla,	1,183,722

Large numbers of cattle are raised, especially in Northern Mexico, for the United

wheat and two of corn; the average yield of wheat on irrigated soils being twenty bushels per acre, and of corn about fifty.



A MAGUEY FIELD.

The land of Mexico is divided into three classes; the *hacienda* country, the *pueblo*⁹ country, and the free country. In the first are the large *haciendas*, or plantations of the wealthy men; in the second are the community-holdings of the aboriginal population; the third is almost wholly free from *haciendas*



THE CASTLE OF CHAPULTEPEC.

States; also goats, sheep, and horses.

Wheat grows on the plateaus of Mexico from 6,000 to 9,000 feet above sea-level. The plan of cultivation adopted makes it possible to obtain three crops a year, one of

and *pueblos*. The lands of the third class are chiefly in the states of Chihuahua,¹⁰ Coahuila, Durango, Sinaloa, and Sonora. Being formerly held by religious orders or officers of the Spanish crown, they became, af-

ter the era of independence, public lands. Every inhabitant of the republic may enter on 2,500 hectares (about 6,177 acres) of public land; natives or naturalized citizens of bordering nations being subject to some restrictions. Every two years the secretary of public works publishes the prices at which government lands may be purchased: the lands being divided into first, second, and third class, according to the quality of the soil, the nearness to large cities and to railroads, and other advantages. The highest price is asked for public lands in the federal district, where first-class land costs \$5.60 per hectare, second-class \$3.75, and third-class \$2.50. In the territory of Lower California, third-class land costs only 25 cents per hectare, and land may be found in one part or another of the republic at almost

means of communication, are second-class. All others are third-class.

Mexico is exceedingly well-adapted for raising coffee, all the southern states on the coast having a climate and soil eminently suitable to the berry. Chiapas,¹² Vera Cruz, Morelos, Michoacan, and Oaxaca, are the chief coffee-growing states, the coffee of Uruapam in the state of Michoacan being considered superior to that of Brazil. In 1893 there were exported from Vera Cruz 15,058 tons of coffee. Land adapted to coffee-culture may be obtained in the states of Colima and Michoacan at 90 cents per acre, and in the state of Oaxaca at 44 cents per acre. The coffee-bush begins to yield in the third year after planting, but does not reach its highest productivity till the fifth. To shelter the young coffee-bushes, and to yield an income



COTTON FACTORY NEAR COATEPEC.

any price between this and \$4.50 per hectare, which is the price of first-class land in the state of Morelos.¹¹ First-class is that which is near a railroad or a large city, covered with fine woods or dye-producing plants, or bearing salts or minerals. Lands suitable for cattle-raising, or on which only one crop a year can be grown, or distant from

while the owner is waiting for them to grow up, bananas are planted between the rows; as these bear in a year, the planter can get an income at once.

Tobacco grows very well, especially in the states along the seacoasts, Great Britain taking more than two thirds of the total yield. In 1893 there were exported 1,000 tons of

raw tobacco and 342 tons of manufactured tobacco. I have bought many an excellent cigar in Vera Cruz for three or four *centavos*, or about two cents in United States money. Rubber-planting is profitable, though hitherto the good and inferior qualities having been carelessly mixed together, the rubber has not commanded so good a price as it should do. But with increased care in its collection and sorting, there is no reason why the Mexican article should not command as good a price as the Brazilian.

The cocoa-bean has long been an important product of Mexico, it being native to its soil. The best is grown near the borders of Guatemala round the port of Soconusco, between which and New York there is regular communication.

The *tierra caliente* produces almost every kind of fruit, and especially lemons, plantains, bananas, and dates, as well as melons and pine-apples. The *tierra templada* possesses the soil, climatic conditions, and altitude best suited to the production of oranges. Mexican oranges are already beginning to be much appreciated in the American market, and regular shipments are made from the port of Guaymas. Besides these rice, arrowroot, vanilla, and indigo grow abundantly. The sugar-cane is extensively cultivated in the hotter regions of Mexico, but the sugar is manufactured in a most primitive manner, the juice of the cane being simply boiled to the necessary consistency, and pressed out by wooden cylinders in small cakes of a sweet brown substance called *panoche*.¹³ As sugar requires for its profitable manufacture the use of improved modern appliances, the industry in Mexico is in a backward condition.

But of all the products of Mexico none is more curious and interesting than the maguey or so-called century-plant. On the great plains outside the city of Mexico thousands of acres are covered with magueys planted in long rows at regular intervals. The uses of the maguey are manifold. The leaves are used for thatching the houses of the poor; the spike at the end of the leaf furnishes, with the fiber attached to it, a needle and

thread ready for use; paper is made from the pulp, and twine from the fiber, and the wood is employed in many ways. But most important of all is *pulque*,¹⁴ the national drink of Mexico. This is made by fermenting the juice of the *Agave Americana* or maguey. Enormous quantities of *pulque* are drunk, a train laden with the liquor leaving Apam daily for the city of Mexico. Most of the crimes committed by the natives are to be attributed to over-indulgence in *pulque*, or some of its kindred products. To an untrained taste it is not a very prepossessing drink. It looks like milk and water, and smells like rancid meat. But it is said to be wholesome, the Mexican attributing as many virtues to it as a Scotchman does to whisky. Personally I cannot say I liked it, but I never experienced any bad effects from it.

The *Agave Americana*, the juice of which on fermentation yields *pulque*, also produces *mescal*, a strongly alcoholic spirit distilled from its root. The sugar-cane yields by distillation a strong intoxicant to which the appropriate name of *aguardiente* (burning water) is given.

In traveling through the land of Mexico, it strikes one as odd that a country, with its climate and volcanic soil so well-adapted to grape culture, should produce scarcely any wine. Grapes are cultivated in a few states, but the native wine-industry is of no importance. The explanation is found in the fact that Old Spain, during the three hundred years that she controlled Mexico, forbade the production of any commodity that would interfere with exports from the mother-country. As for malt liquors, though considerable quantities of good beer are manufactured in Monterey, Toluca, and other places, the supply is not equal to the demand, and is supplemented by large importations from Germany and the United States.

As might be expected, Mexico is not a manufacturing country, and is not likely to become one to any considerable extent. The aborigines are slow to adopt new devices and modern machinery, and have not the quickness and general aptitude necessary to make successful artisans. But in the lapse of years the nonprogressive section of

the population will tend to be replaced by the more energetic and ambitious, and thus the general level of intelligence will be raised. Mexico, however, is capable of exporting great quantities of raw material, and it is partly owing to the variety of the products of the soil that manufactures receive little encouragement.

The exporting of hides and skins is of importance, and the natives themselves are expert workers in leather. They make elaborate saddles of carved and stamped leather, heavily ornamented with silver bosses. They also make such articles of general use as are prepared from raw materials furnished by the country. The most important Mexican industry is the making of *manta*, a coarse unbleached cotton cloth, in the manufacture of which not only all the cotton produced in Mexico is consumed, but even considerable quantities of cotton imported from the United States. *Manta* is the material used for the ordinary dress of the common people, and also for *rebozos*¹⁵ (shawls for women), *serapes* (cloaks for men), and other cotton stuffs. The Mexican peasant wears a shirt and wide trousers of *manta*, almost invariably rolling up one leg of the latter; in the early morning and evening he wraps his *serape* round him as a protection against the chill air. The *serape* is usually of a gay color and is thrown round the upper part of the body in much the same manner as a Roman toga. But *serapes*, being intended to give warmth, are usually made of wool, and are often remarkable for their fine texture, bright colors, and general finish. There are several woolen mills in Mexico, and silk-weaving is rapidly becoming an important industry, the climate being particularly well adapted to the culture of the silkworm. About ten years ago there were at least four well-equipped silk factories, supplied with the best machinery and appliances from France; the government having offered liberal subsidies to encourage the manufacture of silk.

There are many iron foundries in Mexico, but, though they turn out good work, they chiefly confine themselves to making the agricultural implements in ordinary use.

Pottery is made in very many places, though the largest centers of its manufacture are Guadalajara,¹⁶ Puebla, and Zacatecas. The designs and colors vary in different districts, the pottery of Guadalajara being gray, polished, and often decorated with gold, silver, or colors. The Zacatecas ware is harder, red in color and glazed, having splashes of underglaze color. The ware of Guanajuato is dark-brown or dark-green, and has a rich glaze with figures in relief. Glazed tiles, both white and colored, are made in large quantities, and are often used to cover the domes or to decorate the interiors of the churches.

The Mexicans are skillful in making little figures in clay, wax, and rags, representing the most striking and well-known characters seen in the streets. Thus we find the vender of *tortillas*,¹⁷ the *aguador*, the *cargador* with various burdens, and other typical figures. The men who produce them often show high artistic skill and great rapidity in catching the salient features of a type.

The silver- and gold-smiths excel in the manufacture of filigree work, but large quantities of trinkets and personal jewelry are imported annually from Europe. A distinctive Mexican industry is the beautiful drawn work seen in napkins, doilies, handkerchiefs, tablecloths, and other articles. Featherwork appears in very pretty and striking designs, and Mexican lace has a high reputation. The *macates*, or lassoes of horsehair, which every Mexican rider carries on his saddle, are articles of local handiwork. Constantly in the plazas¹⁸ and streets one sees venders of *dulces*, or sweetmeats; of these the people are very fond, and many of the varieties are delicious.

A few words about the most important natural product of Mexico—silver; of which she produces more than any other country in the world except the United States, notwithstanding her mines have been worked so long that the beginning of the industry of silver mining has been lost in the mists of antiquity. The mining enterprises of Mexico furnish employment to more than 200,000 men. Yet many old and rich mines have been abandoned because of the absence of

the means of drawing off the water from them. The underground work in the mines is entirely done by natives, who are under the supervision of good foremen. Some idea of the enormous productiveness of a Mexican mine may be gathered from the fact that the Santa Eulalia, in the state of Chihuahua, yielded in the course of a few years \$145,000,000 worth of silver. In twelve years ending June 30, 1892, the total export of metals amounted to \$401,096,632,

of which \$323,520,728 was silver coin and bullion. There are eleven mints in Mexico, and every producer can have his silver coined.*

* I beg to acknowledge my obligations to the Handbook of Mexico issued by the Bureau of American Republics at Washington, D. C.; to Mr. E. J. Howell's "Mexico: its Progress and Commercial Possibilities"; to an article by Mr. H. W. Allen in the *Review of Reviews* (New York edition) for January, 1893, entitled "President Diaz and the Mexico of To-day"; and to an article by Prince Augustin de Iturbide in the *North American Review*, vol. 158.—A. I.

(To be concluded.)

THE CONSTITUTION OF THE UNITED STATES.

BY PROFESSOR JOHN W. BURGESS, LL. D.,

OF COLUMBIA COLLEGE.

PART I.

THE HISTORY OF ITS GENESIS DURING THE COLONIAL AND REVOLUTIONARY PERIODS.

THE chief error which students of this Constitution usually commit, is the failure to obtain a proper and correct conception of the political and governmental system of this country during the colonial and revolutionary periods of our history. It seems to me that this error is the root of the pernicious doctrine of state sovereignty and secession. It is usual to ascribe the origin of this doctrine to the slavery interest. It is certainly true that the slavery interest employed it, both for its own protection within the Union and in its great attempt to destroy the Union, but it seems to me that the doctrine itself springs from an incomplete knowledge of our political history during the formative period of our institutions. Let us, therefore, in this paper, endeavor to avoid this error by starting at the real beginning of our history and not at some arbitrarily selected point in its course.

If we examine the text of the earliest patents or charters upon which the colonial establishments of Great Britain in North America were founded, we shall find that they were issued by the king, to a person, company, or corporation; and that they contained a grant of landed property within designated boundaries to the said person,

company, or corporation, the construction of a local governmental organization within the said territory, and a guarantee of the rights of Englishmen, what we now understand by the phrase civil rights, to all persons who would become inhabitants of the territory, *i. e.*, to the colonists. In the earliest instruments the land was granted to one body, the governmental powers were vested in another body, while the inhabitants composed a third body. The inhabitants, as such, had neither property in the soil, nor participation in the government. They were simply subjects.

From one point of view, the point most important to this study, we may regard the movement of our colonial history as tending always toward the coalescing of these bodies, by the gradual introduction of the members of the subject body into the property-holding body, the corporation, and into the governing body, the electorate of the legislatures and of the magistrates. The consummation of this movement was local self-government by the colonists, the people. It was what I shall term the commonwealth system of local government, in distinction from the provincial system, from the system in which local government is only an agency, in local instance, of the central government.

It cannot be claimed that the inhabitants of this country attained the commonwealth

system of local government during the colonial period anywhere, except possibly in Connecticut and Rhode Island. This proposition must be understood as posited from a legal point of view. From a legal point of view, the crown of Great Britain was the sovereignty back of each of these colonial patents or charters, and could modify, change, or abolish them at will. From a legal point of view, moreover, the crown of Great Britain was international and inter-colonial, *i. e.* general, government over all of the colonies. From a legal point of view, lastly, the crown of Great Britain participated in the local government of most of the colonies, by the appointment of the colonial governors and magistrates, the veto of the acts of the colonial legislatures, and the revision of the judgments of the colonial courts.

On the other hand, it can be claimed, it must be claimed, that natural conditions, and the course of history, both within the colonies, the motherland and the European world generally, were making for the full attainment of commonwealth local government in the American colonies. In the first place, the motherland was distant, and intercourse with her was difficult, slow, and comparatively slight. The colonists were, as a fact, thrown upon their own resources and devices. In the second place, they had conquered the country from the forest, the wild beast, and the savage, and felt that they had a claim in ethics, if not yet in law, of dominion over it. In the third place, the king was at war with the Parliament over the question as to whether the king or the Parliament was sovereign in the British system, and the king was thus disabled from preventing the colonists from doing about as they would in their internal affairs. And in the fourth place the publicists of Europe were developing the doctrine of popular sovereignty, which the colonists seized upon with avidity and began to assert as the principle of the future.

We may say that at the close of the Seven Years' War in 1763, the colonists as a whole recognized the sovereignty of the crown as the basis of the entire colonial system, and the general government of the crown over

them, but that the majority party of them considered that their internal local government was, or ought to be, in the hands of the people of each colony respectively, and was not, or ought not to be, subject to modification, change, or abolition by the crown *in its capacity of general government*.

What the crown might do as sovereign, or how the crown as sovereign was to be distinguished from the crown as general government, they had not yet reasoned out. They had only arrived at the idea of autonomous¹ local government, *i. e.*, local government substantially independent in its own natural sphere of the central or general government. They were, by 1763, prepared to assert and defend this idea. The idea of disputing the *sovereignty* of the British crown was entirely distinct from the idea of commonwealth local government, and was developed after 1763. It appears to me, therefore, that the proper interpretation of American history must make the idea of independence, of resistance to, and rejection of, the sovereignty of the crown, the outgrowth of national development.

We may safely affirm that the greatest product of the world's history since the middle of the eighteenth century has been the development of the nations and the organization of states upon national foundations.² What we mean by a nation is a population speaking a common language, having a common history and tradition, following common customs, entertaining common ideas concerning rights and wrongs, feeling common interests, and inhabiting a territory naturally coherent within itself and separated from other territory by natural barriers, such as broad bodies of water, high mountain ranges, belts of impenetrable wilderness, or climatic extremes. When such a population, in such a situation, comes to a common consciousness of these harmonies, and attains the strength to realize them in positive law and in distinctive institutions, it will inevitably assert itself as a political people, and undertake to found for itself an independent sovereignty, *i. e.*, to become a state, a national state.

The inhabitants of the thirteen British

colonies along the Atlantic seaboard, occupying a territory between the thirty-first and forty-second degrees of north latitude, the ocean and the Alleghenies were well situated and circumstanced for the development of a distinct nationality and an independent national state. The territory was coherent, and separated from all other territory by natural barriers of great protective power. The population was essentially of Teutonic³ English descent; the language was English; the religion Evangelical Protestantism; and the custom was the common law. There were indeed Dutch, Germans, and Scandinavians in the middle colonies, and some French in the Carolinas, but these were all members of the great Teutonic family and amalgamated easily with the English branch.

The unnational element in the population was the negro race, numbering in the middle of the eighteenth century about one sixth of the whole, and congregated chiefly in that part of the territory lying south of the Potomac River. There was no danger that it would corrupt the development of the new nation by physical amalgamation with the whites, or by any direct contribution of metaphysical⁴ elements to the new civilization. It was barbarous and subject. The danger from it was that, standing in the relation of slavery to the white race, it might thus occasion a different sense of rights and wrongs in the sections where this relation prevailed from what obtained in sections where it should not prevail.

In the middle of the eighteenth century, this relation prevailed, to a greater or less degree, throughout the thirteen colonies, but was neither profitable nor regarded with great favor in any of them. At that moment it was no great impediment, therefore, to the national development of the whites. As by the growth of the population in each colony and the consequent radiation from the original settlement the inhabitants of all the colonies approached each other geographically, so by the increasing commerce and intercourse resulting therefrom, they approached each other ethnically,⁵ until by the beginning of the year 1765 it needed but little more than the touch of the proper

agent to fuse the whole into one common nationality. The attempt of the British Parliament to exercise the power of taxation within the colonies aroused the consciousness among the colonists that the rule of the motherland was foreign rule,⁶ and from this conviction to the sentiment of national sovereignty and independence was but a step, an unavoidable step, since the latter is only the positive side of this consciousness.

The decade between 1765 and 1775 was the period of the Committees of Correspondence in our political history, bodies representing voluntary associations of persons within the different colonies, unconnected with the colonial governments, having in fact no legal existence whatsoever, from the point of view of public law. They developed, by the interchange of opinion, that consensus of opinion concerning rights and wrongs, which is the highest element in national unity, and which presages the establishment of a national sovereignty, a national state.⁷ The Port Bill and the Regulating Act of April, 1774, precipitated this result. The middle of the following month, the Committee of Correspondence of the "Sons of Liberty" of New York City sent out their proposition to all associations of a similar character and having a similar purpose for a general congress.

This proposition was acted upon in meetings and assemblies of persons in the towns, cities, counties, parishes, and provinces or colonies, and on the fifth of the following September there met in the Carpenter's Hall at Philadelphia, fifty-five persons professing to represent—they hardly knew themselves what—and for a purpose of which they themselves were but half conscious. Patrick Henry was the only one among them who seemed to have been entirely clear in regard to these fundamental and all-comprehending points, and he subsequently lost much of his insight. In the inspiration of the moment, however, he told the assembly its true character. He said. "British oppression has effaced the boundaries of the several colonies; the distinctions between Virginians, Pennsylvanians, New

Yorkers, and New Englanders are no more. I am not a Virginian, but an American."

It is of the very highest importance to the student of the constitutional history and law of the United States that he should gain a clear and an accurate conception of the nature of this Continental Congress. The soundness of his views, both as historian, publicist, and jurist will depend more upon this than upon anything else. We of the present day, with our much more highly developed political philosophy, and our much more scientific political nomenclature, are in a far better position to analyze this primal organization of the American state than were those who took part in it, in fact than any who had only the experiences of our history before 1861.

In the first place, it was an organization without any legal foundation whatsoever. No such body could have been legally assembled except by authority of the king or of the regular colonial governments of the crown. It was an extra-legal body from the start, and if it did anything in resistance to the sovereignty of Great Britain over the colonies, it was a rebellious body, and could establish its own legitimacy only by successfully resisting that sovereignty, *i. e.*, by expelling that sovereignty and assuming and maintaining sovereignty itself.

In the second place, the members of this body did not represent Virginia, New York, Massachusetts, etc. These names were titles in the administrative law of the British Empire, and only that. Mr. Henry was entirely correct in the proposition that any movement looking to the renunciation of the sovereignty of that Empire by the inhabitants, or any part of the inhabitants, of these colonies made these titles meaningless as to such persons. The members of the Continental Congress might as well, from a legal point of view, have termed themselves the representatives of France or Poland.

In the third place, there being no legal basis for the powers of this Congress, there was, and could be, consequently no legal limitation upon them. The instructions to

the members from those who sent them amounted to nothing legally. The instructions of the delegates from the several colonies by the colonies respectively was another misconception of existing conditions, an absurd misuse of political terms. It was, from a scientific point of view, the wrongful use of terms derived from quite other relations than those which obtained in the Congress and in the constituencies of it, in order to relieve the revolutionists so far as possible from the embarrassment of innovation. It was the old sin of putting new wine into old bottles, and leaving the old labels upon them.

What then was the Congress, and who or what did its members represent? The latter question is the easier to answer and is the key to the former.

My contention is that they represented a revolutionary party throughout the entire thirteen royal colonies, whose purpose was to expel the sovereignty, as well as the government, of the motherland from all of these territories. Opposed to them stood another party throughout all the colonies, which was loyal to the motherland. Legitimacy and law were with this party, and it alone could legally represent the several colonies. It alone had any legal basis for particularism,⁸ or what was called later "states-rights." The Continental Congress was then *the national organization of the revolutionary party*.

The problems before it were the expulsion both of the British sovereignty and government and the establishment of the supremacy of the party which it represented over the loyal party. In a sentence, they were by force to establish a new legality; and this is nothing more nor less than the historical development of a new sovereignty. The Continental Congress was thus the revolutionary organization of the now consciously developing American state, and from it, if the revolution should prove successful, must proceed the norms⁹ of the new legality, which we term American, in distinction from the legality which rested on the sovereignty of the crown of Great Britain.

(To be continued.)

AMERICAN SOCIETY.

BY PROFESSOR ALBION W. SMALL, PH.D.

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IT is a liberal education to know the history of any nation. Many men have thought that because American history is short it is therefore empty. The contrary is true. Our history is intense while the history of older societies is diffused. We have compacted into a century more of the drama of human life than the conventional nations exhibit in much longer periods. American society may be likened in its strenuousness to the triple and quadruple expansion engines of recent years, while the elder nations resemble the old-fashioned machines that used their steam but once.

This is not said boastfully. Our distinction may also be our misfortune. At all events, American society is brave with both the virtues and the faults that make and follow preposterous success in extemporizing civilization. Young Americans will find in the history of their nation not only the romantic and the mysterious and the picturesque and the pompous; they will find also, in thinking over what the past three or four generations have done, more instruction for the hard tasks that confront coming Americans than most men are likely to get from all the world's experience besides.

American society is product of an evolution¹ in which the time element is reduced to a minimum. We shall be deceived, however, if we neglect to notice that the evolution has actually occurred. Perhaps no single product of our experience can do more to steady our American temper than discovery that through complicated processes we have become what we once were not.

American society is not merely an arithmetical multiplication of units. It is an improved, or an improving type of association between human units. American society is not merely a mixture of more or diverser elements. It is a differently compounded

mixture; it is a uniquely assorted mixture; it is a peculiarly proportioned mixture; and the process of arrangement among the united elements is incessantly progressing.

The evolution of American society has included, first, readjustment of the relation of Americans to the land where their lot is cast. There were Americans in the colonial period who wanted the Constitution, when adopted, to prohibit for all time the extension of national limits beyond the Mississippi. Americans were originally provincial in more senses than one, and in narrower degree than we easily comprehend. The "Louisiana purchase" practically doubled our domain. The gains from Mexico, ending with the treaty of Guadalupe Hidalgo,² amounted to the addition of another area equal to the original extent of the colonies.

The point to be noted is not the increased territory, but the parallel and consequent changes in the outlook of the people. The acquisition of more territory was not provided for by the Americans who framed and adopted the Constitution. That instrument seemed to be a stern though silent inhibition of such presumption. The chief magistrate of the nation held himself to be forbidden by the letter and the spirit of the fundamental law, to enlarge the national domain, yet he ventured to violate his political creed in the interest of evident political prudence. It is not improbable that such an act by the Federalists during the previous administration might have disrupted the union, so repugnant was it to the traditions of the party of Jefferson which came into power by a slender margin in 1801. This party of narrow constitutional ideas thus gave Americans a practical object lesson in liberal interpretation of national destiny.

This broadening of the national horizon has been evident during the last two decades. It is reflected in the work of scholars who

have discovered that the foundations of our empire were not laid at Jamestown and New Amsterdam and Plymouth alone, but along the Great Lakes and on the banks of the Rio Grande, and within the Golden Gate. It is reflected in our politics, in the dawning consciousness that the Atlantic seaboard is no longer the seat of the nation. It is reflected by great organizers of business, who by strategic instinct select the central section of the continent as their base of operations.

We hardly know to-day what is the national interpretation of the Monroe Doctrine;⁸ whether or not Americans believe in formal annexation of more territory north or south, or from the islands east or west; whether we believe or not in permitting peaceful commercial occupation of South American territories by colonies subject to European states, we cannot escape participation in the feeling that the American people have succeeded to a position in which it is a national obligation to act in some sort as sponsor for the prosperity of the hemisphere, against any possible hindrances from the Old World.

While thus enlarging the field and broadening the spirit of national activities, Americans have evolved, second, a new quality of intercourse with each other. In showing this, it is hard to avoid repetition of the familiar story of the increased quantity of intercourse. Americans within the comparatively restricted boundaries of the colonies were incomparably more alien to each other than are citizens of the remotest states of the present Union. In 1775 residents of Savannah, Georgia, wrote to the Relief Committee of Boston that a considerable quantity of rice had been collected for the Boston sufferers, but as vessels rarely left Savannah for so far north as Boston it was uncertain when the supplies could be forwarded. Scarcely a port of any consequence in South America is to-day as distant from Boston commercially as Georgia was at the outbreak of the Revolution. In the same period of distress among the citizens of Boston and Charleston before the port was under blockade, the relief committee wrote from New York that about £100 had been collected, and that diligent search had been made

throughout the city for a person owning a bill on Boston for that amount. As no such person could be found the Boston committee was instructed to draw on the New York agent in London. It is not extraordinary now for a single bank in New York to sell in one day a million dollars' worth of credit on Boston, and this means that commercial relations, which tend to create sympathy between communities, practically did not exist between the two cities at the beginning of the Revolution, while they have now become intimate.

In 1769 the exports of New York amounted to \$1,232,610. To-day the oyster trade of New York is alone worth more than that sum, while every corner of the country makes New York its agent to conduct an export and an import traffic of more than a thousand millions annually. From the close of the Revolutionary War to 1789 a stranger might have concluded from the petty strifes which arose under the clashing commercial regulations of Connecticut, New York, and New Jersey that these were states as independent and jealous of each other as France and Germany and Italy to-day. At present not only these immediate neighbors, but all the other members of the Union are partners in common interests which create and cement the most durable bonds. For instance, the national banks of New York City have notes in circulation to the amount of forty millions of dollars. These notes are held by men in every portion of the United States. The forces that make the notes equally valuable in Florida and in Oregon are mighty factors in nationalizing our sympathies, although few men stop to notice that the forces exist.

To this intimacy of intercourse between different parts of the country must be added, third, its frequency and variety. When the men of Boston threw the tea into the harbor it was uncertain whether New York and New Jersey and Pennsylvania, not to mention the southern colonies, would not be controlled by the party which said, "That is a local issue in Boston. It is no affair of ours." The different colonies had so little intercourse that there was hardly any sense of common relationship. Even in 1814,

when the British were burning the government buildings in Washington, the New England states were not sure whether to act as a part of the nation in prosecuting the war. To-day an insult to our flag in the West Indies, or a question of American influence at Honolulu, rouses the same patriotic excitement in Denver, or Omaha, or Nashville, which appears in the cities of either coast.

The fact thus indicated is not due to a single cause, but it results in part from frequency and variety of intercourse between different sections of the country. Solidarity of interest becomes more evident through the acquaintance thus formed than it could be made by any possible abstract argument. Even such apparently trivial affairs as intercollegiate contests in oratory or athletics are to the social philosopher well worth observing as means by which men who will later create opinion in different parts of the country come into contact with each other in ways that promote reciprocal respect. Our institutions are stronger because the New England colleges meet in the spring on the ball field students of the nearer southern colleges and in the autumn representative elevens from colleges of the west. The graduates of Harvard and Yale and Princeton who fill the rooms of the University Club in Chicago to receive the returns during the progress of a game between two of these competitors are not merely perpetuating boyish rivalries; they are unconsciously sustaining one of the formative influences which by a common touch make distant Americans kin.

It would be trite enough to enlarge upon the daily contacts of millions of newspaper readers throughout the country with every important occurrence in any particular section. Flood or flame or famine moves distant states with the same emotions which agitate local observers, and sometimes populations at a distance are influenced more effectively than the people of neighboring counties.

But there are still more private activities in which Americans are incessantly cultivating each other's acquaintance. It is already commonplace for men in Chicago to settle

important business by a conversation with New York through the telephone. The morning's mail of every large wholesale house or manufacturing firm brings the concern into direct contact with the bases of supply for more people in different parts of the country than the thirteen colonies contained when our independence was declared.

These exchanges of ideas are less remarkable than the tireless itinerancy of the American people. The California members of Congress may easily reach the national capital in less time than Washington usually occupied between Mount Vernon and Philadelphia. This morning's paper advertises twenty-two trains daily from Chicago to New York and eight trains each day in the week from Chicago to San Francisco. The national conventions of trade organizations, religious societies, teachers' associations, political parties, and scientific bodies are probably not less important in the aggregate every year, as modifiers of American ideas, than the whole series of medieval crusades were as educators of European populations. Yet these great migrations form only a small fraction of the movement of persons in this country, and are to be credited with a proportionally small fraction of the influence which is exerted by industrious travel on serious errands. If the whole population of New York City had journeyed to Philadelphia and return each week day during the seven years of the Revolutionary War the sum of the distances covered would not have equaled the number of miles over which passengers were transported by rail in the United States in 1891.

We have to notice further a phase of our present situation which might have been referred to as another factor of our evolution. It must also be understood as a permanent influence promoting continued change. For the moment let us regard it as a completed and stationary feature of American life. It is the fact that American society is a vast co-operative association, in which division of labor creates among the individual workers a common interest in each other's prosperity. The noisy traders in the New York Produce Exchange and the Chicago Board

of Trade are the selling agents of cotton planters in Texas and of wheat raisers in the Dakotas. A year ago jobbers of shoes in the Mississippi valley made estimates of the quantities of shoes that this year's crop would enable the people to purchase. They then took the risks involved in ordering the goods to be in readiness when wanted, and they thus enabled manufacturers in Haverhill and Lynn and Brockton to keep armies of operatives busy since the seed was sown. The managers of transportation lines which belt the country from boundary to boundary have been watching the prospects of agriculture all summer as intently as officers of the signal service watch the weather. If the land does not yield its increase the roads will have no goods to carry, and will earn nothing for the stockholders.

The people in the colonies usually had their living at their own doors. To-day we are so peculiarly organized that our immediate neighbors often concern us less than people whom we have never seen. We have devoted ourselves to such minutely divided pursuits that the good or bad fortune of any portion of our society distributes itself automatically among all other portions. The coal miners of West Virginia and Pennsylvania and Indiana go on strike, and presently the cotton mills in Massachusetts must shut down because the miners are earning nothing with which to buy cloth. Thus the pickers and spinners and weavers of cotton bear a part of the burden of miners of coal. Locusts destroy the growing grain in Iowa and Nebraska, and college professors in Ohio and Vermont have to wait for their salaries. A railroad tie-up in Chicago robs California fruit growers of the reward of the season's work. New houses and street railways and lighting plants and water works and sewers in Arkansas or Alabama or the Carolinas light furnaces and pay wages from Pittsburg to Duluth.

All this may be translated into a brief but truthful proclamation that in American politics old things are passed away and all things are become new. The epoch making truth contained in the things we have noted

is that sectionalism in the old sense is gone forever. We cannot quarrel long with the source of our dinner. We have either to throw away the results of industrial progress and unlearn the arts of civilization and revert to a condition in which each family depends upon its own work for the supply of all its wants or in self-interest we have to cultivate a broad and sympathetic national fraternity. The national problems in America to-day are not the balancing of sectional interests against other sectional interests, although mean minded politicians still think there is no statesmanship beyond the game of playing off local ambitions against each other. The public policy which Americans must now learn to maintain is the ordering of national conduct in view of the fact that unfair or unworthy conditions in any part of our land must sooner or later react to the damage of all other parts of the land.

There are to-day no sectional interests in the United States which can afford to assert themselves regardless of their bearing upon the interests of other sections. The modifications of opinion about the tariff among the members of both great national parties might be used to enforce this principle. The turning back of the tide of agitation in support of an extravagant financial proposition is just now observable, and it illustrates an order of events which must become the rule in our country when local selfishness attempts to prevail over general advantage.

The welfare of our people is not to be regarded as identical with their industrial prosperity, but this may be taken, unless reason appears to the contrary, as a safe index of healthful conditions in other respects. We may, therefore, adapt to our use with reference to American society the words of Christian wisdom, "Where their treasure is there will their hearts be also." The American people have literally invested their treasure in every part of our domain, and the industrial misfortune of any section surely depresses every other part of our society. The water works of comparatively small towns in Michigan and Minnesota and Montana represent the savings of poor

people as well as of large capitalists in every state in the Union. The dependence of their bondholders upon the prosperity of the towns for discharge of their obligations merely illustrates the intimacy of our interdependence in many other respects. No doubt there will for generations be occasional differences between sections, and these may for awhile seem to be irreconcilable. The solidarity of our interests may be depended upon, however, to accommodate these differences so soon as all the facts involved have been considered.

Having thus outgrown sectional differences American society now confronts problems of structural adjustment which seem to be more difficult than any previous social tasks. It will be enough to add to these suggestions about the past and the present of American society mention of three tasks which must occupy our immediate future.

First, we have to learn how to increase the relative attractiveness and wholesomeness of rural and village life, that from this source, as in the past, the moral and physical energies of the nation may be replenished.

Second, we have to learn that the proper purposes of corporations are no fit standards for the ideals of individuals. Familiarity with the corporation as a machine to accomplish financial results has imperceptibly stimulated the natural human inclination to

concentrate effort on financial success. The standards of life are set for us to-day in larger measure than we know by the fierce competition of corporation with corporation, in which considerations are eliminated that ought to temper the dealings of man with man.

Third, we have to develop a more painstaking patriotism and more exacting standards of public service. In many cities and states of our Union membership of the city council or of the legislature carries with it a strong presumption of dishonesty. A careless democracy breeds corrupt officials, and fosters degraded and degrading tyranny. The most serious dangers that free government has yet encountered gather around our consent to tolerate as municipal and state and sometimes even as national legislators men who refuse to consider legislation on its merits, but who hold their official action for sale. It costs less both in effort and in money to purchase such legislators than to persuade them. There is reason to believe that business in America is consequently rapidly accepting bribery as a part of its method wherever operations depend upon the action of official bodies. Patriotism demands of the organizers of business in America that they shall assume the leadership in rescuing our business and our politics, and thus our whole civilization from the debasement of general partnership in official venality.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[October 6.]

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's, and Christ is God's."—*I. Cor. III., 21-23*. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."—*I. Cor. VI., 19-20*.

IT is the characteristic of the apostle Paul that, whatever be the subject of which he treats, he always finds his way easily to the Cross, to Christ crucified; and from that, as a wise master-builder, he deduces—

by no strained argument or any long logical deduction, but with an obvious fitness of reasoning and illustration—that point of doctrine or practice, whatever it may be, to which he wishes to direct the attention of his readers: thus showing that it is the center of all truth and all practice, and that it needs, in order to see very clearly and distinctly into any matter regarding either doctrine or practice, only that we view it in the clear light of the Cross.

Is it glorying in men? "Who then is

Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "Was Paul crucified for you? or were ye baptized in the name of Paul?"

Is it boasting in human wisdom? "We preach Christ crucified, the power of God, and the wisdom of God." Is it fornication? "The body is for the Lord," "He that is joined unto the Lord is one spirit," "Ye are not your own, for ye are bought with a price." So of Corinthian vanity, and schismatic tendency, and man-idolatry. So likewise of Galatian Judaizing: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Circumcision *or* Christ—not circumcision *and* Christ.

In our first passage (Chap. iii., 21-23) we have what we call an anti-climax—a chain of particulars reaching downward. First link—"All things are yours." Second link—"Ye are Christ's." Third link—"Christ is God's." Now, as all the under links depend on the higher, I shall reverse the chain. Not from disesteem of the apostle's order; but because you cannot claim all things as yours except by your being Christ's; it is your being Christ's that constitutes all things yours; and then we ascend to the source of it—"Christ is God's." "All things are yours because ye are Christ's, and Christ is God's," presupposes the particular not here stated—all things belong to God—Christ being God's, consequently all things belong to God. So then

First, "All things are God's." He is universal Lord and Proprietor. His dominion is natural or voluntary. In His divine omnipotence He is invested with a natural dominion over all possibles. And in this respect alone could there be the dominion of the everlasting God when there were no creatures. Creation is an act of this natural dominion of God; for in it "He calleth those things which be not, as though they were": He says "Be." His natural dominion is over all possibles; He can cause them to be if He pleases; and that dominion is eternal. Then He hath a voluntary dominion over the created realities. "In the beginning God created the heavens and the earth"—

"I believe in God the Father Almighty, maker of heaven and earth." "The earth is the Lord's, and the fulness thereof; for He hath founded it upon the seas, and established it upon the floods."

This dominion hath its foundation in creation and providence—He created all things, and He upholds and preserves all things in being.

Then God hath specially a moral dominion over all rational creatures—over angels and men, the only rational creatures we know of. There may be others, or rather probably there are others occupying other worlds, but what we call rational creatures are angels and men. "Jehovah is our Lawgiver, Jehovah is our King." To Him belongs legislation, judgment, and execution, the functions of sovereign authority—legislation, judgment, and the execution of the judgment.

Besides this, Jehovah-God hath a kingdom of grace. In this kingdom of grace there are angels by grace sustained, and men by grace restored.

Well then, all things—all possible things in God's natural dominion, all actual beings in God's voluntary dominion, all rational beings in God's moral government as Legislator, all His chosen, redeemed, and called—all things are God's.

[October 13.]

Secondly, "Christ is God's." Christ is the Messiah of God. God hath a peculiar property in His Christ. His Christ is to Him what none else in all His dominion is; for He is by nature His Son, and He is by appointment His mediatorial Servant.

By nature the greatness of Jehovah and the greatness of His Christ are identical. But as the appointed Mediator over the Church which God hath given Him to be redeemed, He is Jehovah's King—"Yet have I set my King upon my holy hill of Zion"—the King whom Jehovah hath appointed His Viceroy, His Viceroy. And hence he saith, "Behold my Servant whom I uphold." Yet not a simple servant. He is a Son over His own house; that is, His mediatorial government as the Servant of God over His own

house hath a deeper foundation, in that He is also King over Zion.

Now it is as the Christ, the God-man Mediator between God and men, that it is here affirmed or understood that all things are Christ's. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom *He hath appointed heir of all things*"—the heir as Mediator.

His mediatorial kingdom is then as extensive as His voluntary kingdom; that is, it extends over the whole range of created being, and specially over all mankind—as Christ Himself saith, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him!" And as it is said, "Angels, and principalities, and powers being made subject unto Him." "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." This therefore, is the special property which Christ hath, His special kingdom—"His body the Church." He is Head of the Church, and Head over all things to His body the Church.

Well, then, "Christ is God's." God's Christ, God's Servant, God's Prophet, God's Priest, God's King over His holy hill of Zion. In whatever He doth as Mediator, whether in His universal mediatorial kingdom for the Church, or in His headship over the Church, He is acting as the Son and Servant of the Father, He is acting for the Father. And so God hath not alienated anything from Himself when he hath given all things into the hands of His Christ. Whatever is His Son's, one with Him in essence, and who, as the Mediator, is faithful to Him that appointed Him, is His. By committing all unto Christ, He hath not ceased to have property in all. All things are Christ's, all things are still God's, for "Christ is God's."

[October 20.]

Thirdly, "Ye are Christ's." And here the apostle is not speaking of the universal dominion which Christ hath over all for His

body the Church, but of His dominion over His body, the Church itself, "Ye are Christ's," in that special sense.

1. Ye are Christ's by the Father's eternal donation and gift. "Behold I and the children whom God hath given me." . . . There is the foundation of this special relation in this covenant God gave them to Christ.

2. Ye are Christ's by Christ's voluntary reception of you. In a covenant the parties act voluntarily; Christ voluntarily took God's elect at the Father's hand to be redeemed. They became His property, as by the Father's gift, so also by His accepting of them; His accepting of them unto all the objects of the redemption, He receiving the promise of the Father to bestow that grace and glory which He by His obedience should merit.

3. Ye are Christ's by purchase. "Ye are bought with a price." "Sacrifice and offering Thou didst not desire, but a body hast Thou prepared me. Then said I, Lo, I come to do thy will, O God; by the which will we are sanctified, through the offering of the body of Jesus Christ once for all"—not many times—"once for all."

4. Ye are Christ's by the Father's teaching and drawing. "No man can come to me except the Father which hath sent me draw him. Every man therefore, that hath heard and hath learned of the Father, cometh unto me." Hearing and learning presuppose teaching. And so under the Old Testament, the great dispensation of preparation for the coming of the Messiah, and for the preparation of souls to know and welcome the Messiah when He came, they were taught by the Father. No doubt Christ Himself, though as yet unseen, was the real Teacher of the Church by His Spirit, who spake in the prophets—still it was by the Father's teaching and drawing.

5. Ye are Christ's by His own drawing and reception. "I, if I be lifted up, will draw all men unto me." He drew you by the exhibition of His glory and grace, having prepared the way by the discovery of your own guilt and depravity and impotence. So that you saw in Him One who is "the chiefest among ten thousand," and "altogether lovely," even before you could say,

"He is mine." You saw that in Him which made you say, "If I have Him, I have all; and if I am without Him, woe is me, I have nothing, and am worse than nothing." He drew you—He drew you by His invitations, accompanying them with the power of the Spirit. He drew you, and by His drawing you came, and you were received, you were His by reception. "Him that cometh unto me, I will in no wise cast out"; and that very hour you experienced the disappointment of many an unworthy fear, when you did come trembling.

6. "Ye are Christ's by your reception of Him—in consequence of all the preceding. "As many as received Him, to them gave He power to become the sons of God." For the union is set forth as a marriage union, which cannot be one-sided; both are willing, bridegroom and bride becoming husband and wife. "My beloved is mine, and I am His." Still it is not so much here, "Christ is yours," as the other side, which is inseparable from it—"Ye are Christ's."

Well then, ye are Christ's. He hath you as His property. You are His by the Father's gift—by His own reception of you in covenant—by His glorifying obedience and expiatory death—by the Father's drawing to Him—by His own drawing to Himself, and His reception of you on your coming, and by your reception of Him as yours.

You are His, I might have added, by manifold blessings of goodness since conferred. Only, these are rather the fruit of your being His. These things which I have been speaking of constitute your being His, your union to Him, and all these others flow from your union to Him.

[October 27.]

Then in virtue of your being Christ's—
Fourthly, "All things are yours."

I have said that all things belong to God, and that when all things are given to Christ, they are given to Him without being alienated from God. And so also, while, you being Christ's all things are yours, they are given to you without being alienated from Christ. They are bestowed without alienation. From the intimacy of the relation that

is in Christ to God, and in you to Christ, they belong to Christ without being alienated from God, and they become yours without being alienated from Christ.

"All things are yours." The apostle gives some examples of the "all things." "All things are yours"—

(1) "Whether Paul, or Apollos, or Cephas." "Oh, what a striking preacher is Paul! how eloquent is Apollos! I am of Paul, and I of Apollos—I belong to Paul." No, you don't belong to Paul; Paul belongs to you, and Apollos and Cephas too. All the Gospel ministers belong to you; the great doctors of the Church belong to you. A little wider—the Church belongs to you; you belong to it, and it belongs to you.

(2) "Or the world." The world is yours. You are not of the world—but it is yours, because ye are Christ's. Christ has not alienated Paul or Apollos or Cephas by giving them to you—They are still Christ's; and it is in their relation to Christ that Paul and Apollos and Cephas belong to you. So it is in its relation to Christ that the world belongs to you; not the world in any wicked relation—but the world as the world is Christ's. The world is yours, for ye are Christ's. Some one says, "I have very little of it. Well, but a nobleman's son may have very little pocket-money, though he be heir of all. There is a difference between property and possession. Many of the Lord's people have very little of the world in possession—but they have it all in property, in Christ. The promise to Abraham that he should be the heir of the world, was through the righteousness of faith:—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Blessed are the meek, for they shall inherit the earth." A little that a just man hath is better than the riches of many wicked." Christ gives you the whole world in property—and as much in possession as He sees good and best. Though all things are yours, the Lord does not give you all in possession; that would spoil you; He gives wisely. By His wisdom He discerns what is best for you and me; and what He does not give, He keeps in

His own hand, for the good of the whole Church, and each individual member of it. All the world is yours—to use it, but not to abuse it; “For the fashion of this world passeth away.”

(3) “Or life.” Life is yours—“to live.” A restored life, a life after death, a resurrection-life. It is not a prolongation of our natural life, it is a resurrection; of our spiritual life in regeneration, of our corporeal life at the resurrection, of our whole life after the resurrection in soul and body. A new title to life, through the death and resurrection of Christ; and a new participation in the resurrection-life of the Lord of Glory; and the present life that we live in the flesh, by the faith of the Son of God. Life is yours; for ye are Christ’s, and Christ is the life. “This is the eternal life, which was with the Father, and was manifested unto us.” He is the living One, who became dead, and is alive forevermore; and, “Ye are dead, and your life is hid with Christ in God,” and “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” “So then, none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; living or dying, we are the Lord’s.”

(4) “Or death.” Now I don’t recollect that the departure of the believer from this world is ever called death in the New Testament, save here and in Rom. VIII. It is so called in the Old Testament; but so far as I remember, except in these passages, it is always called in the New Testament “*sleep*.” “Lazarus *sleepeth*.” “If we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with Him.” Of those who saw Jesus after His resurrection, it is said, “The greater part remain unto this present, but some are *fallen asleep*.”

Well, death is yours—is your property. Your relation to death is changed, because

ye are Christ’s. Your relation to death was, that death reigned, death was over you, you belonged to death. But now you don’t belong to death; it belongs to you, it is yours. And Paul knew how to make a good use of this property—“Having a desire to depart, and to be with Christ, which is far better.” O happy death! O blessed death! which comes as Christ’s messenger to transport us from earth to heaven, from faith to sight, from an absent to a present Lord! Death is yours—and the grave. “They shall rest in their beds,” shall rest till the resurrection, when that voice shall be heard, “Awake, and sing, ye that dwell in dust! Thy dead men shall live, together with my dead body shall they arise.” Your body, still united to Christ, shall *rest—weary*. And if there remain some traces of weakness, of corruption, of dishonor, it is because our death is transformed into the fellowship of His death, preparatory to the fellowship of His resurrection.

(5) “Or things present.” Not only the world with all things in it, but all the events, all that passes in time, are yours. The whole world of providence is working for you. “All things work together for good to them that love God, to them who are called according to His purpose.” They are not only the property of these, but are property presently operating: they are working together now for good. The present state of things is the state of things as to the kingdom of Christ—for His whole Church, and for each of His people in their place and relation to Him and to the whole.

(6) “Or things to come.” But of the things to come I shall not speak. I shall pass them by with what John says: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.”—*John Duncan, LL.D.*

THE RELATION OF SCIENCE TO INDUSTRY.

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WHOEVER should undertake to give anything like a complete account of the relation of science to the industries would find himself in face of an extremely difficult task; one indeed that exceeds the powers of the best equipped men of our time. Therefore in this paper and in the others which are to be devoted to the subject, the considerations will be limited to certain of the more critically important discoveries, those which have opened new paths for civilization, and to the influences which these innovations have had on the course of education, in a word on the preparation which should be given to youths in order to make them fit to do their part in the industrial life of our time.

If we carefully examine into the conditions of the ancient civilizations, those of Greece, Rome, India, or the yet older culture of the Nile Valley, we are struck by the fact that all the knowledge embodied in their arts and industries was derived from the accumulation of bits of experience such as the potters might gather from generation to generation in their dealings with clay; or successive spinners learn from their efforts to bring wool or flax into the shape of thread. As these gains from untutored experience are slowly made, the ancient peoples, though they attained high intellectual station and in the fine arts in many ways surpassed the accomplishments of our time, did not advance in the industrial field beyond the simplest stage of the several kinds of trade work. Their tools remained for centuries, and even for thousands of years, substantially unchanged. Except for some slight endeavors to utilize the energy of moving water by means of the simplest wheels, they never ventured to grapple with the natural forces which the later science has placed at the command of civilization. This contrast between the conditions of ancient and mod-

ern peoples in all that concerns industrial development, may be reckoned as one of the most important that the student of societies can observe: it is certainly the most noteworthy feature which appears in a comparison of the culture of classic times with that of our own day. In an effort to account for it we may find the clue to our modern economic successes.

For all their culture the ancient peoples had not learned the art of questioning nature: they speculated about the ways of the natural world; they never found how to approach it in an experimental manner. The Greeks in the age of Aristotle,¹ about three hundred and fifty years B. C., came very near to founding natural science; but the loss of power of the Athenian state, which had been the nursery of learning, followed by the extension of Roman domination, made an end of the growth of science. For about eighteen hundred years this branch of culture in Europe lay dormant. During this period of repose the Arabs, particularly those of Bagdad, came, through their conquests, in contact with the records of Greek learning: they eagerly appropriated these treasures and made certain advances on the paths of inquiry on which they entered. They invented the beginnings of algebraic methods of computation; they laid the foundations of experimental chemistry; they extended the conceptions of astronomy and of geology. The mark of their labors is to be found in the names of the stars, and in the titles of various chemical substances.

In the ninth century of our era there was a very fair promise that the study of nature in something like the modern form would find its place for development among the Mohammedan Arabs; but a change in the control of the motives due in the main to sectarian disturbances led to the speedy destruction of this the second movement

toward the study of nature. The only eventual value of this singular revival of Greek learning among the followers of Mohammed was due to the fact that it led to the preservation of many writings of the old philosophers which would otherwise have been lost; much indeed of the Hellenic learning which we have, has come to us through Arabian channels.

After the death of the Bagdad revival² of natural science, there was no distinct trace of the scientific motive until about the beginning of the thirteenth century. In this long pause the remnants of experimental research in chemistry and physics were confounded with witchcraft³ and magic,⁴ with the search for the philosopher's stone⁵ and for the elixir⁶ of life, while astronomy returned to its ancient place as the art of forecasting the fate of men from the order of the stars. The first distinct beginning of modern science is to be found in the works of Roger Bacon, a Franciscan monk who was born in Somersetshire, England, about 1214. His singular writings show that he in part possessed the motives which inform the inquirers of our time though he still clung to the superstitions of alchemy⁷ and astrology that so long hid the meaning of nature from the eyes of men. From this time onward the progress in the development of natural science though slow and with many interruptions, was certain: it led straightforwardly to the goal to which our day has attained.

The essential difference between the ancient view of the universe and the modern does not rest upon the increase of knowledge, but rather on the state of mind with which the student approaches his problems. In the olden time the world was conceived to be in the immediate control of a host of human-like beings who for good or evil shaped things to their will. Even when the spread of the Christian faith had destroyed the polytheistic religions the common people and the clergy as well held to the notion that the darkness of the unknown was peopled by a host of fairies, elves, and demons, who could control the march of events. Many thinkers of philosophical bent, like Roger Bacon and John Kepler,⁸ believed in

astrology and witchcraft; yet others of times as late as the sixteenth century sought to account for the presence of fossils in the rocks not by the simple explanation that they are the remains of creatures which once were alive, but by the preposterous supposition that they were forms which by some mysterious influence of the stars, or through the presence of a certain "fatty matter" in the earth, had endeavored to attain the living state, yet had failed to advance so far. Many varieties of these mystical beliefs still hold their place among the uneducated people of all countries. Up to three centuries ago they were common among the best informed as well as with the vulgar throng.

To clear away the ancient mysticism, the remnant of the pre-Christian view of nature, and in its place to set in the minds of men the idea of a perfect, divine order which controls the unshakable succession of actions was a task of singular difficulty. Its accomplishment is at once the marvel of modern civilization and the key to the character of that culture. The first important step toward this great end was taken when the true order of our solar system was solved and the figure of the earth appreciated. In the best state of Greek learning men had begun to comprehend these matters, but all that knowledge had been lost. It had to be rediscovered that the earth was a spherical mass; it had to be learned that the sun was the center about which the planets revolved in definite paths. This modern conception of the solar family, perhaps the largest view to which man has attained, is mainly due to the labors of John Kepler, who was one of the last of the professional astrologers such as the sovereigns of the middle ages used to keep about their courts. Although it fell to him to begin the discoveries which were to close the account with the old mysticism he appears never to have cleared his mind of the ancient superstition. This incident is of itself sufficient to show how difficult it was to introduce the scientific conception of nature even to largest type of men.

Next in importance to the conception of

the solar system came the understanding as to the duration of the visible world. The ancients believed the world to have been suddenly created at no very remote time. Certain misconceptions led the church to hold that the universe had been made by the will of God not more than six thousand years ago. These errors were slowly cleared away. Their overthrow was mainly due to the advance of geological science, which showed that our earth had been gradually wrought out by the action of forces that are ever at work in or upon it, and that the accomplishment of the great task had required not a few thousand but many million years.

Among the understandings which have made for a true sense of the order of the universe we must recognize that which relates to the unity of the natural forces. Of old it was believed that the agents at work in this and other spheres were of a divine character, each acting for itself. Near the beginning of the present century Benjamin Thompson, Count Rumford, who was born in Massachusetts, but who spent the greater part of his remarkable life in Europe, laid the foundations of the modern belief that the forces which operate in nature are with the exception of gravitation but different modes of manifestation of a common energy which pervades the universe and according to circumstances manifests itself in light, heat, electricity, or in chemical changes, all these diverse showings being but differences in the mode of vibration of the minute particles of matter.

Last of all in the great array of accomplishments which have made for the better view of natural events we must reckon the advance in mathematical science. Among the Greeks and other people of their time and of all times down to about three centuries ago the means of computation were limited to the clumsy processes of arithmetic much more imperfect than those of to-day and to the simpler methods of geometry. Among the Arabs it is true the short-hand methods of algebra made some advance, but not enough to give to that branch of the science any great value in

aiding the more difficult computations which the growth of physical learning made necessary. With Newton and Pascal came the development of the higher algebra and the invention of the method of reckoning known as the calculus of variations, on which the computation as to the value of natural forces absolutely depends. Along with this great triumph of the calculus has gone many another advance in mathematical methods until in our day, the inquirer into physical actions finds himself provided with intellectual instruments, in their way as effective as are the telescope or the microscope to those who seek to penetrate beyond the limits of the unaided eye.

Among the first fruits of the modern age we may reckon certain instruments of precision which enabled men accurately to measure and probe the natural realm. The art of constructing delicate balances such as the chemist needs, the invention of the thermometer, the barometer, the astronomical clock with its accurate division of time, the methods of measuring space by means of well divided circles such as are used in various surveying and other like instruments as well as the construction of telescopes and microscopes together served to give naturalists a control over their work which was unknown in earlier times.

The above mentioned conquests of understanding and invention had in large measure been made in the latter part of the last century. In winning them, though the work had been in the main done without reference to economic ends, it prepared the way for industrial accomplishment. Men could now approach the realm of nature with perfect confidence in its system and friendly order, not only without fear, but with a faith in the fruitfulness of those fields which lay beyond the limits of experience. Moreover, by science they had been armed with the appliances for their pioneering work. Even when they needed new instruments for their exploration the principles on which they should be constructed had been determined. In short, the foundations of the modern economic science were laid in the researches and inventions

of men who had fought their way into the realm of the unknown for the rewards which knowledge alone might bring. Thenceforth the exploration of nature for its own sake was to be commingled with inquiry which had for its aim the physical betterment of man. The association of motives has been natural, and beneficial economic inquiry has leant upon and been supported by pure science, and, in turn, the bread winning learning has greatly helped the elder form of inquiry.

Prophetic spirits intent on economic problems early foresaw that any considerable gain from the resources of nature depended on the invention of some means by which the natural forces could be brought more effectively under control. The use of water and wind mills had done something of this kind, but these agents of the air or streams were inconvenient and inconstant servants. It was early seen that the short way to the end was by utilizing the expansive energy of steam, but the conceptions as to the use of the necessary mechanical arrangements were for a long time lacking. The invention of the pump supplied the missing link by giving the notion of the piston and cylinder. The genius of Watt converted the idea into the effective steam engine. With the perfection of this instrument men gained a greater measure of advantage over the earth than they have attained from any other device. It is hardly too much to say that they won more from it than from all other economic inventions put together. Thenceforth in place of his own weak arms, reinforced as they might be by the strength of the domesticated animals, he had the power of the fabled giants at his command. At the present time the steam engines of the world not only afford more effective power than could be won from the muscular strength of all the bodies of men and beasts, but the force has the advantage that it can be obtained at small cost and applied in any quantity to the task when it is demanded.

The gain which came from the invention of the steam engine was not alone due to the ability to apply power where it was de-

manded and this at small cost, but it arose in part from the educational influence of these machines. Within less than a century after the first humble success these instruments, greatly developed in efficiency, were scattered throughout the civilized world. Each bore testimony to the ability of man to wrest from nature forces which could be turned to his profit; each could be the source of inspiration to the artisan bidding him to go further in the good work of winning new sources of strength for humanity. Thus not only by its direct economic value, but also by its educational influence, the steam engine inaugurated a new age, that of mechanical invention.

It was some time after the invention of the stationary engine before inventors began to see their way to the most important modifications of the contrivance, those which were to relate to propulsion, fields of usefulness in which the powers of expanding steam were destined to find the most brilliant accomplishments. The steamboat for inland waters came quickly. It was, indeed, a simple and natural extension of the original idea. The application of the method to seafaring required more time. It demanded a share of courage to trust the rather delicate mechanism to the rough and tumble of the wide oceans. Moreover, the original land engines consumed a great deal of coal, about ten times as much for a given amount of power as the best of this day. It was, therefore, a question whether ships could carry the needed amount of coal for long voyages. Thus it came about that long after the rivers of this and other countries abounded in steamboats the first transatlantic steamer ventured on its voyage. It required a yet further elaboration of the steam engine before it could be adapted to use on railways. Such ironed roads had long been in service for the transportation of heavy burdens on cars drawn by horses. The adaptation of steam as the source of power was early thought of, but the successful accomplishment came after the steam vessel. It was, indeed, a much greater triumph over difficulties. Of the two gifts it has been and is hereafter to be the more

important in its value to mankind.

The steamboat and the locomotive have done for civilized man what in small part was done by gunpowder: they have placed him in control of the habitable globe; they have reduced all its realms to order except a few of the remoter fields of the greater continents; even there the savage and the barbarian of this generation is likely to hear the whistle of the locomotive. Steamships made an end of piracy—that immemorial curse of the seas—they have closed the dark account of the slave trade as well. These incidental accomplishments are but a part of the larger result brought about by the application of heat to transportation; this is in effect the reduction in the tax which time and space put upon the energies of men.

Though our earth is but a tiny orb compared with its companions in space, it is overlarge for the unaided powers of man. In the days

before steam transportation it seemed well nigh impossible for the civilized and civilizing states so to extend their influence over the world that the lower peoples would be brought into the ways of advance. These agents have assured the development of European notions in the remotest lands. This work is not necessarily one of conquest, it is better done by sympathy and understanding as in the instance of Japan where the great awakening of an ancient people has been due to a contact with modern, to the extension of commerce and of social relations with the nations about the north Atlantic which would hardly have been brought about under the ancient slow going commerce of the days before steam transportation. In the steam engine we find the first great economic and educational triumph of modern times; it has been the foundation of all the other gains which we have to trace.

HISTORY OF SUFFRAGE IN LEGISLATION IN THE UNITED STATES.

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THE first settlers of America were organized into political groups, each composed of people having similar ideas respecting government, similar religious sentiments and belief, and the same general social standing. They were men accustomed to the practice of local self-government, and at once assumed it on the basis of equality and freedom to all. The first representative assembly in the colonies, formed at Jamestown, Virginia, in 1619, was composed of members chosen by all of the male inhabitants of the colony. The first legislative assembly of New England was a purely democratic¹ body held at Plymouth in 1620, composed of all the male inhabitants of the colony. It was formed on the basis of equal political privileges and represented the authority of the whole body over its individual members. Had the early conditions of homogeneity² of race, religion, and political sentiment continued, doubtless universal manhood suffrage would have

been secured without variation of practice, to all of the colonists and their descendants.

But it came to pass that people of different religious beliefs, political sentiments, and of inferior social rank such as slaves, indented³ servants, and even those of inferior moral qualities arrived to mingle with the first colonists. It was thought that many of these were lacking in sound judgment and wanting in the spirit both of the religious and political life of those who assumed first right to the soil, therefore the right of suffrage was denied them, or abridged from time to time. Possibly the universal fact that the first comers to a new territory take to themselves not only the first right of the soil but the first right of political power may have had its influence in restricting the right of suffrage to those who came later. Be that as it may, the right of suffrage was gradually restricted, chiefly by means of the tax, property, and religious tests.

After a series of slight changes the

colony of Virginia declared formally through its Assembly in 1770, that suffrage would be limited to householders and freeholders, thus cutting off the previous political privileges of the poorer classes of inhabitants. The aim appeared to be to give a voice in the management of affairs to those only who had the public well-being at heart. Prior to this, in 1631, Massachusetts had declared that "no man should be admitted to this body politic but such as are members of some of the churches within the limits of the same." For a period of over thirty years this law excluded a large majority of the citizens of the Massachusetts colony from voting. While religious tests and persecution were applied in a mild way at intervals in the Virginia colony, New Haven was the only other colony to make religion a formal test in voting. In 1639 it was provided in this colony that only church members should vote and hold office.

The township system of government prevailed in New England and the town had the power of conferring citizenship on individuals. It even decided who should be privileged to live within its precincts. The man who could find no town to admit him could not live in New England, and he who could find no church to admit him could not enjoy the civic rights of New Haven and Massachusetts colonies. The New England township was a small commonwealth having its own representative government. A general restriction was made by the General Court of Massachusetts⁴ in 1634 insisting that none but freemen should have any vote in any town. While in general, freemen were permitted to vote in New England, the charter of Massachusetts of 1691 reversed the practice and entered upon the property test for suffrage by declaring that suffrage was restricted to the possessors of freehold⁵ estates to the value of forty shillings or to other property valued at forty pounds.

From this time on, the freehold test became more general until at the beginning of the eighteenth century it was nearly universal in practice in the colonies. The religious test became less exacting in many instances, and finally broke down altogether on account

of the great diversity of religious beliefs of the new immigrants, rendering it impossible to maintain a popular government under a religious test. The last religious test for suffrage is found in the Constitution of South Carolina framed in 1778. It restricted the elective franchise to those persons "who acknowledged the being of a God and who believed in a future state of rewards and punishments." This remained in force until a new Constitution was adopted in 1790.

There were but few changes in the qualifications or tests of voters during the eighteenth century prior to the Declaration of Independence, and in most instances subsequent thereto. The property test had become nearly universal. The new citizens coming as immigrants were admitted on a variety of terms by the several colonial governments until 1746, when Parliament passed a general naturalization law which required a residence in the colony of seven years and the adoption of the Protestant Christian faith as tests for suffrage.

With the Declaration of Independence came a new sentiment in favor of the equality and the inalienable natural rights of all persons, and asserting that men derived their powers from the consent of the governed. But in the practice of the several states neither the letter nor the spirit of the Declaration was carried out. The states were working from a practical standpoint of good government, and were seeking to exclude those who were unworthy of the trust of self-government, and to admit all those who were helpful in its maintenance. There were restrictions on the elective franchise in every state. The most universal limitations were those of age and sex; males of twenty-one years composed the body of freemen.

The property or tax requirements finally became more important in the last quarter of the century. Thus the Constitution of South Carolina, framed in 1778, allowed persons the elective franchise who held fifty acres of land, a town lot, and "had paid a tax or were taxable equal to a tax on fifty acres." Also a property qualification of ten

thousand pounds was required to be eligible to the office of governor, lieutenant governor, or member of the Privy Council; seven thousand pounds for senator, and thirty-five hundred for representatives. Massachusetts required of voters an annual income of three pounds, or a freehold estate of sixty pounds; New Hampshire excluded paupers and persons excused from paying taxes at their request, and admitted such male citizens of twenty-one years of age as had town privileges; Rhode Island required a freehold estate of \$134 for suffrage, and permitted the eldest son of said estate to vote; Connecticut made "maturity in years," a quiet and peaceful behavior, and a freehold estate of forty shillings or a personal estate of forty pounds the test;⁶ Pennsylvania required of suffragists that a county or state tax should have been paid within two years prior to the election; Delaware also limited suffrage to all tax-paying freemen residing in the state; Virginia required one hundred acres of unimproved land or twenty-five acres of improved land, or a house and lot in a town; in New York a male inhabitant of full age must have a freehold estate of twenty pounds held during the six months immediately prior to the election, or must have rented property to the value of forty shillings per annum, and have actually paid taxes to the state on the same; Maryland required a freehold of fifty acres or a property of thirty pounds; North Carolina required a freehold of fifty acres for voting for senators, and the payment of taxes as a qualification for voting for members of the House; Georgia required a tax test; New Jersey stood alone in permitting woman suffrage through its free constitutional expression of "all inhabitants," but required a property test of fifty pounds "proclamation money."⁷

Such were the property and tax tests for suffrage at the beginning of the Constitutional period, and which remained the chief tests for more than a quarter of a century.

The Federal Constitution left each state in full possession of its powers to determine who should be granted the privilege of suffrage. For the election of members of

Congress it simply says that "the electors of each state shall have the qualifications requisite for the electors of the most numerous branch of the state legislature." Also in the election of president of the United States it asserts that each state shall appoint the presidential electors in a manner in which the legislature may direct, and continues to describe the manner in which the presidential electors chosen by the states shall proceed to elect the president. But this was all until the period of the amendments. With these constitutional limitations the several states had the sole power to determine in their own way who should vote, with the distinct limitation that a republican form of government is guaranteed by the Constitution to every state. The federal government has to do with making citizens, but the states determine whether they shall vote or not. The original thirteen states retained their laws and constitutions intact, to be modified or changed at their own will.

The formation of new territories and states therefrom required a slight modification of this general principle. When the several territories were organized it was done through an enabling act⁸ which determined who should be the qualified electors in choosing the first Assembly. After the Assembly was once formed it could place such suffrage restrictions as it chose to make, provided they agreed with the general tenor of the Federal Constitution. The ordinance⁹ for the regulation of the Northwest Territory adopted in 1787, provided that as soon as there were five thousand free male inhabitants of full age in the territory, a legislative Assembly might be formed. The qualifications of voters for members of this Assembly were residence in the territory, and a previous residence in a state, or two years' residence in the territory and a freehold estate of fifty acres. The separate organic acts in the admission of the territories have followed the spirit of the ordinance of 1787. The federal government states the qualifications of voters for the first Assembly, on the basis of determining their status as citizens.

The territorial government has been

formed in one of two ways : First, the president appoints a governor and federal judges, who, acting together, make the Assembly ; or, second, the judges and governor are appointed by the president, and a legislature is chosen by the people of the territory. The latter method is more common in recent times, and the enabling act limits the qualified voters to male citizens above twenty-one years of age, including such persons as have declared their intentions to become citizens, and who are actually residents of the territory at its organization. The first legislative Assembly has the sole power to fix the limitation of suffrage, provided only that it shall be granted to citizens of the United States or those who have formally declared their intentions of becoming such, and that the privilege of suffrage shall not be denied on account of "race, color, or previous condition of servitude."

The tendency of new territories and states has been to grant the elective franchise as freely as possible consistent with public safety. Slaves have been excluded on account of their lack of intelligence and freedom ; woman on account of her dependence on man through the common law ; the idiot, the felon, and the lunatic on account of moral or mental incapacity, and the infant on account of immaturity and subjection to the will of the parent. The alien is excluded on account of lack of sympathy and interest in the government, and in a general lack of acquaintance with our forms and methods of government, or with the spirit of free institutions. The general principle seems to be one of expediency, of fitness, and advantage in self-government, and the privileges are granted for these reasons, and not because man or woman has a natural right to the ballot.

After the adoption of the Federal Constitution there followed a great reaction from property and tax tests with a tendency to abolish them and adopt manhood suffrage, including free male white citizens of twenty-one years of age and upwards. There was a tendency to make responsibility of action the chief test. The dogma (of the natural right of man to participate in government)

that received such an impulse during the French Revolution tended to influence the states to throw off all limitations and grant pure manhood suffrage. The fierce competition of parties for voters, and the especial demands of shrewd politicians accelerated the movement until by the middle of the present century, and with few exceptions, tax, property, and religious tests were abolished and manhood suffrage generally obtained.* Long before these laws were finally abolished they became inactive and inoperative, or were used as cloaks for fraud and evasion. Instances are recorded in which persons bought votes by paying the taxes of voters and others in which land was transferred before election and bought back after election, in order to make constitutional (?) voters.¹⁰ Toward the beginning of the Civil War there was a slight reaction from the liberal suffrage laws respecting aliens and a tendency to return to the principles of privilege, repudiating the natural right theory. Thus Massachusetts required two years of residence of foreigners after naturalization within the boundaries of the United States, before allowing them to vote.

The emancipation of the slaves thrust a new problem in suffrage upon the American people, a problem which could be settled ultimately in no other way than by granting the full rights of citizenship and giving the freedom of the ballot to freemen. The Fourteenth Amendment to the Constitution declares that "All persons born or naturalized within the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." It further provides that when the right to vote for any state or federal officer "is denied to any of the male inhabitants of a

* The tax requirement for suffrage was abolished in the several states as follows: New Hampshire, 1792; New York, 1826; Virginia, 1882 (established 1864); Ohio, 1831; Louisiana, 1845; Mississippi, militia or tax requirement established 1817, abolished 1832. Property requirements were abolished as follows: Georgia, 1798; Maryland, 1801 and 1809; New York, 1821; Massachusetts, 1821; Delaware, 1831; New Jersey, 1844; Connecticut, 1845; South Carolina, 1865; North Carolina, 1854 and 1868; Virginia, 1850; Tennessee, 1834.

state, being twenty-one years of age and citizens of the United States, or in any way abridged except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state."

The object of the amendment was to make the negro a citizen and to confer upon him the same privileges of citizenship and suffrage as were granted to male white citizens. The penalty was fixed with the hope that the states, of their own accord, would enfranchise the colored population within their borders. Owing to the slow process of ratification of the above amendment Congress prepared and submitted the Reconstruction Act of 1867, which provided that new Constitutions should be framed by delegates from the several seceded states, chosen by the vote of all male citizens twenty-one years of age and upwards, of whatsoever race, color, or condition. It further insisted that the privilege of suffrage should be guaranteed to all such persons.

This era of suffrage legislation was closed by the Fifteenth Amendment, which declares pointedly that "the right of citizens of the United States to vote shall not be denied or abridged by the United States nor by any state on account of race, color, or previous condition of servitude." This represents the greatest constitutional limit placed on suffrage by the federal government. The object of this legislation was to remove the evil effects of a large body of inhabitants in the center of a republic who had no voice in the control of governmental affairs. It was held that such a condition was dangerous to the well being of the nation. It was also urged that without this colored vote the government in the southern states would fall absolutely into the hands of those who were recently in rebellion against the nation, and who would discriminate against the freedmen. The measure was thought to be of great benefit to the colored race by securing for them a respectable place in the nation, and stimulating them to education and general im-

provement. While these amendments were in the essential course of historical development there are grave questions to-day respecting the prodigality of the government in the rapid extension of the elective franchise to the negro and on the part of the states in their liberality toward foreigners.

It may be well to state here that these amendments are not broad enough to insure the natural right of all citizens to the ballot. The federal government has made a wide declaration as to who are citizens in the United States, but has not stated who shall vote, while it has limited the action of states in disfranchising any person on account of race, color or previous condition of servitude. Thus women can claim no privilege of voting within the definition of these amendments. If states can be induced to grant women the privilege of the elective franchise the federal government has nothing to interpose.

The present attitude of the states toward suffrage is to allow all male citizens of twenty-one years of age, born or naturalized within the United States, resident for a limited period within the state and precinct, to vote at all elections. There is a tendency to exercise great liberality toward aliens, nearly all states allowing them to vote after declaring under oath their intentions to become citizens. Kansas, Nebraska, South Dakota, and Minnesota are the most liberal in this respect. In the first three it is possible for an alien to vote within six months and three or four days after his first landing in New York; in Minnesota, after four months and three or four days if he pursue the proper course. It is required of all voters in Rhode Island and Mississippi two years' residence; in twenty-nine other states one year's residence; in ten states six months' residence before voting.

There are many restrictions on the right of suffrage. The idiotic, the insane, and the criminal are all excluded on account of mental and moral incompetency. In general, the convicted criminal is denied the right to vote. Other miscellaneous restrictions are as follows: In Pennsylvania

those who have not paid taxes within two years are denied the privilege of voting; Rhode Island requires a tax and property test; Massachusetts, Connecticut, and Mississippi require an educational qualification; Wyoming excludes from the ballot those who cannot read the State Constitution. The states of Idaho and California deny the privilege of voting to the Chinese, which is in direct violation of the Fifteenth Amendment. While the federal law distinctly forbids the naturalization of Chinese, those born within the boundaries of the United States are citizens, and have the right of suffrage guaranteed them by the Fifteenth Amendment. Indians are excluded in Idaho, Montana, Michigan, Washington (if not taxed) and Mississippi (if not taxed).*

The history of suffrage in the United States would be incomplete without reference to the peculiar record of the District of Columbia, which has a population of over 230,000 wholly disfranchised. On July 16, 1790, the government of the District of Columbia was vested in a board of three commissioners appointed directly by Congress. This system of government was abolished by an act of Congress of May 3, 1802, and a local municipal government was formed. The Council was chosen by the free white male inhabitants of full age who had resided one year in the city and had paid taxes therein during the year. In 1820 this law was amended so as to choose both mayor and Council by the properly qualified electors. In 1848 the law was reenacted with the school tax test, and the exclusion of paupers, insane, criminals, and vagrants. In 1867 the privilege of voting was extended to every male citizen above twenty-one years of age, except paupers and criminals, and those who had not given aid and comfort to persons late in rebellion against the government. In 1871 Congress provided a territorial government for the District, with a governor and other execu-

tive officers, a House of Delegates and a delegate in Congress elected by the people, and a Council appointed by the president of the United States. This form of government was not a success, and was replaced in 1874 with the present system of government under a Commission appointed by Congress. Now Congress makes the laws, but leaves the management of police, sanitation, building, and other municipal affairs to the direct control of the Commission. The history of the District of Columbia explodes the "natural right" theory that all citizens have an inalienable right to vote.

The last great phase of suffrage history in the United States is represented in the recent movement toward the enfranchisement of woman. Much agitation of the woman's suffrage question has rested upon the well known dogma of the French revolution, referred to above, of the natural right of all citizens to vote. Condorcet, in 1789, first applied this doctrine to woman. The agitation of the slavery question brought this view into prominence, and it was applied to woman by way of contrast and comparison with the negro. In recent years the argument is shifting from the basis of natural right to the basis of expediency, and seems likely to win on the latter, but not on the former.

Prior to the adoption of the Federal Constitution little attention was paid to woman suffrage. The Constitution of New Jersey, adopted July 2, 1776, granted the ballot to women, who became legal voters and so remained until 1807, when the legislature disfranchised them. To what extent women voted is not known, but probably for the adoption of the Federal Constitution. There was very little agitation of the subject during the first half century, but in 1848 the agitation began in earnest. The first woman suffrage convention was held at Seneca Falls, N. Y., on July 9, 1848. This was followed by a National Convention at Worcester, Mass., on October 22, 1850. The Civil War interrupted the movement, but after 1866 the agitation increased rapidly, and petitions and memorials were sent to Congress and to state legislatures. But

* In twelve states citizens are prohibited from voting on account of treason; in twenty on account of felony; in twenty-three states bribery disfranchises; in ten states perjury disfranchises; in seven states forgery; in eleven states dueling; in four states election wagers disfranchise.

in the newer western states the practice of the theory was first to begin. It was a radical departure when, in 1869, the Legislative Assembly of the territory of Wyoming declared that women should have the same rights to the ballot as men. In 1889 this resolution was made a part of the State Constitution, and in 1892 the women of Colorado voted for the presidential electors.

In the territory of Washington women voted for a period of five years from 1883 to 1888. The territorial Supreme Court decided woman suffrage unconstitutional, and in the vote of the State Constitution in 1889 the question of woman suffrage was submitted in a separate resolution, which was lost. In many places women were prevented from voting for delegates to the Constitutional Convention, and many women claimed to have been defrauded of their rights, having been illegally restrained from voting, and appealed the case to the Supreme Court.

In Utah territory women voted until excluded partially by the act of Congress of 1882, which denied the elective franchise to polygamists of both sexes. In 1887 the Edmunds Anti-Polygamy act¹² disfranchised all women. There is now pending the vote of the people a State Constitution which contains a clause establishing woman suffrage. If women could vote on the Constitution the clause would be carried by a large majority. As it is, everything promises the adoption of the Constitution with the woman suffrage clause.

In the Constitution of Montana, adopted

in 1889, it is provided that all women who are taxpayers are entitled to vote on "all questions submitted to the vote of the taxpayers of the state, or any political division thereof." In South Dakota in 1890 and in Kansas in 1894 the suffrage amendment to the Constitution was lost. Several acts of legislatures, as in Illinois and California, have been declared unconstitutional. The campaign will be in the future to secure proper amendment to State Constitutions.

Local suffrage is growing rapidly,* and it cannot be long before the universal ballot will be given to woman. Whatever objections may be made to the free use of the ballot it remains an historical fact that it is difficult to retrace our steps and limit to any great extent the suffrage of colored voters, aliens or the ignorant and vicious. The current of events tends the other way. It is toward the enfranchisement of all citizens to the greatest possible extent. Possibly the government has been prodigal with the privilege of suffrage, but the final requirement will be manhood and womanhood for all citizens of the United States. The evils of an excessively extended ballot are being overcome to a large extent by recent election reforms. There are at present only five states in the Union that have no modern reformed election laws containing the principles of the Australian system.

* In local affairs relating chiefly to taxation, school management and municipal government women vote to a greater or less extent in Arizona, Colorado, Delaware, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, North Dakota, Texas, Washington, Vermont, Wisconsin, and Wyoming.

AMERICAN POETS OF TO-DAY.

BY D. H. WHEELER, LL.D.

OUR American poets of to-day are either very few or very numerous according to the definition we give to the term poet. A score or less, we should say, if we adopted a very strict standard; perhaps half a thousand if we include all who have written verse. A strict definition might exclude names of writers who have displayed great promise in verse but have definitely chosen to excel in prose especially in prose fiction. At the head of such an excepted list we might place William Dean Howells, who thirty years ago was hailed by so fine a critic as James Russell Lowell as a poet of a fine order of genius. Less to be considered are a host of writers for the

periodical press most of whom have attempted verse and even printed it.

The writers of "magazine verse"¹ cannot be summarily dismissed. Some of them give fine promise and among them the twentieth century may find its famous poets. Two score or more have given proof of the genius of song, and the only question about them is whether they will devote their lives to poetry. We cannot forget that the periodical press has been the gymnasium of all our American poets, and that this press is more comprehensive of all kinds of literary work than it ever was before. If we would find our poets as soon as they begin to sing we must look for them in newspapers and monthlies.

We have closed one glorious epoch of American verse. When Oliver Wendell Holmes left us to "join the choir invisible" we closed an era as distinctly marked as any in the whole history of literature. Bryant, Longfellow, Whittier, Poe, Bayard Taylor, Lowell, Whitman, and Holmes glorified a half century; and their chorus choir sang well enough to deserve such leaders. The end of the century has anticipated our almanacs a little; it is a habit of the centuries. We are beginning a new century with a new choir. In 1845, no one could have named the choir leaders of the next fifty years with any confidence or any accuracy. A critic would have had to write, as we must write, of promises held out by the genius of rising bards.

In 1845, William Cullen Bryant² was fifty years old and had written his best verse; but the nation did not know his genius or the value of his work. Longfellow was thirty-eight, and had not broadened into a great poet, perhaps our greatest. Poe³ was nearing his end but his poetical powers were known to only a small public. Whittier was an obscure abolitionist who wrote verses. O. W. Holmes was known in Boston as "the fun loving doctor who cracked jokes in rhyme." Probably no American suspected that we had a great poet among us or much expected that we ever should have one, though at that time we had at least three—Bryant, Longfellow, and Whittier—and that

half century added Lowell, Bayard Taylor, and O. W. Holmes—to make the list as short as possible. No age has in any country had at one time a crowd of distinguished poets. Rarely are a half dozen found in one national epoch; the chorus choir may be very large, its leading voices are few. Nothing like an apology is intended in these suggestions; we are looking over a situation and the comparative method must be used if we would measure our poetical prospects at this beginning of an era.

We cannot understand our promised harvest of poetry without taking into the reckoning of the value of the promises certain great changes of the last half century. Poetry, in 1845, was looked up to as the supreme literary art. It is perhaps no longer such. The history and the novel are now as highly esteemed, and the novel commands the larger audience. We are a nation of readers but we do not demand poetry to read. When it is good poetry, the better instructed read it with satisfaction and delight. Is it a decline or an advance that poetry is no longer supremely attractive? There is a theory that we are too practical for poetry; it is said as a commendation of ourselves, and it is said as a condemnation. Then, there is the theory that poetry is a childish delight which the world outgrows. The history of poetry contradicts all these theories. It has flourished most in practical, full-grown, and manly ages and countries. Every great poem is set forth in periods of achievement and progress. The great mass and dignity of the poetry of the last half century would be proof to a competent critic who knew nothing else about us that American life was practically successful and full of manly vigor from 1845 to 1895. Poets sing when the world's life is stirring, restless, and progressive. The age of Queen Elizabeth in English literature is our best example. The truth is that a practical age—defined as we must define it to compass our nineteenth century—is an age of thought and imagination. And such ages are full of poetry.

In his *Degeneration*, a work whose audacity has won for it undeserved attention, M.

Nordau⁴ says: "It is fair to conclude that after some centuries art and poetry will have become pure atavisms and will no longer be cultivated except by the most emotional portion of humanity—by women, by the young, perhaps even by children." The theory runs that art and poetry are a disease, and singularly enough this disease is at once spreading out and narrowing its areas. There is no real argument in support of the theory. Both art and poetry are more cultivated than in any previous age, and the cultivators are not among "the most emotional of mankind"—using the term emotional as meaning the persons incapable of controlling their emotions.

Large poetical undertakings are hindered among us by an old obstacle with new relations to art—the unprofitableness of poetical worth. The new form of the obstacle is the profitableness of other kinds of literature. To one capable of a great epic poem, the magazine, the novel, and even the daily newspaper offer good, even large, compensation. The epic must be undertaken as a hazard; the poet may fail—and at the end there is no certainty of compensation. Mr. Howells is doubtless capable of a great poem; it is pretty certain that he will not produce a great poem, for the simple reason that his prose finds a ready market.

There is a broader view of the changed conditions. Is not the prose novel our modern form of poetry? The one difference is *form*; all the qualities of poetry are found in such a novel as "*Lorna Doone*," even the music of poetry. Our great novels are in this view great epics. The rhythm is larger, less capable of notation, but it is still a real rhythm and its larger music seems to yield a richer satisfaction; and the variety of this music relieves us of the sense of monotony felt in epical compositions in verse. The result is that the novel is read and the poem is neglected. It may come to be understood that poetry has unconsciously changed its dress from the measured line to the musical sentence. At all events it is easy to find the three kinds of poetry—lyric, dramatic, and epic—in modern novels, sometimes all combined in a single story.

Such a change in critical standards would not, however, even so much as check the production of songs and sonnets and the other short lyrics which now constitute the greater part of our poetry. They have their distinct function and their eternal charm for the mind and the heart. What would happen is a perception and confession that epic and dramatic⁵ poetry have migrated into the larger house of the unlimited sentence from the small house of the limited line. For the purposes of song the lyric would have to abide within the narrow space afforded by the musical scale.

(1) Let us not fall into a tone of apology for to-day. The new era has far more to support its claim to respect than the splendid era just ended had in its first years. We have, in the first place some connecting links, if the expression be not irreverent, in such poets as Stoddard and Stedman, poets who felt in their youth the full influence of the great poets of whose work we are proud, who yet are distinctly poets of to-day. The earlier age had no legacy from a poetic past, in this country. They pioneered in a wilderness. We had the greatest political literature in the world in 1845,⁶—and but little other literature proper and only some young writers of verse.

(2) We have, in the second place, a thoroughly *American* preparatory class. The inspiration of a great nation growing greater in a great epoch is in their hearts and in their songs. Few changes better deserve study than that which has Americanized all our literature in a quarter of a century or so. Indeed, this change has passed over all our thinking and feeling. We are more interesting to ourselves than any or all other peoples are. Our mountains and our waters, our cities and our national monuments are rapidly assuming the same superiority in our feeling.

And the especial theme of poetry, humanity, has become for us our American humanity. We have discovered its literary values, as our novels abundantly prove. There are few American readers who do not prefer an American story and many of us find with a kind of surprise that

the foreign theme weakens our interest in the work of an American writer. This change is not the result of any jingoism,⁷ nor is it a provincial narrowness. It is a simple result of our awakening to national consciousness; it is due to simple knowledge of the large facts of our American civilization and our comparative wealth in humanity. There are some who resist this conviction fearing it may be jingoism or in unconsciousness of the truth about the depth and reach of our American life. But our authors are not in this exceptional company, least of all are our poets.

Jingoism is not self-respect and pride resulting from our consciousness of the wealth of our humanity, but contempt for other humanity. This vile feeling is distinctly un-American. It is no small part of our human resources that we are so sympathetic for all peoples and that we have no favorites abroad. A genuine cosmopolitanism—to broaden a social term often designating a kind of narrowness—is growing up in American thought and feeling. It is due, of course, in part to our absorption of other peoples on our farms and in our cities.

James Whitcomb Riley has grown into national fame in a few years mainly because his verse touches and illuminates American life and especially our hardy and sound common life. And this work of his has no suggestion in it of an offensive patriotism, while it is among the highest commendations of the things which justify patriotic feeling. Richard Henry Stoddard's "Abraham Lincoln; a Horatian Ode," is among the noblest eulogies ever sung in honor of a hero; but in every line and image the poem is nobly and emphatically American. The man Lincoln was possible only on our soil—and equally so was our poet, a distinct product of our distinct life. The present writer recalls no American poem of to-day which would not have been different in tone or phrase or figure if it had been written by an English poet. In previous decades, a good deal of respectable verse had no American accent or flavor.

(3) On the side of art our poets afford promise. We have a score of trained and expert verse makers. Richard Watson Gilder

shows in brief songs all the verse excellences which are essential to the laborious epic. John Vance Cheney, Clinton Scollard, Thomas Bailey Aldrich, Henry Jerome Stoddard, and Celia Thaxter have written verse as nearly perfect in *form* as any in the whole range of English poetry. And each of the five reveals an individuality in art as truly as do Stoddard, Stedman, and Riley. If Danske Dandridge and Bliss Carmen are less artistically complete in equipment, the falling off is not so marked as to show incapacity for great work. They all know how to construct harmonious verse and have acquired the skill which is the mark of high-class workmen. Here also a backward look may be helpful to confidence in the future.

If one searches the periodicals of 1845 for the "poems" then offered and readily printed, he will find no such high level of workmanship. For the most part the rhymsters of that era were so poorly schooled in their art that such treatment as Poe gave to the verse of Alfred B. Street would dispel any illusions respecting its character. The not too merciful Poe printed his brother poet's verse as prose and called it "very good prose," I think, though in that commendation I do not just now feel quite certain that he indulged. For the crowd of would-be poets of that time, one could not even say that they composed prose and called it verse. There are misguided youth who compose this nondescript kind of composition, but it does not obtain the honor of an audience. An exception occurs when the literary editor serves up a column or two as "fearful examples" of the delusions of the authors of such "verses."

The sonnet or lyric of the magazines of to-day may have no special merit of invention but at least it is correct verse. And going higher up one may doubt that any poet has excelled the rhythmic art of Richard Watson Gilder; and a half dozen other poets have reached in single lyrics the perfection of finish which Mr. Gilder attains in all his work. As a rule, whatever one may miss in an American poet of to-day, yet is one sure to find true if not artistically perfect verse.

(4) Our poets of to-day have the luminous mental horizon which is an attribute of all our literature. The French gift of serenity and lucidity seems to have passed over to Mr. Riley in uncommon measure. A certain barnyard rooster standing on one leg and dripping from a recent shower will linger long in the memory of his readers. The homely fowl acquires the dignity of a Homeric hero under the photographic touch of its creator. The single example must suffice us, but this photography is one of the special charms of the Hoosier poet. In differing forms we encounter this clear-cut vision and representation in all our poets. We do not need to organize clubs to study their poems and to find out hidden riches of meaning.

(5) In emotional quality our poets afford us assurance of capacity for great work. Poetry is not merely a vehicle of emotion, but it moves to emotion as a goal. The song inspires some feeling or it is a failure as a song. The emotion which is the end must, however, be reached by the presentation of a thought, a situation, a picture—it must be reached through the intellect. Here the quality of lucidity comes into play, but one may be lucid and yet inspire no feeling. In a poetic sense the sphere of emotion is a very large one. Every kind of human feeling is within this sphere, and to move some distinct feeling is as truly an art as versification is. There is room here only to suggest that this test of our poets touches their very souls, tries their poetic powers. Deftness in handling phrases, cunning in constructing lines, facility in marshaling images may all fail to make a poem if the verse lacks the soul of feeling.

(6) The great poets, as a rule, have always possessed to the full the culture of their times. Such apparent exceptions as Shakespeare disappear by broadening our conception of culture. It is not a mode of obtaining culture, as by university education, for example, but the possession of that culture which is an essential part of a great poet's equipment. The rare gifts of absorption which Shakespeare possessed enabled him to obtain from the university

graduates what these graduates obtained from the university. He knew all that they knew and knew it better than they. Any other exception may be like the very peculiar one of Burns, or the very dubious one of the boy Chatterton; that is to say, neither is a great poet, though Burns is almost a great poet. He had the capacity to be great if he could have absorbed the culture of Edinburgh as Shakespeare absorbed the culture of London.

Our young American choir has come out of the American college, and enjoys the influences which fill a literary atmosphere. The poets of 1845 had less opportunity to know not only what man is, but also what man has achieved; not only what men once thought, but what they now think; not only what is happening in the business and political worlds, but also what is coming to pass in the world or worlds of literary art. The press has become for the most obscure poet a means of communication with all living poets and all living thinkers. The marks of culture are not stereotyped; they change with time and climate. The essence of it easily escapes analysis, and any definition may catch only a temporary phase. Our poet's culture is expressed in much knowledge of man, and his intellectual work in its many varieties and in a certain sympathetic relation to the literary movements of his age.

(7) The American poet of to-day deserves our esteem for that assemblage of moral qualities which we sum up in the word manliness. We have no Byrons to praise and to be ashamed of. We have no Shelleys with a "Harriet question"¹⁸ always obtruding itself when we think of them. The purity of American song and of American singers is both a cause for congratulation and a promise of achievement. The dean of our poetic company has recently celebrated his crossing the line of seventy years into the serene autumn which was so full of fruit in the lives of Bryant, Longfellow, Whittier, and Holmes. Richard Henry Stoddard records in pathetic lines, in the New York *Independent*, his feeling that he has not achieved fame as a

poet. But is it not a modest man's estimate of his work? Surely some of his verse cannot die. But what we shall recall with unmixed satisfaction when he passes away is the manliness and purity of his life, and it is no light thing for poetry in America that as one by one our poets pass on to the choir invisible they each add to the good name of their art the luster of moral worth.

There is a negative condemnation of certain socialistic movements in the silence of

our poets respecting them. Our Coxey parades have no Whittier. Socialism the world over commands the genius of no James Russell Lowell. Those who believe that we are on the eve of a great social revolution may dismiss their hope or their fear. The poets will give us timely warning of any great human movement. When the people gird themselves for mighty revolutions our poets will sound their bugles to announce and to lead the marching army.

CITY GOVERNMENT OF WASHINGTON, D. C.

BY MARGARET NOBLE LEE.

I.

GOVERNMENT IN THE PAST.

THE government of Washington City is unique in American polity. In the ordinary sense of the term there is no such thing as a city government in Washington. The American conception of a city, as a civic corporation entitled to self-government in all purely local matters, finds in our national capital an incongruous anomaly. A city of a quarter of a million inhabitants, the fountain of a republican government, absolutely devoid of any republican feature in its rule; without mayor, council, or board of aldermen; without elections, voting, or representation in national assemblies; even without voice in making ordinances for the administration of its own affairs or in disposing of its own taxes. Of all the great monarchical capitals of Europe there is none ruled so absolutely as the capital of this foremost republic of the world. The benevolent paternalism with which its welfare is looked after disguises the actual despotism of its rule.

The present form of government of Washington is the product of a peculiar history. During the Revolution the capital was itinerant because of the inability of states or cities to protect Congress against attacks of the British. The vicissitudes of the government during this period disenchanted its founders with all thought of establishing the permanent capital within the jurisdiction of

any state or municipality, and led them to agree that Congress should be given absolute control of the future capital and means for its own protection. This feeling was so intensified by the humiliating experience of having at one time to flee from Philadelphia, not from the British but from the wrath of its own unpaid soldiery, whom both the city and state authorities were either unable or too apathetic to quell, that an expression of it found its way into the Constitution even before the site of the capital was near determination. A clause in the Constitution accordingly provided that Congress should have power—

“to exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular states, and the acceptance of Congress, become the seat of the government of the United States.”

Much discussion accompanied the framing of this clause, the opinion prevailing that the dignity and sovereignty of the national authority demanded its freedom from all state or local interference; and that the co-existence of any other authority over the same district might subject federal institutions to dependence or intimidation. The possession, moreover, of a national capital within the legal boundaries of a state would entail upon that state the unequal and increasing burden of protecting the accumulations of treasures and institutions belonging to all the states.

Debate over the selection of a site occupied seven years, during which the claims of twenty-two cities eager for the distinction, some of which have since disappeared from the map, were considered. In 1789 both Houses passed a resolution to fix the capital at Germantown, Pa. Fatally for the little town Congress adjourned before the Senate could adopt an unimportant amendment which had been added to the resolution by the House. With the next Congress, sentiment had so changed that the chances of Germantown had vanished.

A diplomatic bargain between Hamilton and Jefferson, the political antipodes of Washington's Cabinet, finally located the capital within its present bounds. Hamilton's whole financial policy hung upon his scheme of funding¹ the state war debts, making the national government responsible therefor. Jefferson was equally anxious to locate the capital on the Potomac. At a dinner party given by Jefferson, an exchange of votes was arranged by the two leaders, by which the followers of each should vote for the other's bill. The obstreperous votes of disappointed Pennsylvanians were secured by making Philadelphia the temporary capital until 1800; and on July 16, 1790, the Potomac site, which had been offered by Maryland and Virginia, was agreed upon. The tract was described as a "howling, malarious wilderness," sparsely settled and one over which the assumption of authority by Congress would not be attended by the embarrassments following the adoption of a city already settled. In the absence of a previous population, Congress must take the initiative in establishing regulations relating to a municipality yet on paper.

The president was directed to select the exact site between the limits offered, and immediately began negotiations with the nineteen owners of the tract which became the District of Columbia. The contract made by him with these owners provided that they should part with whatever land he should select for a federal city, and that after the streets and reservations for public buildings and parks had been mapped out, the remainder should be laid off in lots and

divided equally between the government and the original proprietors. The streets and the lots were an outright gift to the government; the reservations, however, were to be paid for out of the proceeds from the sales of the city lots. Of the 6,111 acres included in the city limits, 3,306 acres were laid out in streets—a larger street area proportionally than that of any other city in the world; 541 acres were devoted to public reservations.

L'Enfant, a French engineer, was employed by Washington to lay out the city, which he did upon a scale of magnificence unapproached by any European capital and which has proved adequate to the needs of a century's unexampled national growth. His model was the radiating streets of Versailles. Avenues from 120 to 160 feet in width diverged from the principal reservations forming at intersections with streets of an average width of 93 feet, small irregular parks for monumental statuary and other ornamentation. A plan so elaborate and involving expenditures of vast amounts to complete it could be justified only upon the ground that it was to be a national undertaking to be supported not by the local community alone but by the whole people.

From the assumption by Congress in January, 1791, of authority over the District, until 1802, the national government exercised direct control over the city. The removal of the seat of government from Philadelphia to Washington in 1800 found a population of over 3,000, attracted probably by prospective immunity from taxes. No taxes are known to have been levied on the people prior to 1802. But the little city was already in a woful plight. The government had no money to improve it, and bonds had fallen over thirty per cent below par. The \$192,000 which had been bestowed upon it by Virginia and Maryland, together with the District as a gift, had been spent, and the government was begging loans without finding states or people ready to take its bonds. It could ill afford to attend to street improvements and other purely local matters while its own badly needed buildings stood unfinished. It was about this time that

Tom Moore visiting the capital wrote his sarcastic but truthful lines—

“This embryo capital where fancy sees
Squares in morasses, obelisks in trees,
Which second-sighted seers even now adorn,
With shrines unbuilt and heroes yet unborn.”

The government, moreover, had no time to give to the routine affairs of a city administration. How to deal with its own young offspring was a peculiarly difficult problem. Maryland and Virginia had stipulated that the territory ceded by each should remain under the laws of its state until Congress should provide laws for the District. Thus a deformity was imposed at the start upon the legal system of the capital, which it has never outgrown.

In 1802 Congress shifted responsibility for the city upon the shoulders of the citizens by granting them a charter. The mayor was to be appointed by the president, to insure an administration harmonious with the wishes of the government. The council was to be elected by free white citizens. This *régime* introduced local levying of taxes for improvements. The neglected condition of the city aroused such activity on the part of the city authorities that soon the air was filled with complaints. Residents were indignant in being compelled to pay for improving streets owned solely by the government, and felt injured that the “city fund” from the sale of the government lots, which had been designated by law for street improvements after public buildings had been erected, had been wasted or misapplied, so that the city got none of it. In ten years the city was enormously in debt for public improvements. New provisions were added to the charter in 1804 and 1812 for the purpose of giving additional power to raise taxes. The city further increased its debt during the War of 1812 in providing a temporary building for Congress in place of the Capitol which had been burned by the British, and by raising a large sum for the defense of the city.

In 1820 a new charter was granted under which the mayor as well as the council was to be elected by the people; under this “Charter of Washington” the people exer-

cised all the usual powers of a municipality. This charter practically remained in force till 1871. Suffrage was universal until 1848 when the payment of a school tax was made a qualification. This requirement was abolished in 1867 when all classes, white and black, were made voters.

The chief feature which seemed to be the source of almost constant friction during this period of a half century, was the unsettled basis of financial relations between the national and the local governments. During the first third of the century, according to a report made by Senator Southard in 1835, the city paid \$430,000 for street improvements, while for the same purpose Congress had appropriated only \$209,000, asserting meanwhile its claim to the sole ownership and control of the streets of the city. Congress built its own public buildings, and limited its local appropriations to the improvements of avenues leading thereto. Prayers and petitions of citizens to Congress for help in carrying out improvements contemplated in the original plan, which it was impossible for the community to execute alone without financial ruin, often fell upon unheeding ears. This attitude of the government, in view of its ownership of five sevenths of the real estate of the city including the streets, all exempt from taxation, illustrates the niggardly policy of Congress to its own offspring. A statement of expenditures for the District from 1790 to 1876 shows that between those years the national government expended about six million dollars for the improvement of its streets; during the same period the local government expended twenty millions for the same purpose. As a consequence municipal improvements were tardy and inadequate, the enormous width of the streets making them almost twice as expensive to keep as in other cities. Washington remained a reproach to the nation until the outbreak of the Civil War.

During the entire chartered period the city staggered under heavy debt. While the energies of the corporation were crushed by an overwhelming load, but few charges of corruption or mismanagement were brought

against it. It was however a non-progressive body well able to possess itself in patience. The period was one of petty whimsicalities in which what was not done was surpassed only by the bungling of what was done. It is related that when discussion over the site of the new Treasury was rife, President Jackson walking through the White House grounds suddenly lost patience and thrusting his cane into the ground declared that the Treasury should be placed on that spot. The White House was thus forever cut off from a beautiful view of the Capitol a mile down the Avenue. Moreover, the massive proportions of a classic building were forever fixed in an unsightly setting.

The social condition of the city was demoralized by the existence of old laws of Maryland and Virginia, so barbaric in instances that public sentiment was against their enforcement. Petty crimes went unpunished. Legal procedure was cramped, and to the present day is confronted occasionally with crudities long obsolete in the laws of the states bequeathing them, but never repealed by Congress.

All classes in the community, residents and officials, seem to have become accustomed to streets ankle-deep in dust or mud, to malaria from the unreclaimed flats, and to unhealthiness from defective sewerage, not to mention the garish ugliness of the whole miscarried plan of L'Enfant.

The war roused civic Washington to life. At that time its sixty thousand people formed no more than a big sprawling village. The sudden influx of outside life wrought a wondrous change of spirit both in the government toward its capital and in the citizens themselves. To beautify the city and render it the pride of a re-united nation became an ambition of its awakened guardians. The city coffers being as empty as ever, the expenditure of millions by the city in improvements was rash. An old law in force since 1820 limiting assessments for special improvements to three dollars a front foot, was now repealed giving enlarged powers to the board of assessors. A rapid course was run, the people soon revolting not only against a debt footing nearly eight millions

but against the city government.

Agitation resulted in 1871 in the unqualified abolition by Congress of the old city government and the adoption of an entirely new form. The District was made a territory, in which the people were allowed to vote for a delegate to Congress and an Assembly, while the president appointed a governor and other ordinary executive officer, also, members of a Board called the Board of Public Works. This Board was given entire control of streets, alleys, etc., and powers of assessment, which though technically more restricted than those of the late corporation, proved eventually far more costly to the city.

With this much authority the Board soon subordinated every other department of the new government acquiring in time almost entire executive and very large legislative powers in municipal affairs. In a word, it came to be the government. Since its members were appointed by the president and confirmed by the Senate, the evils attributed to this form of District government cannot truthfully be laid to popular government. The Board has indeed a gigantic task and may have required gigantic powers to perform it. Its strength was early shown by its ability to secure the vote of the citizens in favor of a fresh issue of city bonds for four million dollars despite the debt of eight millions already hanging over the city. The loan was intended for the purpose of grading, paving, and supplying with sewers the city. The enormous expense of this undertaking was reduced somewhat by an ingenious device of the Board by which many streets unnecessarily wide were to be narrowed by "parking" the strip next the buildings, whose owners were allowed the use of the parking in return for keeping it turfed or paved. This parking still gives an odd appearance to many streets, and is the source of occasional friction between authorities and owners for violation of parking regulations.

The people thought when voting the four million loan that that amount would cover the whole expense of improvements contemplated. They were mistaken. Having se-

cured the loan, the Board began making contracts in a manner which soon brought upon them a Congressional investigation. The charges however fell to the ground. The Board thus exonerated started in on measures which amazed and paralyzed the citizens. The four million loan was soon exhausted, and special assessments were frequently resorted to. The law forbidding more than one third of the cost of improvements to be charged against property owners was circumvented by increasing valuations. A three million dollar levy was imposed as a "sewer tax" upon all property regardless of value. Finally the Board ingeniously issued \$2,000,000 of "certificates of indebtedness" or notes, claiming that its tax arrears would more than cover that amount.

Unheard of liberties were taken with citizens. In some cases, houses found in the way of improvements were removed without knowledge of the owners. Individuals were ordered to tear down buildings rendered unsafe by "improvements," and upon refusal were compelled to bear the expense of having it done by the city. Men came home from their employments to find their houses high and dry on an embankment made during their absence, or went to their place of business only to find it inaccessible on account of some public work. Property could recover scarce a tithe of the damages caused. Sometimes it was confiscated outright to pay assessments.

High handed and despotic as was all this proceeding, it created the Washington of today. When it ended, toilsome streets had yielded to easy grades; dust and mud had disappeared beneath smooth level asphalt; the city was underlaid with its first scientific and complete system of sewerage; thousands of shade trees were spreading their branches along its streets and avenues; for the first time in its history the city was well dressed. One man, Alexander R. Sheppard, popularly known as "Boss" Sheppard, whose administrative capacity amounted to genius, inspired the whole remarkable feat. What it all cost no one knew. Of all the debts heaped upon them, the people had voted only on the first one. The Board defended

the others as being merely a means of anticipating delinquent taxes. Tongues were finally loosed and a clamor arose. A second Congressional investigation was demanded. A memorial of citizens charged the Board with levying unequal, illegal, and ruinous taxes involving taxpayers in great debt and in some cases leading to confiscation of property; with making wanton changes in street grades, damaging property and business without compensation; with making secret contracts, amassing fortunes in office, and using their official power for personal ends, such as the construction of roads to their suburban residences.

A committee headed by Senator Allison was appointed to make an investigation. After weeks of effort to straighten out accounts, it was found that the Board had spent or contracted to spend over twenty million dollars, or more than twelve million dollars above the estimated cost of all the improvements. The committee did not criticize so much the scope of the work as it did the attempt of the Board to do so much at a single stroke. No such Titanic task could be accomplished without many mistakes and losses. The flames of corruption were hard to find, but the fumes were unmistakable. Jobbery and brokerage in contracts must have existed when an adventurer could come to the city and by promising a party influential with the Board fifty cents per yard to secure a contract for his firm, obtain a public job, the gross earnings of which amounted to \$700,000, and which yielded the influential party the sum of \$97,000.

It was discovered also by the committee that great as was the Board, greater yet was the vice president thereof. This officer could sign and issue orders, dismiss employees, arrange business, and even instruct the secretary to enter in the records business transacted by himself alone as the transaction of the Board. In short, the vice president was the Board, and that when the Board was spending millions. The treasurer could draw checks at will, without the knowledge of anyone else, as his accounts were never audited. The committee found the treasury empty.

The committee made its report in three large volumes. Congress, on the basis of it, wiped out every trace of the territorial government. Its debts were gathered up, and bonds to cover them, running fifty years at a low rate of interest, guaranteed by the United States, were issued. On June 20, 1874, a "temporary" form of government was adopted to act till a permanent form could be devised. It was provided that a Board of three commissioners should be appointed, to take the place of the executive officers and the old Board. These commissioners were to apply the city's revenues strictly to the purpose for which they were appropriated, and were forbidden to anticipate taxes, as the old Board had done by hypothecation.² The commissioners were to be appointed by the president and confirmed by the Senate. One of them was to be an officer of the engineer corps of the army, who was to have charge of all street and sewer improvements, and to be responsible directly to the president. The Legislature and office of District delegate to Congress were abolished, and Congress assumed all legislative power for the District, including the power of taxation. This provisional government lasted till 1878 when, on the 11th of June in that year, an act was passed establishing a "permanent" form of government which remains in force at the present time.

(End of Required Reading for October.)

DAYS AND DAYS.

BY EDITH H. KINNEY.

NO song have I for those star-favored days
That lavish June hath blessed and bade to stand
In her own stead, to win all wafted praise,—
By poets made immortal in the land;

But days there are, that up and down the year
Go softly as cloud-shadows over wheat,
Held careless-wise, deemed scarcely rich or dear
Until the twilight passing of their feet.

The days that on all green beginnings wait,
Whose fragrant ministries surround the spring,
The days, that, with a smile may turn the fate
Just tremulous, of some frail woodland thing!

Rain-blinded days, that fade in mist, nor dream
How laugh the meadows in the morning-red,
Or, how, upon the after-dawn will gleam
Flower-splendors new adown each garden-bed!

Still days, whose slumbrous hours breathe harmonies
That blend with every tune the south wind blows,
Dim days, with shadow-balsms for weary eyes,
Pale days, that tend the bud, to miss the rose!

Dear almoners of all the seasons' good,
Ye nothing ask, but matchless gifts bestow,
Teach me, O Days! this lore of loveliness,
The secret of your grace I fain would know!

THE SENATOR'S DAUGHTERS.*

BY A. C. WHEELER.

CHAPTER X.

SO the interview which had begun with a deadly defiance ended in an armed but amiable neutrality. "He's a harmless monkey," said Cicely, "and he seems to think a good deal of our brother. I can't help feeling, Louise, that we have n't treated Banny right. What do you suppose mother would do if she were alive?"

"I suppose," said Louise, "she would do everything that is possible to warn him, at least, against associations with such a person as Mr. McBurney."

"What do you think she would say to Mr. St. Clair?"

"Mr. St. Clair ought not to be mentioned in the same breath with Mr. McBurney. He is at least a man with large views of life and deep convictions. He isn't trivial-minded."

"Louise, you admire Mr. St. Clair."

"I admire his earnestness. He has a work to do in the world and is anxious to be about it. If you had paid the slightest attention to him, you would have felt the influence of a great intellect."

"I did feel it," said Cicely, "and I didn't like it. He seems to me to be trying all the time to make people feel it."

"What strange prejudices you take, my dear. It was a positive relief to me to hear somebody talk who lifted me out of the petty cares of life into a serener and purer atmosphere. Mr. St. Clair is a man who hasn't time to think of himself."

Cicely refused to assent to this. She could not contradict it but she wondered why she did not recognize it.

The next morning Louise met her father in the library, bringing with her, her books and bills which she laid in front of him. He laid his cigar down with the involuntary deference that he had always shown her mother, who could not tolerate tobacco smoke.

"Well, Louise," he said, "I trust you

have reconsidered your impulse and do not intend to abandon your home."

"Abandon is rather a harsh word, father. I have not changed my mind."

"You insist upon going away?"

"I am going to make my Aunt Bertha a visit. She has been asking me to come and see her for a year past."

"Like all women you are thinking of your own comfort."

"On the contrary I am thinking of yours. If I remain here you will be very uncomfortable, because I must remain as the mistress of this house and I would carry it on as our mother did. Kate and Naomi are determined that I shall not. I refuse to quarrel with them and I think they will manage affairs more to your liking."

"I'm amazed," said the senator. "You positively amaze me, yes, you do. I can't understand your inflexible nature. I supposed that I had always been the master of this house—that I had brought up a family and fixed the economy of the establishment. Now I suppose I must be relegated to the chimney-corner."

"Oh, no, father. You are the honored head of the family and every member of it desires to see you exercise your authority. But you do not. Your home, as the children knew it, is going to pieces. I have, for years, sacrificed my own interests and ambitions in its welfare and you have not hesitated to taunt me with being an old maid in return for it. My sisters have taken up the taunt. I should have put up with this also in silence if there had been anything to gain for the home. But I am satisfied now that there is not."

"Very well, my dear, if you feel that way about it, there is but one course to pursue and I'll shut the home up."

"Yes, it must come to that."

"Why do you say it must, so complacently? Do you desire it?"

* Begun in the August number.

"No, but it is divided against itself."

"Yes, because you and Kate cannot agree. What a ridiculous position you assume. Look at it as a man would—you will not concede anything to your sister and she will not concede anything to you. So you'll tear things to pieces."

He looked at Louise steadily as he said this with a great deal of emphatic reproach, but probably the calm face that met him was so incompatible with the idea of tearing things to pieces that he added,

"I mean, that you will sacrifice the general good to your particular crotchet. My dear child, that is not the lesson of self-sacrifice that your mother taught you."

"I wish you would look over these accounts, father. I have kept them carefully."

"I don't wish to look them over. No one ever questioned your accuracy or your fidelity."

"But there are some things, father, that need your attention."

"I dare say. Things need attention all the time and when they need them most, somebody is sure to get tired of attending to them. Just tell Martin to roll the papers up. I'll take them with me. I hope, Louise, that when your better judgment, I will not say your affection, resumes its sway, you will not think of withdrawing yourself from your home where you have a younger sister who demands your companionship and—ahem—your example. I feel assured that you will think better of it. Did you tell Martin that I was to catch that eleven o'clock train?"

Into some such easy belief the senator allowed himself to lapse and went to New York. In less than a week he received a letter from Cicely informing him that Louise had gone, and the information was accompanied by grave intimations of trouble. Kate could not manage the servants. The cook had given warning; the regular system of the house was disturbed. Cicely was uncomfortable and Martin had had a quarrel with Dr. Bland about the horses. This was followed at intervals by other annoying epistles. "My Dear Father," one letter said, "I know you will not approve of having mother's room disturbed and Kate is taking

all the things out of it. I wish you would write to Kate and tell her that you do not want your stock of liquors disturbed. The doctor is really drinking too much, and the lawns have not been cut in a month." Finally there came a letter which announced that unless her father came up and regulated matters, Cicely would leave the house also.

Then the senator, to use his own phrase, took the bull by the horns in his peculiar way. He wrote a sententious and brief letter to Cicely as follows,

"My Dear Cicely,

"I wish you to come to the city on Thursday morning. I am about to take a small furnished flat on the Park and wish to consult you. I shall close Upsandowns on the first of the month and advertise it to be rented. Have written to your sisters. Will have some one to meet you at the station when you arrive."

The sisters were in the throes of a domestic crisis when the letter arrived. Mr. McBurney had been invited to dinner by Naomi and the establishment was visibly straining with its efforts to adjust itself to the occasion. Even the careless-hearted guest noticed that Naomi was flushed and excited and made hurried entrances and exits. When, at last, they were all seated, she broke unthinkingly into apologies. She hoped every allowance would be made as she had not yet got the establishment into running order. New servants had to be taught and the storekeepers had not yet gotten used to her system; and the cook did not understand the range. But she hoped to have things in good working shape in a few days. It was like introducing a moral reform, to get a new and improved system into a house.

"Everything takes time," said Kate coming to her assistance. "By another month pa will not know his place."

Then Cicely wickedly passed the letter across the table as Mr. McBurney was saying,

"I never see anything the matter with the place. It always does me good to visit it—everything is so fixed and equable."

"Well, upon my word," exclaimed Kate, "pa must be losing his senses. He's going to take a flat in the city."

"That isn't a bad idea. It's cheaper than

living at a hotel and more comfortable," said Naomi.

"But he is going to close up his country home and rent it." And she handed the letter to Naomi who glanced at it and said, "Oh, nonsense! You worry him to death and that's his little threat."

But it had a visible effect on both of them and especially on the husbands. They fell into a rather disconsolate strain and did not hesitate to let Mr. McBurney both see and hear the state of their minds. But to Cicely's surprise he appeared to enjoy the situation and she finally was provoked into saying that Mr. McBurney was the only one that did not regret the decision.

"No," he said, "I rather like it, for I'll hire Upsandowns myself or buy it and if I can find anybody who wants to live in it, why there you are, I'll get married."

When this was reported to Louise by mail with all the details, the elder sister said it was an ignoble conspiracy of her father and Mr. McBurney, "but," she added, "it is not much worse than the conspiracy of Kate and Naomi. Father will never sell Upsandowns and to close it up temporarily may solve many problems. As for the impertinence of Mr. McBurney, I don't think we need to waste thought about that, unless you by some evil fortune, should come to be of his views." This letter ended with an injunction to "come to Aunt Bertha's when you are down."

As for Kate and Naomi, they both came to the conclusion that Cicely had influenced their father to this step and they were not slow to inform her, and there ensued an unpleasant conversation in which Cicely, wounded and somewhat humiliated, bore herself with great dignity, and Kate declared that her father should never rent the place, for she had still some voice in the family affairs.

CHAPTER XI.

MRS. BERTHA RINGGOLD was the only living sister of Senator Van Houghton. She had married a driving real estate lawyer when she was thirty. He lived six years with her, and died suddenly, leaving her

about a hundred thousand dollars in real estate and life insurance. She was known in her own large circle as a business woman. Her brother had invested her money judiciously for her, and the widow on an income of \$6,000 a year kept up a very respectable appearance. Having no children she had given herself to a busy social life, and being like her brother very fond of good dinners had cultivated an extensive set of people who were quite able to furnish them. She was a very robust and jolly personage with a double chin, florid cheeks with a fine network of purple veins in them that required the most careful powdering, large, brown, candid eyes, and a good deal of hair which was threaded with gray.

Aunt Bertha set up for a patroness not long after her husband's death. She had no special thing to patronize, but she liked to patronize everything. With a good deal of practical shrewdness she read people easily, and with her brother's sense of humor was given to pointing out their weaknesses as a sort of diversion.

"The trouble with Banaias, and it's the trouble with all the Van Houghtons," she remarked to Louise, "is that he will not grow old decently and submissively. His father used to read a newspaper at eighty without glasses, and had a son at seventy-five, that was by his second wife, and instead of dying and leaving her his property he outlived her and left it to your father. None of the rest of us got a foot of it. Why, he went out and cut an acre of hay the day before he died. Look at me; I ought to be suffering from gout or dyspepsia and sending for dentists at my age, but I don't get time. Banaias ought to behave himself and go home, and sit on that big porch of his with a bandanna over his head, though he will not even concede a point to time and get bald, and let his daughters make him feel like a retired veteran. But you are not like your father, my dear. I don't think you are a Van Houghton. Your mother was a grand old-school woman, and I suppose you'll be like her and do your work all up and be getting out while we are hanging around defying nature. She had a

great influence on Banaías. I don't know how she managed him; I never could. He doesn't even come to see me unless I send for him. Now, you'll excuse me will you not? I've got to run away, but I'll try and see you at dinner—remember, six o'clock. Oh, by the way, Mr. St. Clair is to speak to-night at the Egmont Club. Perhaps you'd like to go; I understood him to say he had met you. There will be some people there you ought to know."

Louise was then left to her own resources for several hours. She perceived at once that she had to make the acquaintance of Aunt Bertha. All previous knowledge of her had been gained through flying visits to Upsandowns on special occasions when the country appeared to bore her, and by the not very definite reports of her doings in the newspapers. There was a family tradition that she was always managing something and always mixed up in associate undertakings, which reports in their journeys conveyed an impression of great influence and activity.

Louise's first impression was bewildering rather than disappointing, and this impression was very much deepened by the establishment itself in which she now found herself. To the woman accustomed to the prosaic elegance and simple excellence of a home such as she had come out of, this overloaded house appealed to her senses like a museum. The parlors oppressed and confused her with their crowded and heterogeneous variety; the walls were hidden by paintings, water colors, etchings, photographs, drawings, and engravings; they broke out in jostling clusters; they stood upon easels; they leaned against the fresco on the floors; portfolios burst open with them; they were piled upon side tables. Furniture ran riot, begrudgingly leaving only narrow alleys to squeeze through, and the pathways were studded with vases, Salsuma, Dresden, terra cotta, majolica, gypsum, with palms, dried rushes, broom corn, pampagrass, not devoid of city dust, bending, rustling, nodding, and shriveling in all corners. Louise wandered about like a child in a gallery of antiquities, instinctively trying to synthesize the effect and continu-

ally baffled by a vagrant curiosity. No two pieces of furniture were alike in fashioning. A handsome ebony upright piano had given itself entirely over to visual effect, with scarlet scarfs and wreaths of flowers and bouffant lamp shades. She touched the uncovered portion of the keyboard, and her fingers left an impression in the dust. One carved claw leg projected from a corner with a broad satin bow on it like the leg of a dancing master. An elegant *escritoire* in the corner was strewn with note paper, and two hideous Maori idols kept watch over it and a Limoge jar barred the way to it. In another corner was a *priedieu* with an open black letter book on it; a bunch of poisoned Apache arrows hung over it and an enormous Flemish beer mug stood beside it. Blue willow ware plates clung to the doors, and under the arch she saw an Assyrian spear and a gilded horseshoe.

She tried to interest herself in the pictures and statuettes, but they confused her. The classic, the medieval, and the modern ran foul of each other. She had to look behind "Leda and the Swan" in Parian to see "Marguerite in the Chapel," and Corot's pollarded studies and Cole's old palette tied up in ribbons needed a descriptive catalogue. An uneasy sense of chaos and futility attended her inspection, but she could not translate it. She was conscious that she shrank a little from the exhibition. The effect upon her mind was not unlike the effect of blurred type upon the eye, as she vainly tried to group and arrange the contrarieties under some law of unity.

Later in the day Louise had an opportunity to renew her conversation with her aunt, who received her in the little breakfast room, where she occupied a very large chair and in her negligée dress seemed to flow all over it. She had a little paper bag of roasted filberts in her hand, and helped herself to the nuts as she talked.

"Now, my dear, tell me," she said, "all about yourself. Of course, I could read between the lines of your letter that you had reached the point of rebellion. We all do. You can talk to me as you would to your own mother."

Louise did not respond cordially to this sympathetic touch, but she said: "You are mistaken, aunt. I am not in rebellion. I only wish to improve my advantages. The situation at home since mother died has made me anxious to become my own mistress. I must either be a pensioner on my father or get married, and it does not accord with my sentiments to get married as a necessity."

"I don't see what Banaias has been thinking about keeping you shut up in the mountains. You might have been comfortably married and settled long ago if you'd been where there were marrying men."

"I am not looking for any assistance in that direction," said Louise. "I want something to do."

"Try some of these filberts; the dinner will not be ready for ten minutes. There's plenty to do, heaven knows. What we want is workers. I must introduce you to the Ultimates. There are a number of strenuous women in that cult, all searching for the truth. They meet weekly at Mrs. Bethune's."

"Ultimates, did you say?"

"Yes. They are tired of the provisional thing just as you are, and aspire after the finalities. The society was called the Ultima Thule, but that was too foreign in sound and so it got to be called the Ultimates. I'm afraid their liberty will shock you at first, they have so few of the old trammels, and you, my dear, you know, are slightly straight-laced. But you'll get over that. Ah, there is the dinner. You sit there, my dear. Serve the soup, Albert. It's terrapin, my dear; I got it on purpose for you. It's a capital plan to begin your novitiate on terrapin. What, don't eat terrapin? Well, you are a greenhorn. Now, I think of it, Dr. Faddlehurst remarked the other night that terrapin was reptilian, and spiritual women had an antipathy to it. I suppose I must be reptilian myself, for I dote on it. You'd better try a little. No? Very well. Albert, bring the rest of the dinner. Pardon my appetite, will you not? I am not at all spiritual."

"There was," said Louise, "a former

friend of my mother's, a Mrs. Hursh, who used to come to the house when we were children. Do you happen to know what became of her?"

"Hursh—Hursh—wasn't she a missionary or something? Seems to me I saw her at your house when Banny was christened."

"Oh, dear, no. She was a widow of considerable means who gave herself to the work of charity. My mother thought a great deal of her."

"Well, I might as well tell you, Louise, that I don't keep the run of the church people, especially if they are orthodox. One wastes too much time. I've got to go to Dr. Hale's occasionally to support the higher criticism, and he keeps his grip on a number of influential pew-holders. But generally speaking I've broadened out into the religion of humanity. I wish you'd drink some of that sherry; it looks more sociable."

But Louise did not drink sherry and made no apology, and her aunt rattled on. "Do you know, Louise," she said, with her knife and fork suspended for a moment, "that you are a handsome woman? Of course, you do. But you'll pardon me, my dear, if I tell you that you are a little rural. You'll have to let my maid fix your hair, and that collar—well, it's just a little Wesleyan. Everybody falls into these little things living in the mountains, and you must let me tell you of them."

Louise laughed. "My dear aunt," she replied, "you will never succeed in making a fashionable woman of me. They tell me my figure runs that way, but I assure you my mind does not. You were right when you said I am like my mother. She was a serious and methodical woman. Cicely is the only member of our family who has natural gayety enough to shine in fashionable society."

"You are not advanced in your views, my dear. I dare say some well-to-do man will come along and settle your destiny."

"That's the old story of helplessness. Must a man come along before I can have it fixed?"

"Not if you are advanced enough. You'll

get interested in some of the cults, and when your mind's fully occupied you'll be a new woman. Have you given any attention to the Faith Cure?"

"No. What is the Faith Cure?"

"What a lot you have to learn. I think it would interest you more deeply than Christian Science. It's more in your line. I'll have to introduce you to my friend, Mrs. Pixley."

"I don't think I shall care for it, aunt. I have my own views and convictions, and am not likely to change them. What I want is a larger field in which to express them to a good end."

"Ah, that's the way the Endeavorers talk. You ought to join a Bellamy Club. There's one meets at Mrs. Aiken's on Saturday night. Yes, you are a Bellamy woman—I've struck it."

Aunt Bertha's conversation had the same effect upon Louise as had the parlors. It confused her. To listen to her was to grope. A deep disappointment mingled with the languid curiosity that the aunt awakened.

"I suppose it's no use asking you to have some of this champagne. I've got into the foolish habit of drinking a pint for my dinner—the doctor says it stimulates the unconscious nerve centers. I suppose you have no unconscious nerve centers, my dear."

"You drink the wine, aunt, and tell me about Mr. St. Clair's work. You are interested in that, are you not?"

"I am interested in St. Clair," replied Aunt Bertha, holding her glass for Albert to fill it. "A new personality always interests me and he has done me the honor to meet some of my friends here. I feel that I must lend him what help I can. I am interested in everybody's work, so long as it is interesting, and Mr. St. Clair promises to be very interesting. He's so refreshingly brutal. It's a great art, my dear, to be refreshingly brutal. Last week Dolly Livingston took her class of girls to hear him jump on the Idealists, and Professor Wilmot had his set there to hear him explode the Realists. My dear, the inspired ruffian jumped on both of them with both feet and after trampling them to his heart's content, strode off and left them

making faces at each other. It was as good as Ned Booth in *Othello*."

"But what is it Mr. St. Clair is trying to accomplish?"

"Oh, don't ask me. I suppose he is doing his best to amuse us."

In the evening Louise was taken to the Egmont Club where guests of both sexes were admitted on invitation cards, and where were assembled a good many well-dressed and vivacious people. Mr. St. Clair made a deep impression on Louise. To her eye he was not of that set. His pale, earnest face wore, she thought, a conscious superiority to its surroundings, and his attire was plainly sober and unfashionable. His earnest plea for simplicity and sincerity in art, and his ruthless contempt for the aimless vagaries and sensuous follies of voluptuous life, found one responsive listener. At times he was quite impassioned and Louise noticed that he was most heartily applauded when he was at his bitterest.

She was aware that he had recognized her for he fixed his eyes significantly upon her when he made some pointed application that she could appreciate. She was flattered by this without knowing it.

He sought her out afterwards and with the cordiality of a man who is assured of sympathy, said to her,

"I want to thank you, Miss Van Houghton, for being here. I think you saved me from adapting myself in the smallest degree to these people. I have found that it is always better to talk to one person who understands you than to an assemblage that does not."

"You are unjust to your company, Mr. St. Clair," Louise replied. "You had a very attentive and appreciative audience."

The slightly bitter smile came into the corner of his mouth. "Athenians, believe me," he said, "who spend their time in nothing else but either to tell or to hear some new thing. Just now I am a new gladiator to them." He leaned over and lowered his voice, "Fancy a true gladiator in a parlor. I hope some day to get past them all to the people."

"If you have a message for the people,"

said Louise, "why not go straight to them? If you must preach, I should think the pulpit would serve you better than the parlor."

"The pulpit is sealed to the secular evangelist—besides the world is straying away from the church to other places where it can better enjoy itself. It is only my audacity in obtruding upon it in its gilded retreat, that amuses and astonishes it. I feel that I have a great task laid out and am only on the threshold of it. I wish you understood it better. May I not come and see you and tell you more about it?"

Louise thought she would like to hear more about it and the next day Mr. St. Clair called at the Ringgold house, and was allowed to spend an hour with Miss Van Houghton uninterrupted. Aunt Bertha looked slyly in through one of the tapestried alleys in her back parlor and saw him walking to and fro delivering himself in a low, earnest tone, while Louise, in dreamy mood, followed him with her eyes as he walked. The widow tiptoed softly out saying to herself as she regained the hall and felt in her pocket for a bon-bon, "Hypnotized, as I am alive." She stood a moment reflectively chewing her bon-bons as if an entirely new train of thought had been set in motion, and then, as was her habit when she desired to be meditative, she went off into a little counsel-room of her own, mixed herself a glass of cherry phosphate, and sat down at a side-table to commune with her own possibilities.

It had not till that moment occurred to her that there was a match in St. Clair and Louise, but now that it had occurred to her several other possibilities fitted into it very promptly. St. Clair was for the moment a social and intellectual lion who had been taken up by the esthetic set and the newspapers. She had some social purposes of her own and it now occurred to her that she might manipulate this young man advantageously. In spite of her oft-repeated assertion that she was merely a woman of affairs, she had something of the maturer woman's ineradicable weakness for match-making. As she thought of the fortuitous meeting of St. Clair and Louise, whose

paths now crossed at her house, something of the same superstition that made her put that horseshoe over her door, brought a sly gleam of satisfaction into her brown eyes. She got up, pulled from her writing table a little drawer, and took out a massive letter decorated with the zodiac and ran her jeweled finger down its paragraph until it rested at this sentence: "These planets will be in conjunction during the last half of this month and whatever you do, will, during that time, be successful."

Aunt Bertha was in the habit of consulting an astrologer once a month by mail.

There was some kind of *éclat* in the conjunction of these young people. She did not clearly see what it was, but she set to work immediately to make it sure. Her advantages were many and her methods subtle. It was in her power to throw the young persons together without appearing to do so and they found themselves meeting unexpectedly in different sets, and with no special pains on their part, they were thrown together in Aunt Bertha's rooms.

Two processes were set in motion which were correlative beyond the match-maker's divining. Miss Van Houghton was introduced systematically to a world of which she had hitherto been in innocent ignorance, and the only immediate refuge that her mind found from its contradictory theories and conflicting vagaries, was Mr. St. Clair. It never occurred to the wily aunt that the young lady would go to him for relief, and Mr. St. Clair never unbosomed himself to the elder lady, but he managed to interpret and express Louise's intuitions with singular correctness when the aunt was not present.

One of the coteries to which Miss Van Houghton was taken met at the house of Mrs. Lavine who was a prominent suffragist—president of the Ladies' Junta, and the society for the Ultimation of Women. It was at a meeting of the Junta, held at this lady's handsome parlors, that Louise felt for the first time the social contact of the anxious female agitators. It was a singularly vivacious assemblage of unlike people, all of one sex, who for the most part were ele-

gantly and showily dressed, and who were with great difficulty held to the business in hand by the presiding officer. That business, it presently appeared, was the devising of means to secure the recognition of the wealthy and exclusive women who had hitherto fought shy of the movement. The company fell into groups and pairs, each of which had its own topic of conversation.

"I want," said Aunt Bertha, "to make you acquainted with Mrs. McGloin. Her husband is an Absorptionist and has attracted considerable attention of late." Mrs. McGloin was explaining Absorption to two young women who were listening with rapt attention and whose eager faces conveyed unmistakably, the impression that they thought it novel and therefore interesting. She was a little sinewy woman, whose mature curls were decorated with a girl's sailor hat and blue ribbon. Her face betrayed a lurking neuralgic condition that had been kept down by her inability to concentrate her mind on it. She talked impetuously, with a spasmodic motion of her head and arms and eyelids, as if the great art of talking was to distribute emphasis of action equally over all.

Louise had a strong inclination to ask what Absorption meant and what part it played in the ultimatum of things, but she was given no time for the obtrusion of her puny curiosity.

"Ah, yes," said Mrs. McGloin, "the senator's daughter—I have heard of you. You are a valuable accession to our ranks. I was just explaining to my friends—Miss Marigold, Miss Van Houghton; Miss Van Houghton, Miss Coriander—I was just explaining that the evils of life all spring from rebellion against the Karma. We are so apt to obtrude our personality into the universal."

"I don't suppose," said Aunt Bertha, as she gently pulled Louise away, "that you know much about Buddha."

"I am afraid not," said Louise. "My education has made me associate him with a 'Pagan creed outworn.'"

"Ah, my dear, it is better to be a Pagan than a Philistine—besides the Buddhists have really caught some of our best people

with the occult idea. I want to present you to Mrs. Zwingle, the wife of Professor Zwingle of Munich, whose book on the Stability of the Female Type in the Insect World has been endorsed so generously by the advanced women."

But Mrs. Zwingle passed out of range, and so Louise was presented to Miss Bainbridge, the Monist, who had written something in Chicago which had made her acceptable in Boston, and which something turned out to be a treatise on the "Divine Feminine as the Central Monad of the Universe."

"You see," said Aunt Bertha, "that all the shades of advanced thought are represented here. That little old lady who talks straight on with her eyes shut and with very little knowledge of who is listening, organized the Sorosis and founded the American branch of the Religion of Humanity, in her parlor. She was, for a year or more, the High Priestess of her own set and it was quite pictorial."

"Was? did you say?" asked Louise.

"Oh, yes—I don't think the thing is kept up now. The idea was a bold one. It was that man created God in His own image and man ought to be worshiped in his perfections, so they made a shrine and had pictures of Moses, Voltaire, Washington, Napoleon, St. Paul, and of Stephen Girard, as visible symbols. The service was made up of extracts from the Talmud, the Zend Avesta, the Koran, Shakespeare, Rousseau, and the Bible. It was really quite pretty with the candles and incense and genuflections and pictures. But you see Mr. Webb came here from Constantinople with his cult of Islam and I believe most of the Priestesses went over to him,—there was something so romantic in hearing Mr. Webb called the Muezzin—I believe that's the right word—from the front window of his flat in Thirty-sixth Street. The Bradley girls were quite carried away with the idea and took a house right opposite where they could fall down on their knees with their faces to Bagdad or Damascus or something, when they heard Mr. Webb's baritone. But I don't suppose you ever heard of Auguste Comte or the Muezzin, my dear."

"I never heard of Comte," said Louise with humility. "Ought I to hear of him? Will he be here to-night?"

"Only in spirit. He died a good many years ago after establishing or abolishing something, but you really mustn't ask me what it was. If you want to know anything more about it, I'll have to introduce you to Miss Sanderson. She gets communications from him yet. How Mr. St. Clair would enjoy this collision of brainy women. They are waiting for Mrs. Flake and Mrs. Cady to arrive. They are going to address us and you'll be delighted with them for they're so different. Mrs. Flake is a born debater and Mrs. Cady is the Matriarch of the Woman's Movement. She has been for twenty years re-writing the Bible."

"Re-writing the Bible?" gasped Louise. "What does she want to do that for?"

"My dear, don't ask me. It's part of the movement." She lowered her voice as she added with a twinkle of humor in her eye—"The Bible is orthodox, you know, and was written by men."

It was difficult for a woman of Louise's training and convictions to regard such an assemblage seriously. There was a continual suggestion in it of her aunt's furniture; and her aunt made the comparison more reasonable by saying that it "was uniqueness in a woman after all, that told." "It dazzles you a little at first, my dear—it always does. The effervescence of mind is intoxicating, like champagne—but you get used to it."

"I don't think I ever shall," replied Louise. "Champagne always gives me a headache."

"Oh, you are a canary," exclaimed her aunt.

"A canary?" Louise replied with some amazement.

"Yes, you see all women before they are enfranchised are canaries or cow-women. I'm glad you are not a cow-woman."

"You will have to explain yourself."

"How tiresome you are. A canary-woman is one who sits on a perch and preens herself and warbles and likes it. A cow-woman is docile and hygienic and bears calves."

Then Aunt Ringgold laughed, but Louise looked a little shocked as she said, "It seemed to me that there was an air of lawlessness about it all."

"Why, that's the charm of it. You must look at it as I do. Take it all in and not have any views yourself. It's much more comfortable to let other people have them. You are fresh and like the girl who goes to the theater for the first time and hates the man who plays the villain."

"Perhaps I am, but after all that may be better, aunt, than to be like the *blasé* theatrical person who forgets to hate the villainy itself."

When Mr. St. Clair called, he learned of her visit to the Junta and he remarked carelessly, "You have made a common mistake. In looking for Utopia you have landed in Bohemia."

"That may be possible," said Louise, "for I do not know one from the other. I heard of a great many people and things that I never heard of before. I must be very ignorant. Tell me—who was Comte?"

"Auguste Comte," said Mr. St. Clair, "was a French mathematician who dispensed with God to make way for a philosophy. Nature avenged herself in the sequel by filling the vacuum with a woman, and philosophy ended in sentimentalism and mummery."

This was not very clear to Louise, but it had a large sweep like a magnetic pass. "Thank you," she said dryly. "You speak as if nature used woman for her punishment of man."

"Yes, I think she does—woman is his reward or his penalty—as he chooses. She can be either with an astonishing versatility."

"It sounds to me," said Louise, "as if in such a case she were only one of the circumstances of his career."

"The chief circumstance. I think in a normal relation of the sexes she is the inspirer and he is the doer. Without her I don't think he would accomplish much. With her he is the executive force that remakes the world. In the abnormal phases of life she wishes to reverse the conditions

and it is confusion. Nature's intention is to make the sexes supplement each other. These women insist upon their being rivals."

It was very difficult for Mr. St. Clair to avoid glittering generalities. He was off at a tangent at the slightest impulse. But there was an inscrutable something in Louise's demeanor that pulled him back. "I beg your pardon," he said, "the abstract woman is rather annoying to me. I prefer to contemplate her in the concrete. Tell me how she affected you in her circle."

"With an apprehension," said Louise, "that she had more freedom than she knew what to do with and wanted more. But I have been educated in a close school where I never heard much about freedom."

"But I will dare say you were educated to obedience."

"Yes, I was, but not to man."

"Certainly not. It never enters into the nature of things—except as a counterpart of man's obedience to woman. I cannot of course talk to you with authority about women, but I can tell you something about men. Believe me, the masculine nature never reaches the flower of its development until it finds a woman that it delights to obey. It is the first spiritual experience that touches him with a chivalrous humility that he is proud of. Before, he asserts, commands, overcomes, defies. All at once he supplicates, sacrifices, and obeys. I am speaking from experience, Miss Van Houghton. Until I met you, I had no idea how incomplete and aggressive I was. You have discouraged me."

"I?" said Louise with genuine astonishment.

"Yes. I never knew before what a semi-detached affair a man's nature is at the best. He is born into the world with one arm and does not discover it until he meets with his fate who carries the other one."

Louise smiled nervously. Her companion was on his feet pacing and pulling reflectively at his bristling mustache. He was started and colloquialism ran into didactics. All Louise could do was to listen.

"Let me try and explain myself," he continued. "A human being is made up of the

individual and the universal. Where one stops, the other begins. He asserts himself with his volition for so many hours, then he has to shut his eyes and lie down on a great mystery and let the inscrutable balance up things for the morrow. When he wakes, he sets in to dominate and command, but his will only goes so far. He cannot control the motion of his heart. He does not stop to think that the benign machinery behind him adjusts the pupil of his eye to every variation of the light without his knowing it. Miss Van Houghton, it is so with his spiritual nature. It has its exquisite functions wholly beyond his control and some day it comes into a sacred twilight and the pupil of his heart begins to expand in spite of him. It is that softened light that has made me meditative and shows me how futile my own volitions are."

Louise was candid enough in saying that she did not quite understand him. It was difficult to determine exactly the direction of such an oblique confession. Still there was her superior frankness. "Do you mean to say, Mr. St. Clair, that I am exerting this strange influence on you?"

"Yes," he replied. "I might as well tell you that you have encompassed me with a new atmosphere. I never trembled before at my own inadequacy. It seems to me now that I shall not get on at all unless I have your help and it is a kind of help that I never felt the want of before."

"You are overestimating my strength, believe me. But it is a natural mistake of a generous nature. You feel that help is needed and you think it is yourself that needs it."

"I am sure of it. But it may be that we both need it. Of one thing I am sure; when you listen to me I begin to leave the soil behind."

"And you are apt to leave me behind as well," said Louise naively.

"No," replied Mr. St. Clair, "the farther away I get from myself, the more conscious I am of your presence. Sometimes I think that we are both pressed upon by the responsibilities and inheritance of unfinished work and are groping in many ways. If in that

darkness one feels the grasp of a spiritual hand, it is like an answered prayer."

"What you are saying disturbs my idea of your masterful ambition. The strong man does not grope for help in his greatest work. I am only a woman, Mr. St. Clair."

"Why do you say that? I should as soon expect the upper part of an arch to say it is only the convex, or the sunny side of the world to say it is only a hemisphere. I wonder what the other half of things has got to say to that kind of argument."

Louise laughed timidly. "I give you my sympathy freely, Mr. St. Clair," she said, "in your earnest work, whatever it may be, if it is of any value to you. Perhaps when you have made it clear to me just what that work is, I shall be better able to express my sympathy."

"Miss Van Houghton, let my weakness take counsel of yours. Don't you think there is something in this world that we could do better together than single-handed?"

"I don't know. It sounds to me like the trade-union man who thinks he can compete with the abler workman by joining hands with men as weak as himself. Why should a weak man seek help from a weaker woman?"

"I suppose," said Mr. St. Clair with a grim smile, "it is for the same reason that when a man is afraid of a deadly disease he inoculates himself with a milder form of it and is forever after safe."

Then they both laughed and the little explosion cleared the air. He came and sat down on a low seat and looked up into her face. "I am not, like the workman, looking for extrinsic aid, nor am I seeking for a preventive medicine. I am only recognizing the divine decree that it is not good for man to be alone and you have made me feel very much alone."

"All of which means," said Louise, "that you are asking me to be your wife."

"Yes. That is what it means. I suppose I am in love with you, to be plain, but I have n't said so in the usual way, because I am not in love in the usual way. I don't want to vulgarize my feeling for you by the phraseology of passion. I don't want you

to relieve me of half my load. I want you to sanctify the whole burden. That will make it lighter and more precious."

"Mr. St. Clair," said Louise, "I will be equally frank with you. I don't think you understand me sufficiently yet. When you come to know me better, you will hesitate before you tether your vast ambition to my simple faith."

"And yet," replied Mr. St. Clair, as if to himself, "it might be my salvation to be tethered to a simple faith, and I never would submit to the limitation unless Love fastened the rope."

CHAPTER XII.

LOUISE had been "made love to." It was not alone a new experience. It was a development. She looked back at it from the vantage ground of a night's sleep, and was conscious of new and hitherto unexpected emotional faculties. It was true that it was wholly unlike any wooing that she had ever heard of, but it was all the better on that account, for, as a rule, love making, it seemed to her, dispensed with self-respect. Shut up with her own quickened apprehension, she noticed that her mind, in spite of her reasoning processes, had a new buoyancy, and that she was accepting something as inevitable even while she was making little demurs. She looked in her glass a good deal, and there was a slight flush in her cheek that did not escape her. Such a self-conscious woman keeps tally of all her little betrayals. She took a bottle of cologne from her dressing case, and put it on a little table. A moment later she had taken it from the table and put it on the dressing case, while she was humming a bit of ballad that she had heard Mrs. Blood play on the piano. Presently she detected herself, and sat down and laughed. But the water came into her eyes as she said inaudibly, "At my age, too."

Before the day was over she had written two letters. One was to Cicely, the other to her father. The first was a confidential escape for her feelings, the latter was a brief summons.

"My Dear [ran the confidential epistle], I have

been learning something of Mr. St. Clair. He appears to be animated by a very worthy ambition to do some great and noble work, and he certainly has the talent to make himself distinguished and felt. But what do you think? He has asked me to become his wife and help him in his work. I have thought it all over, and your mature sister after all might do worse than take this step. I really think Mr. St. Clair regards marriage as a grave and noble duty. But nothing is settled yet. I have not seen father for two weeks, and I am thoroughly sick of Aunt Ringgold's menagerie. Write me everything about Upsandowns, and assure me that the impertinent Mr. McBurney has disappeared."

The last thought that Louise had as she sealed up this letter was of Cicely's exultation when she heard that her sister was the object of so brilliant a man's offer. What then was her surprise when she received a reply utterly disapproving of the whole affair. It appeared to Louise that Cicely was bluntly uncivil in her judgment.

"I have no faith in Mr. St. Clair [she said]. Don't ask me to tell you why, for I cannot. I have an instinct that he will deceive you and make you unhappy. I can't get rid of it. Do you remember that I told you I thought he was an actor when we had only known him a few days? I tell you now that I think he is playing the part of a sincere man. I suppose this will offend you, but, Oh, my sister, if it does, what a strange gap has grown between us since our mother's influence was withdrawn. Mr. McBurney was here last night. Let me tell you something I have discovered about him—he has just brains enough to keep him honest, that's all."

The moral attitude of Cicely in this letter piqued Louise grievously. She thought that her sister was sadly lacking in tact and sisterly consideration. But it left a grain or two of bitter doubt which it was her futile pleasure to try to reason away. However, she would take time and come to a slow conclusion.

But Mr. St. Clair was not disposed to dawdle with his love affair. He was gravely importunate and so considerably urgent that Louise could not treat him with mere evasions. "I will consult my father," she said.

The senator arrived at Aunt Ringgold's in great state one afternoon, kissed Louise on both cheeks heartily and looked at his watch.

"Now then, my girl, what's the matter that you have to send for your old dad? I

thought you had set out to paddle your own canoe. It isn't a long story, is it? I've got to catch a train for Washington at four o'clock."

"No, it isn't long," said Louise. "Mr. St. Clair has asked me to marry him, and I wished to consult my father, but if you are in a hurry—"

"My dear, I know all about it. Mr. St. Clair is not a man to try surreptitiously to enter my family. I have been waiting for a fortnight to bless you both and give you a wedding breakfast."

"It is because I doubted my own judgment in so grave a matter that I wished to take counsel of my father; there is no one else now."

"Have you any doubts about Mr. St. Clair's character? Girls do not usually take a father's advice in these matters."

"Girls who have mothers do not need to perhaps. Besides I am no longer a girl."

"See here, Louise, you don't love Mr. St. Clair, and I wouldn't advise you to marry him. No woman who loves a man has your qualms. Marriage, at the best, is a plunge in the dark. Nobody wades into it in this way."

"Would you deliberately choose Mr. St. Clair for the husband of your daughter?"

"If you choose him I shall be satisfied. He has an unblemished character, splendid talents, and a rich father. I have found him not only a gifted but a brilliant man. He is bound to become distinguished."

"You would not, at least, call him an insincere man," suggested Louise.

"Insincere?" repeated the senator with a slight tone of contempt for such nicety of details. "No, I should prefer to call him a man of singular candor and, at times, almost impolite frankness."

Louise could not keep the quiet look of satisfaction out of her eyes. "It never struck you," she said, "that he was acting a part?" Then seeing the impatient surprise of her father, she added: "That was Cicely's notion. I can see it isn't yours."

The senator dropped at once to a practical view of the matter. "You are very much like your mother," he said, "and,

therefore, you ought to have an establishment of your own. I have been for several years hoping that you would make up your mind to get married. It is the only way in which you can carry out your rigid views of life with authority and reward. But it will not do to be too squeamish, my dear. All men have to be taken with some allowance."

When the senator kissed his daughter and went away, Louise was painfully conscious of the void her mother had left in her life. This practical and superficial view of the affair by her father, who seemed to regard marriage as one of the necessary incidents of a woman's career, had a barren aspect when she consulted her feelings. "And, Oh, dear," she said, "I was so taken up with my own affairs that I forgot to warn him against that man McBurney."

While in this dilemma there came a diversion. The women of the Junta had been given severally to understand that Miss Van Houghton was a rich prize ready to be captured. "Her mind is wax," said Mrs. Ringgold, "and her name would be a valuable acquisition." Whereupon they besieged her in detail, Aunt Ringgold doing the ushering with voluble impartiality and benignantly assuming that it was all purely social.

"Here's Mrs. McGloin, Louise. I want you to meet her socially. She has such a charming stock of occultism."

"And I was delighted to see you at the Circle," said Mrs. McGloin, shaking her curls. "We are slowly but surely attracting all the fresh young minds. I suppose you, like the most of us, are already fatigued with the aimlessness and tiresomeness of conventional life and are seeking rest. Ah, my dear Miss Van Houghton, it is a sign of broader horizons for the soul of woman now that Nirvana is seen in the dawn, and we turn to it with renewed hopes."

"I was not aware," said Louise quietly, "that that was the turn of the Circle. I did not hear it mentioned, and I really do not know what it means."

"Isn't she ingenuous?" said Mrs. McGloin with a confidential side gesture to

Mrs. Ringgold. "Really, my dear, you must attend our Thursday Nights and hear McGloin. He would illuminate you. He was quite astral on last Thursday night. You should have been there Ringgold. Betty Shanks insists that he is quite a Mahatma. May I tell McGloin that you will be there?"

But Louise thought she was not developed enough to promise.

When Mrs. McGloin had gone, Aunt Ringgold remarked that it was such aggressive views that gave a constant bouquet to the Circle. "Sit still, my dear, here comes Miss Helen Jardinier. Now, she *will* interest you; she's so vivacious."

Miss Jardinier, fashionably dressed, presented a showy contrast to the departed Mrs. McGloin. Her eager and rather handsome face wore an alert and chronic disdain. Her black eyes shot little inarticulate and general reproaches. The cock of her head was unmistakably defensive, not unlike that of a beautiful serpent ready to strike. She came in with quick strides and much swish of skirts, and sat down with the instant announcement in her manner that she never noticed anything except what was in her own mind.

"I am surprised, Mrs. Ringgold," she said with elocutionary precision, "that you should permit any part of the funds of the Junta to go to Mrs. Cady's absurd scheme of getting up a Woman's Bible."

"Oh, I believe in entire impartiality in the distribution of the funds," replied Aunt Ringgold. "As treasurer I think everybody's views ought to be supported, and I have none myself. I don't see why we shouldn't have a Woman's Bible if we are to have a Woman's Cause; besides it gives Mrs. Cady something to do. I understand this money was to buy her a new set of Clarke's Commentaries."

"Woman's one great advantage has always been that she had no Bible, and man had to shoulder the responsibility of it," said Miss Jardinier, "and now I suppose she is to be robbed of that advantage. We are wasting a great deal of precious time with these side issues, madam. Woman is between the upper and the nether millstone

of ecclesiasticism and conventionality. Why, I went after Mrs. Ballington Booth the other day to come to our matinee, and offered to buy her a handsome basket of flowers myself if she would say something sensational for our cause, and she told me she hadn't time; she must be about her Master's work. Now, what can you expect of woman in our day when her first desire is to acknowledge a Master? Madam, we have got to adopt Mrs. Kirk's motto, Woman for Woman. For four thousand years it has been woman for man and man for God."

Miss Jardinier in the delivery of this speech wore a charming flush of resentment that would have honored an assaulted maiden. At times there was a lurking suggestion of scream in her tones as if in all morals and religion there was a man or a mouse under the bed.

Aunt Ringgold ate a sugar plum and said soothingly: "Oh, you're too obvious, my dear; you'll never get on at all unless you stick to your complaisance and let everybody's ideals alone. For my part, I tolerate them all. Some people prefer horseshoes and some prefer Bibles. Why shouldn't they if it amuses them? I really think Mrs. Cady has said some very sweet things that are quite French about Eve and Miriam and Ruth," and Aunt Ringgold took another sugar plum.

"Some people," said Miss Jardinier, looking severely at Louise, "cannot tell a *bon mot* from a *bon bon*, but I have generally found them in the 'mother, home and heaven set.'"

At this point Louise got up and left the room with quiet dignity. Her aunt called to her, but she did not answer.

When half an hour later Mrs. Ringgold, with all the advantage of her years, sought Louise with the intention of administering a gentle but firm reproof, she unexpectedly woke up the wrong customer, as the saying is. Louise was standing in front of her mirror attired for the street.

"My dear," began her aunt, "don't you

think it was rather rude of you to treat my guest as you did?"

Louise turned sharply round. "Aunt," she said, "the rudeness was in your subjecting me to the vulgarity and irreverence of that woman, who managed in five minutes to insult the memory of my mother, blaspheme the Deity I was taught to worship and outrage every instinct of a woman and lady that I possess. I think that my escape from her presence was the only exhibition of decency in the whole scene—outraged decency."

"Good gracious," exclaimed Aunt Ringgold, with as much flaccid astonishment as she could command. "Now you are going to be disreputably obvious yourself."

"I am going to ask you," replied Louise calmly, but directly, "why you supposed that woman was your guest and I was not. Do you think that I will stand silently by and let lawlessness trample on all the most precious sensibilities of my nature?"

"I told you," said her aunt, as she sat down, the better to admire her niece in a new rôle, "I told you that the contact with these brainy women would stimulate you. Go on."

"You must not expect me to join your corps of entertainers," replied Louise, suddenly becoming aware that her aunt was regarding her as a new sensation. "I made a mistake in coming to you at all, but I naturally thought that you would treat me with respect. I am going to leave you."

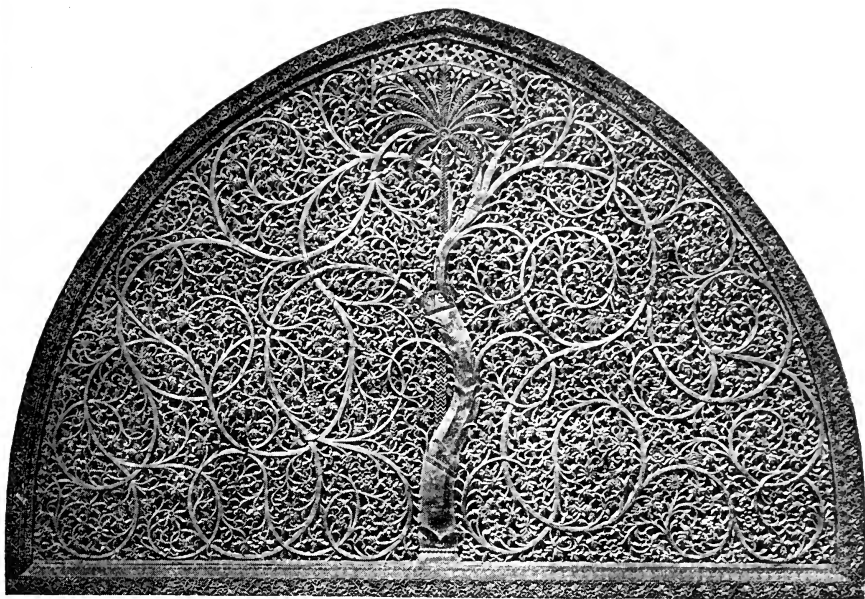
"Oh, why can't you sit the play out like a sensible woman, and not hate all the actors?"

"Because," responded Louise, "they are not good actors. The play that commands my attention must be performed by artists."

"How much that sounds like St. Clair. My dear, to be a good artist one should avoid mimicry. You'll get to look like St. Clair if you keep on. I forgot to tell you that he is in the parlor now."

"Is he?" said Louise, looking straight at her aunt. "I am glad of it; I was going in search of him."

(To be continued.)



WINDOW AT AHMEDABAD.

HINDU CARVINGS.

BY LYMAN HORACE WEEKS.

NOTHING that the opulent land of India has contributed to the intellectual and artistic enlightenment of the rest of the world has ever excited more of wonder and admiration than the Hindu architecture. Whether it be the Greeks under Alexander, the Mohammedans who several times overran the land in the early centuries of the Christian era; the Portuguese; the Dutch or the English in more modern times; or other people who have become familiar with the country in peaceful recent years; all have frankly confessed its seductive and enduring beauty.

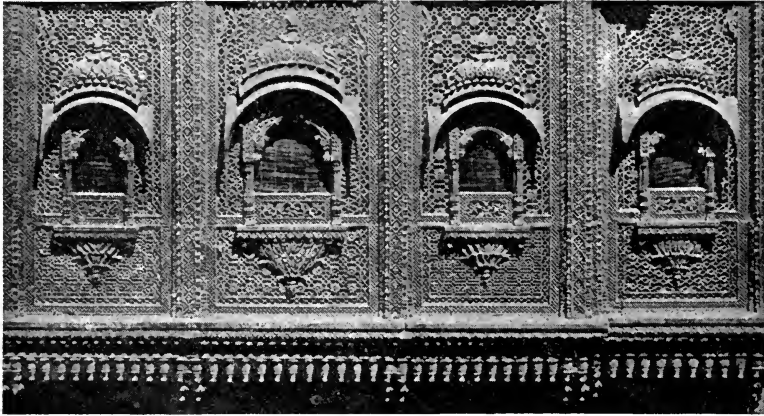
The magnificent proportions of palaces and temples, the airy, springing character of architectural types and the lavish adornment of façade and interior everywhere enchant the eye. The celebrated Taj Mahal, a late example of Moslem influence upon the national architecture, and the Moti Masjid of Agra are undisputedly two of the most beautiful edifices in the world, and scores of other buildings in India are second

to them only. Not alone the palaces of state and the mansions of the wealthy, but the ordinary public buildings, and the homes of the common people as well, take on an incomparable artistic character. Is it surprising that even the most phlegmatic observer finds it difficult to escape the spell of these surroundings and is instinctively responsive in spirit to the joy of life that such scenes give, as Sir Edwin Arnold puts it?

The student early discovers that the architecture of the country, without failing in other strong features, owes a great deal to the wood and stone carving with which it is embellished and which is really one of its component and essential parts and not merely a decorative quality. Indeed it is not always easy to decide whether, in particular instances, the architect or the carver is more entitled to credit for the admirable results attained. The Hindu architect rarely ever supplies more than the general design for a building. He makes at most perhaps only a rough sketch of the sort of work that

he wants and does not attempt to elaborate the details. The stone cutter (*mistri*) has always been allowed a wide latitude in the execution of his work and his right to absolute authority in his own field by virtue of inherited traditional knowledge and skill

fancy in his own way and in his own time entirely independent of sordid considerations and without the need of thought save for the excellence of his work. The princes had pride in fostering native talent and the possession of rare works of art thus



HOUSE FRONT AT AGMERE.

is conceded without question. He is draftsman, carver, and builder in one. From this condition of things there has resulted in all his work a wholesome originality and an endless variety, beauty, and suggestiveness of detail. As in the golden age of Medieval Europe the work indicates individual taste and effort rather than a slavish following of a master's ideas.

Thus carving in India grew to be one of the higher constructive and imaginative arts. In this branch of handicraft particularly the natives soon reached and have ever since maintained a higher degree of proficiency than has been attained by any other people in the world. Many influences contributed to that end. The remarkable art taste of the common people and the wide diffusion of a wholesome art culture stimulated the artisans and the munificent encouragement of wealthy princes gave them opportunity commensurate with their talents and their aspirations. A system prevailed not unlike that under which the great Japanese works of art were produced. Princes attached skilled workmen to their courts and kept them employed for a lifetime. Every man was free to follow to the fullest extent the dictates of his artistic

produced was always a source of self-gratification. Thus encouraged the art rose to a high estate and it may well be doubted if any really great national art has ever developed without such patronage individual or governmental.

The caste system of Manu and in a lesser degree the trade guilds also contributed to the perfection and the preservation of all Indian art, carving included. The son was bound to the employment of his father and the secrets of the trade were handed down from generation to generation. Not only this, but the law of heredity manifested itself in an extraordinary degree. The son received from his father more than the mere technical knowledge of his craft. Clearness of comprehension, quickness of perception, a wonderful manual dexterity and an intuitive art sense were his rich inheritance transmitted to him through the training and the practice of many generations of ancestors.

The origin of this craft goes far back into the primitive time of Ancient India. Even in the simplicity of early Aryan life the carpenter (*sutradhar*) was not an insignificant personage. His name signified that he was the "holder of the line." He built and drove the war chariots and in peaceful times he made and carved thrones, household furniture, and window and door frames. Carpentry and carving were intimately associated from the outset and the artisans were elevated into a separate caste while their work was deemed worthy of the seri-

ous attention of scholars, statesmen, and priests.

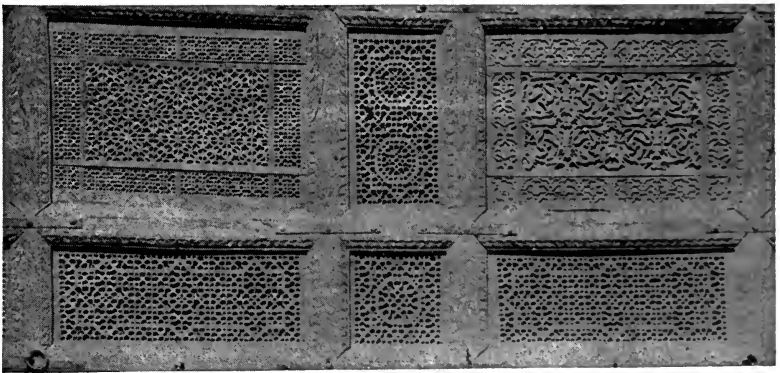
The literature of the profession is voluminous and curiously interesting. In the *Brihat Sanhitá*, a scholarly work on astronomy, in the *Silpa Sástra*, an elaborate treatise on mechanics and architecture, and even in some of the *Puranas* the topic is treated at length. Rules are laid down for the guidance of the carvers at every stage of their work and instructions concerning the occult side of the subject as well as the purely mechanical are given abundantly. For instance, only lumber from trees felled at particular seasons of the year may be used. Certain wood must never be used, such as that from trees that have been struck by lightning, that have been withered at the top, that have fallen toward the south, that have grown on burial or holy ground or by the public roadside, etc. Some woods are designated to be always, and others never, to be used alone. The directions are so specific that even the combinations of two or more woods are carefully designated. Back of all this apparent jugglery there is much that is rational in the rulings laid down.

Now, as in the past, the ordinary carpenters do this work and they acquire wonderful facility from the rigid training that they receive in youth. Set to work at an early age they are at once taught the use of the carving chisel. They are encouraged to employ their leisure in practicing with the chisel on spare

enriched moldings before he has learned ordinary work. Nothing could be better calculated than this course of instruction to develop and enrich latent talent. Those who start with an inherited feeling for design cannot fail to acquire the crispness of touch and the surety of execution that are ultimately the most notable technical characteristics of their work. It is the perfection of hand training and the best cutters can often design and carry out with eyes shut an endless variety of the most delicate traceries.

The wood carver sits on the ground at his work and holds between his bare feet the block which he is cutting. He has several chisels, a sort of adz and a thick wooden spatula and with these he marks out the most intricate designs and most delicate lines. The wonder is alike over the perfection of his completed work and the simplicity and even seeming inadequacy of his methods.

Much of this handicraft has disappeared with the change of social and political conditions and the abolition of the feudal system by which the princes have ceased to encourage and support trained artisans as their private retainers. The bad modern English architecture that has been intro-



FRONT OF A HOUSE AT LAHORE.

pieces of board, cutting zig-zag, dog-tooth notching and flat ornaments. From this they progress to foliated moldings and diapers and are finally taught to draw the pillar in all its parts and the *mehrab* or door casing. Thus a boy is often able to carve

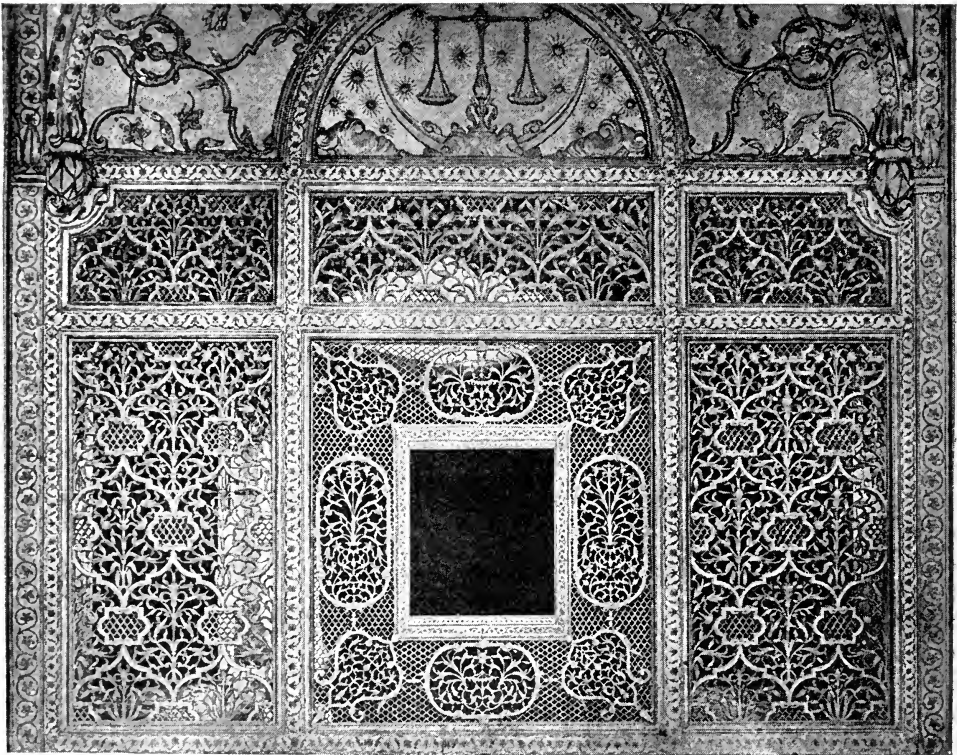
duced into the country in government barracks and other public buildings has vitiated native taste to a considerable degree so that more than one native authority has been impelled to declare that "the good art is disappearing." Certainly copies of English

designs have become altogether too prevalent and bad patterns have led to much bad work, but there is still left enough of good and honest workmanship to leaven the artistic lump. And it will be a long day before this Hindu art falls wholly into decadence.

The best work is distinguished by its ornateness of design and its minuteness of execution. Details are correctly drawn, there is an air of repose and richness about it and it is pure and good in style. Delicate lacelike patterns, bands of minute scroll-work, elaborate fret work and wreaths of foliage, graceful and flowing in line, abound. Under-cutting is often carried so far that the figure is barely attached to the background. Although the native art has been more or

that is essentially Saracenic but they introduce into their work figures of birds, fishes, animals, human beings, demons, dragons, and other mythological creatures and representations of the deities, generally as a part of the tracery compositions. The compositions are always elaborate and the drawing is graceful and in true proportions.

Especially are the fancy and skill of the artisan displayed in work upon doors, door-frames, window frames, and fronts of balconies. In many parts of the country there are few houses that are not thus adorned and in superb fashion too. Most buildings, whatever the fundamental style of their architecture, are enriched with arabesque tracery and geometrical surface carvings. For a carver to devote a lifetime to carving the



MARBLE TRACERY IN THE PALACE DELHI

less under the influence of the Mohammedan canon which excludes representations of living figures the artists have not allowed themselves to be exclusively dominated by that school. They luxuriate in geometric tracery

front of a house for a wealthy patron was not extraordinary.

The general characteristics of the carver's work constitute something that is as purely and unmistakably national as it is incom-

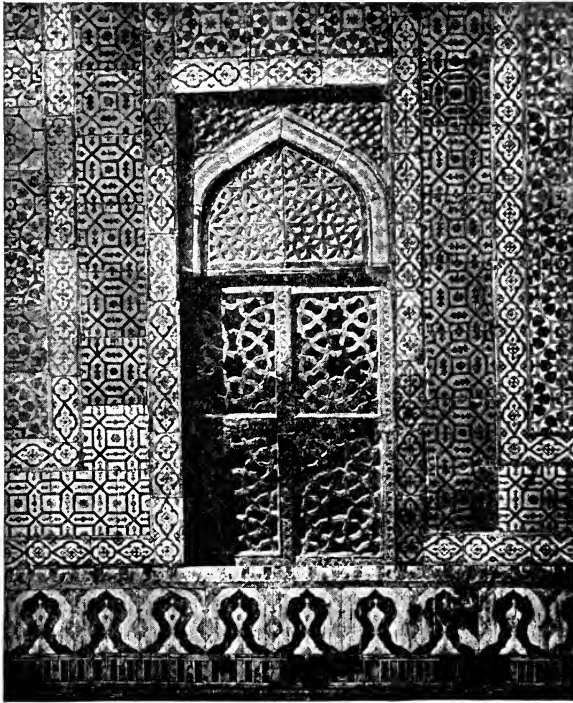
parably artistic. At the same time the different provinces present widely different characteristics in the materials used, the things that are carved and sometimes even in the style of the work, although none are more than variations upon a common theme.

In the Punjab wood carving is essentially architectural. The *chaukat* or frame work of doors and windows and balcony fronts which are highly ornamented are specialties. Most of the carvers are Mohammedan and their work is Musselman in character. The ornament is apt

to be severely conventional. Bands are carved in a deeply cut running pattern with rich effect. Forms of ornamentation are mainly arabesque. Sometimes, however, conventional leaves and flowers or grotesque animal forms are introduced and occasionally mythological figures in large panels above the carved lintel. Geometrical patterns either plain or with inscriptions are seen and again birds may appear as flying caryatides.

The framed lattice work or *pinjre* of the Punjab is altogether Mohammedan in character and gives a pronounced Arabic air to the architecture. It is similar to the lattice work seen in Cairene Moucharabichs while the geometric framed work in relief made for ceiling is almost identical with the ceilings of Cairo. The *pinjre* is usually made of shishem wood. It may consist of as many as 2,000 separate pieces joined by a process

of dowelling without glue, the whole being bound by the frame. The work is very lasting and will hold together even after the frame has been broken or is gone.



TOMB IN TILE AT MULTAN.

Wood carving for architecture was developed and improved for generations among the Guptas, who, originally belonging to the Buddhist religion, acquired a knowledge of their art from the early sculptors of the ancient caves or rock temples of India. Natives carved only stone, until the Muslims occupied Hindustan and encouraged work in the less costly and more ef-

fective material, wood. Doors, cornices, verandas, balconies, pillars, and brackets are thus embellished. It is no uncommon thing, even in small villages to find houses or whole streets or squares with carved teak fronts. Palaces have high verandas of black teak carved and much work is done in screens for temples.

Upper India and Rajputana are the chief centers for carving in stone. Material is abundant and near at hand, white marble at Makrana in the Jodhpur territory, red sandstone at Bhartpur, colored marble at Jaipur and Ajmia, and nummulitic limestone at Jessalmir. The influence of the Mohammedan rulers who employed Hindu artisans during their occupation of the country and introduced Saracenic ideas of architecture and ornament is constantly in evidence. The repute of the stone cutters of Rajputana is of ancient date, and the art of sculpture was

wide spread and of remote practice. In variety and delicacy of carving and in the refined grace of minute details the work is unrivaled. Many of the most admired specimens of architecture in the land are in this section, the ruins at Chittar, the temples at Ajmir (now used as mosques), the Kutab Minar at Delhi, the Taj Mahal at Agra, and palaces, baths, cenotaphs, and mosques at Agra and Delhi.

In Agra and the Mirzapur provinces much good decorative stone carving is made and trellis work in sandstone and marble. The *jali*, a perforated lattice-work or tracery in sandstone or marble, is a filigree fretted into an almost endless network of geometrical combinations. Balconies, doorways, pillars, and archways are thus decorated and the

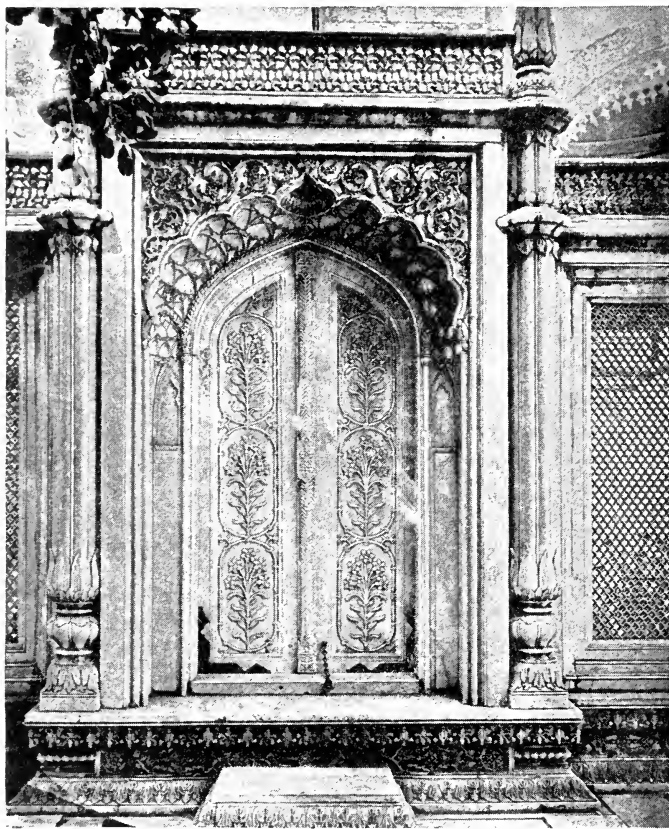
jali screens are among the most beautiful art products of the Orient. A notable screen in the Alwar palace has panels of white marble perforated and carved in relief, fitted in a frame work of black marble and teak and supported on three carved white marble pillars.

In Ahmedabad the work is mostly in flat

relief but much of it is deep cut with freedom and boldness of execution. Saracenic influence is shown in the architecture, the cypress tree and the rosewater sprinklers being conspicuous in the decorative schemes. Deities appear in conjunction with foliage and arboreal designs that are conventional and flowing and are worked out with careful elaboration of details. Amedabad workers are

mostly Parsi and they have long been famous.

Not a great deal of this remarkable work has ever left its native land, for the art of East India has never been the vogue in Europe and the United States as have the art of China and that of Japan. Of western peoples the English have appreciated and studied it most fully, looting con-



GATEWAY OF TOMB AT GUALIOR.

siderable of it from the native owners and carrying it away to adorn British Museums, palaces, and memorial halls. Architects and house decorators have also imparted and used it to some extent. The Kensington Museum has several fine examples and other galleries and private collections show good specimens.

LITERATURE AS A RESOURCE.*

BY HAMILTON WRIGHT MABIE.

IT has been my good fortune to speak to a great many graduating classes, but never, I am sure, to one quite as large as this. It gives me especial pleasure to bring what thought I have to you to-day, and to identify myself with a movement of which I have never seen the location before but in which my heart has always been and to which my sympathy has always gone out.

One day during General Grant's visit to England in one of those great manufacturing towns, when the space about the station where the train rested for a moment and every window in the great factories that lined the place was filled with faces waiting to see him, as General Grant came back into the car after going out to bow to the crowd, some one said to him, "General, how do you feel when you confront a whole sea of human faces gazing up at you and waiting before you?" "I feel," said the simple-hearted man after a moment's pause, "I feel like one of them." Ladies and gentlemen, I am one of you to-day. (Bishop Vincent, "Of '99.") I want to say that I belong to all the classes. I feel like one of you to-day because I speak to you not as a scholar, but as a student. And I want to speak to you about books and their deepest relations to you. Not about books as they minister to our discipline, not about books as they contribute to our information, not about books as they add to our pleasure and recreation and minister to our refreshment; but about books as they touch and enlarge ourselves.

Now there is a general power behind every specific power; and the measure of the specific power of a man is the general power behind it. There is no greater heresy, there never has been a greater heresy, than the attempt to separate the worker from the

man, the artist from the character behind him. There is but one real power in this world, and all talents and all occupations and all skills and all gifts are to be measured in their final force and efficiency by the central power in the man himself.

After all what counts in this world is not primarily acquirement, it is not primarily scholarship, it is not primarily the thing we call talent; it is a kind of vitality, something in the man himself that is deeper than his scholarship and greater than his acquirement and more masterful than his skill. Whatever feeds the personality in you and me, whatever gives breadth, knowledge, and power to our gifts of every kind, feeds the immortal part of us.

I want to ask you this morning and I want to ask myself whether there be not something in books below all this more secondary contribution which they make to us which goes to the immortal part of us.

In one sense it seems almost an impertinence to speak for books. What other things that man has made have so many and such eloquent voices as books? It seems impertinent to speak for Homer, to whom every new modern language has been but another trumpet to sound his fame at the ends of the earth; to speak for Marcus Aurelius the emperor and Epictetus the slave, both inspirers of whatever is noble in thought or heroic in action; to speak for Dante with that mystical, passionate record of the wanderings of the soul through three worlds in its journeyings; to speak for Shakespeare, dead almost three centuries, yet speaking to-day on every stage in Christendom as no living voice speaks; to speak for Browning like another Childe Roland with the slug horn always at his lips sounding that victorious and splendid note of his wherever the struggle against doubt and skepticism and blackness and mystery is keenest; to speak of

* Oration delivered before the C. L. S. C. Class of '95, Recognition Day in the Amphitheater at Chautauqua, N. Y., August 21, 1895.

Tennyson, so lately gone before us, with that union of high thought and musical speech which lies in the ear and lingers in the heart like a song heard in youth. Ah, it would be impertinent to speak for these great voices if we allowed them to speak for themselves. But amid the cares and the pleasures of our lives, how rarely do we let these great voices come to us.

If great books were simply matters of individual skill, yes, if they were simply the creations of individual genius, I could not speak for them as I shall, I could not make the plea for them that I shall. But great books are something more than the creations of the individual artists; great books are something more than the illustrations of individual genius. Great books contain the life of our race. Do you remember Milton's great definition—which I think we shall never get beyond—when he says that a great book contains the life blood of a master spirit treasured up on purpose for a life beyond life? To the making of a great book something more is requisite than the making of a great man. To the writing of a great poem something more is necessary than the appearance of a great poet; there must be also a great life behind the poet, there must be a great experience under the man.

Dante with all his genius, with all his knowledge of life, and with all his range of information, could not have written the *Divine Comedy* if there had not been, as Carlyle said, "a thousand silent years" before him, a thousand years of suffering, a thousand years of hope, a thousand years of faith, a thousand years of work.

A thousand years of life must go before Dante in order that the *Divine Comedy* may be written. And when at last the great poem is written it is something more than an illustration of his power or his genius, it is a faithful illustration and revelation of a thousand years of human life. Sometimes it seems to me as I read the historical plays of Shakespeare as if the English race had done nothing for more than a century but struggle and contend and suffer and agonize in order that this man might come and flash the light of his

genius into this turmoil in order to show us what human character was in it and what the profound significance of it meant.

I had a striking illustration not long ago of the essential quality of life in books. For, believe me, that which makes a book live is not beauty only, nor power only, although these in some form are essential to all literature; that which makes a book live is the quality which we call life, the only thing that does live.

I was going recently through the library of a great university and came to the room set apart to the literature of the fourteenth and fifteenth centuries. Now you know what that literature is; a literature largely written by the schoolmen, than whom there never were, I believe, more patient toilers, indefatigable, conscientious workers since time began. Yet as I went down these two rooms and looked up at the titles on the backs of those great quartos and folios a feeling of profound sadness came over me, because I realized that among all those great workers there were only two or three whose names would be recognized if they were to be spoken even in such an audience as this, only two or three out of all these great works whose names survive to be known by the generations of to-day.

I am not saying, of course, that their work did not count. It has been absorbed and carried on by later work of later times. But I am saying that the men themselves have largely perished out of the memory of the world. But when I came to the end of the second room, there lying loose upon a table was a little duodecimo, a book so tiny that I could have put it in my coat pocket and carried it away and no one would have been the wiser. But when I held that little book in my hand I held a piece of immortality, I held something which has been translated into every modern language, which has been known by thoughtful men and women of every generation since it was written, which has been the stay and consolation and joy of thousands and thousands of heroic souls ever since it was written. It was the little book written by one of the brothers of the Common Life who in the fourteenth and fif-

teenth centuries were carrying the knowledge of the Latin classics and the Bible through the low countries, the little book commonly ascribed to Thomas à Kempis, "The Imitation of Christ." Now, I said to myself, why is it these great books are dead and this little book lives? Why is it these great monuments of work and scholarship have passed out of the hearts of men at least and this little book abides there? I did not need to answer that question to myself; I do not need to answer it to you. They were books of scholarship, books of knowledge, books of information, and we have the highest authority for saying that however perfect knowledge may be, it passes away. This little book is a book of life, it is a book out of a man's heart, it is a transcription of a man's soul; and so it lives because there is life in it.

Some of you, I doubt not, remember the account which Hazlitt gives of his first visit to Coleridge. He walked eight or ten miles along the quiet English country road to have his first conversation with that great thinker and wonderful conversationalist. And he describes that walk. And then he describes his journey back along the same road, through the same country, to the same destination, and yet everything changed. The sky arching higher and lit with more splendid stars, the night more mysterious, the whole world grown greater and more magical. What had happened? Why, simply that the imagination of the young man had been touched by the imagination of the older man and the unformed and undeveloped genius of the youth had been suddenly liberated by contact with the mature genius of the older man.

When Goethe, a student of twenty-one, was just finishing his career at Strasburg he came upon that old-fashioned book, "Dodd's Selections from Shakespeare," and the reading of that book led him to Shakespeare himself. And he tells us that after he had read the plays he felt as if he had been reading the Book of Fate with the hurricane of life tossing its leaves to and fro. Ah, we do not know what is in a book, we have not touched the greatness of literature, until we are able, like Goethe, to hear the hurricane of life rustling and sweeping like a tornado through

the great books. They are something more, as I have said, than illustrations of individual genius; they are something more than the musical or powerful voices of the gifted men; they are the revelation of our human life; and just as the Bible is in a peculiar sense the revelation of God, so the great books of the world are the revelation of man, and therefore also the revelation of God.

There are certain specific ways in which this power comes to us. There are certain specific forms in which great books minister to us. There is nothing that gives life except life itself. And I have sometimes thought that the most interesting chapter in the whole history of the world would be, if it could be written, the chapter narrating the contacts of the great books with the minds of new men and new generations.

If some one could write the story of the contact of the Bible with the races of the world simply as a piece of literature, what a marvelous record it would be. I have sometimes thought that the peculiar genius of Scotland, so rich, so striking, so productive, the genius which has made that barren country so far to the north, the Mecca to which so many pilgrim feet have turned, the genius which has interpreted that sturdy, tenacious, and imaginative race with such wonderful and thrilling power, I have sometimes thought the popular genius of Scotland which shows itself in those old ballads lifted so much higher than the old ballads of England, was due to the saturation of the Scottish mind by the Old Testament; I have sometimes thought that the constant infusion into that mind of the Old Testament simply as literature, has awakened and inspired and individualized the Scottish imagination so that the very language of the Scottish peasant—if I may use such a word in connection with the Scotchman—has a wonderful picturesqueness and power. So that when old John Carlyle the stone mason of Ecclefechan, father of Thomas, comes in out of the storm and they ask him if the wind is blowing, "Blowing, blowing," he says, "it's roaring like the cannon of Quebec." Just a touch of imagination on the lips of a common Scottish stone mason.

As I have said, this power comes to us in certain specific ways. I think you will agree with me that among the first things we part with as we grow older are freshness of spirit, joy, zest in our work, delight in life simply as life. These are the characteristics of youth. These are the signs of the freshness and charm and power of earlier years. These are the things that are likely to go first. And yet, it is true that this freshness of feeling, this zest in work, this joy in life, are the qualities which are characteristic of all art and of all great men.

I have asked myself, why is it that the canvases of Corot have such a perennial fascination for men? Why is it that those skies which he paints are so much deeper and more marvelous in their revelations than other skies that have been painted? And I feel that it is because Corot felt every day as if it were the first day which the almighty God had ever made. And when that old man in his peasant blouse went out into the fields at four o'clock in the morning with his easel before him and studied the daybreak, the day broke for him as if it had never come out of the sky before, as if he were the first man seeing the first day. And this freshness of feeling, this zest of work, this power of life, are the signs of the great men and women. These are the qualities of the old Goethe, these are the peculiar qualities of our own Dr. Holmes, who in his eighty-fifth year had the freshness, vivacity, wit, geniality, gaiety of spirit which belong in the popular judgment only to youth.

Not long ago I was looking over the correspondence of Sir Henry Taylor and found there a letter written to a common friend of himself and Mr. Gladstone away back of the thirties when Mr. Gladstone's first book, on the Church and State, was published. In this letter he says in effect, "Have you read Gladstone's book? In my judgment it stamps him as one of the men of the future. I have only two fears for Gladstone. I fear he will lack intellectual versatility or I fear he will lack physical stamina." I might mention this as a prime illustration of the fallibility of human prophecy; but I want to mention it for an entirely different reason.

Forty years later, in the last decade, Sir Henry Taylor wrote another letter in which he said, "Was at Eton last night. Notable gathering. Gladstone present. Had come down from London, promising his wife and the doctor that he would go to bed at ten o'clock. Everything went well until about a quarter of ten when somebody introduced the subject of reminiscences of Oxford. Gladstone began to talk. He talked until a quarter past two and closed by saying that he had material enough to talk for a month. Can anything exhaust Gladstone?" Isn't it satisfactory that there are some men and women whom nothing can exhaust, who carry into old age all the freshness and zest of the first years, who at eighty-five are still closing with the problems of life with all the expectation of settling them that marked the same persons at thirty-five or forty or fifty? If we are immortal let us be immortal.

A recent French writer said that the gods have made us all young, that old age is a voluntary matter. I have been especially charmed by the story of that old lady who went to buy some materials for a dress and selected a light blue fabric. The saleswoman gently said to her, "Don't you think that for old persons gray or black is more suitable?" "Certainly," she said in a spirited way, "I agree with you, and when I am old I shall always wear gray and black."

It is true as Shakespeare has said, there are seven ages of men; and yet the characteristics of youth are enduring. It is only the physical side that is associated with a certain term of years. And I suspect that in order to be really fruitful, in order to be really great, one must carry the freshness and zest of youth, the matured strength of manhood and the serene peace of old age all together to the very end, just as some of those mountains in the eastern archipelago have all the fruits of all the zones upon them, tropical and sub-tropical and temperate, and above all the great stretch of snow kissed by the unsetting sun and stars. So ought it to be with a great human life. No dying out of the fires, no palling of the great forces, no lowering of the great hopes; but

a sustained life carrying all the immortal part with it, while the human part silently slips away. It is true, as Hegel long ago said, "The old age of the body is weakness and decay; but the old age of the spirit is perfect maturity and power."

This freshness of spirit, this zest of work, this joy in life; these are the peculiar qualities of all great art, and they are especially the characteristics of all great literature. It is not that the great literary artists have not known sorrow; it is not that they have not faced the problems of life; it is not that the misery and uncertainty and doubt that weigh upon all men have not weighed upon them: it is because by the power of faith and power of genius they have looked through these things and seen beyond them.

These qualities were characteristic of the Greeks in their great age. And the great age of the Greeks lies significantly between the figures of two young men, Achilles and Alexander. Neither of them wholly successful, neither of them certainly happy, and yet both possessed of genius, both touched with beauty, both shining before us in immortal youth because of their inexhaustible vitality. It was not that there was not hardship in those days, it was not that life was easier then than now—it was harder, it was not that sorrow and misery and uncertainty and doubt were absent—they were all present in more terrible forms than we know them; but it was because the race matched its vitality against its obstacles, because mystery and darkness and danger were accepted as charges to vitality.

"Forasmuch," says the greatest of the Greek lyric poets, "forasmuch as all men must die, why should we sit dumb and idle through a useless old age without sharing in noble deeds?"

Ah, it is sharing in noble deeds that preserves you and keeps off pessimism and answers doubt and inspires faith. And I have sometimes thought that as long as the world stands, Homer will continue to be the poet of youth, and I do not hesitate to speak of him as the great-text book of youth.

If I were a tyrant—everybody would like to be a tyrant for a week or two just to see

how many mistakes he could make—I should decree that every man and woman in this country should read the *Odyssey* through at least once every year.

That delightful writer Thomas Wentworth Higginson has told us of an English scholar who divided his time in this wise: Beginning the first of May he packed his luggage and went to the seashore and stayed until the first of November, and read the *Odyssey* through three times. Then he repacked his luggage and went back to the city, and between the first of November and the first of May he read the *Iliad* through three times and that is all he ever did. Very few of us are so fortunately situated as to be able to give our entire time to Homer, and yet I wish it were possible for us all to give some portion of our time to the *Odyssey* as the greatest antiseptic book in all literature. It is the great book of out of doors. There is nothing big enough to cover it except the heavens themselves, and nothing vast enough to float it except the boundless sea, and nothing fresh enough to compare with it except the rushing of the great winds and the rising and falling of the great tides.

In this day when you and I are condemned to read so many memoirs and diaries and introspective novels, when poor humanity is laid out on the table and cut to pieces down to the last morbid quivering nerve before us, we need such books as this. I am not saying that a great deal of this introspective literature is not extremely fascinating. Nothing is so fascinating as to examine ourselves. It is a delicious form of self-flattery and of conceit. I am not saying that a great deal of it is not valuable as human documents. It is. I am not saying that a great deal of it does not come to us in the form of beautiful art. It does. But we can stand only a very little of it at a time without suffering in our sanity. It has seemed to me sometimes during the last ten years as if we were getting our judgments of life very largely from the hospital, as if men and women were writing for us who should be under the care of physicians instead of making copy for the press. I am not quarreling with the art of these books but I am quarreling

with the interpretation of life which they give us.

No man or woman can interpret this life of ours who is not sound, healthful, and sane. I do not for a moment take any stock in the heresy that you can disassociate art from morality. In the profound sense of the word you cannot do it. It is true there have been a great many artists, men of the highest power, who have not been moral in your sense or my sense of the word; but they have been essentially moral in the fundamental sense of the word. The artist is conditioned on the man. The man cannot go on interpreting the laws of this great universe, revealing the aspect of this great divine life of ours, unless he presents a great pure surface in which that life and that universe may be reflected. It is true a rotten stick sometimes glows in the woods; but it glows only for a moment. There is no power of sustained heat, there is no power of sustained light, there is no power of contagious passing on of heat or light from the rotten stick that glows in the woods. The power of heat and the power of light, the power of producing work continuously after a long series of years, belongs only to the man who lives in fundamental harmony with the fundamental laws of life.

If you want, you can illustrate that from any art or in any age of any kind. Compare Marlowe and Shakespeare and see the difference between the man without self-restraint and the man of self-restraint. Compare Byron, the most splendid lyrical genius of our literature since the days of Shakespeare, with Tennyson or Browning and see how the man by purity and nobleness of life keeps the artist abreast with the best of his time, keeps his mind and heart open to all that is pure and good and creative to the very end. When a man begins to violate the fundamental laws of this universe he begins to make the morbid centers in himself morbid spots, so to speak, and he loses the power of reflecting that which is about him.

So when, like Byron, he attempts to create a personality he only repeats himself. It takes a Shakespeare with a great, open,

noble life—as I am sure we may believe Shakespeare's to have been—to reproduce human figures year after year with the same impressive, dispassionate, and almost divine accuracy and trustworthiness.

I started speaking of the *Odyssey*. I think the hero of the *Odyssey*, Ulysses, is, on the whole, the typical young man of the world. Nothing can exhaust Ulysses, not absence from home, the uncertainties of long war, its dangers and fears, not adventures, not shipwreck, sirens, barbarians savages, nothing can exhaust Ulysses.

When he gets home at last and finds the base suitors about his wife, he takes down that bow which only a young man's arm can draw, and he breaks out against these suitors with a rush which issues only from the heart and soul of youth. Now you would think, since he has got home once more—there is the faithful wife; about him are the loving people—you would think he might be content. But there is no content in that sense of the word, for a man like Ulysses. Not for him the quiet harbor and the bare mast. For him the spreading sail and the speeding wind and the rushing main. You know his later story as Tennyson has told it:

"There lies the port; the vessel puffs her sail:
There gloom the dark broad seas. My mariners,
Souls that have toiled, and wrought, and thought
with me—
That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads—you and I are old."

Now there is where the story would have ended for most of us. But not for this young spirit encased in old age frame:

" Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die."

There speaks the spirit of immortal youth which holds itself equal to all obstacles and superior to all difficulties, certain to achieve beyond all doubt and danger simply because it has the consciousness of its own immortality. I might illustrate this freshness of feeling from a hundred differ-

ent poets, but I come at once to the first of the great English poets, Chaucer, he who made the great pilgrimage start when the cold drafts of March had yielded to the warm showers of April, and I ask you whether the English spring, that external and natural symbol of the spring of our years, whether the English spring with its veiled sky and its deep, deep verdure and its blossoming hedges and the nightingale breaking forth into song, has ever had such a laureate as old Chaucer. But this zest, this freedom, this joy are in a greater than Chaucer, they are peculiarly characteristic of Shakespeare. Sometimes I think this freshness of feeling is the most obvious and in a certain sense the highest of Shakespeare's charms. It shines through the tragedies, it is illustrated in the histories, it is the moving spring and the playing force throughout all the comedies. On the night before Bosworth Field, when Richard III., one of the colossal villains of history, was about to meet his doom, as he parts for the night from one of his few faithful friends, he says to him, "Stir with the lark to-morrow, gentle Norfolk," as if that morrow were to dawn out of the sweetest of English skies and the greenest of English fields instead of on the field of battle, red with blood, where vengeance waits with thousand-fold hands to strike down the tyrant.

And I have sometimes thought that the most significant thing about Shakespeare is the way in which he preserves this freshness of feeling. You know it is true we possess very few biographical facts about Shakespeare, but we do possess a set of facts fairly well settled which we can justly take into account, and that is the order in which the plays were written. And I hold that of the very highest significance as illustrating the character of the man, that while he began by revising and partially rewriting the plays of Edward VI. and writing *Romeo and Juliet* he wrote *Cymbeline* and the *Tempest* in the last three years of his life. No man could write the *Tempest* with all that life stretching between it and the writing of *Romeo and Juliet*, who had not been

essentially a good man, essentially a sound man and, what is most essential, a noble man.

I might illustrate this same spirit from our own literature. Take but a single example, Emerson, who seems to me in many respects the ideal poet of youth; the man who kept his aspiration just as fresh in his seventieth as it was in his thirtieth year, the man who went out of life believing all the noble things about it of which he had dreamed in his youth. It used to seem to me that Emerson was the most exquisite personality in the world, the finest gentleman, not because his manner had the finish of the drawing room—though it had a polish of its own—but because of the exquisite hospitality of the man. He always received you as if he had been waiting all his life for you. He always received you as if you were bringing the one word for which all his life had been a preparation. He received you as a kind of spiritual celebrity who had not taken the trouble to secure earthly recognition on the way.

I have thought that that spirit of which I speak has never been and perhaps never will be better expressed than in that quatrain known to you all, four lines which ought to be written in the heart and mind of every young man and woman,

"So near is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

Not the youth of years, but the youth of the immortal human spirit.

But it is not enough to have freshness of spirit, it is not enough to have zest and joy, there are other things in the great books for us besides these. There is the one thing that we need in this country above all others; there is depth of life. When I ask myself why we have done so much in the way of all practical activities but have done so little on the higher planes of artistic achievement, when I ask myself why it is that we are dealing so strongly and practically with so many problems but are doing so little to think down into their depths and dis-

close the fundamental principles that govern them, I am always brought back to the conclusion that it is because the depth of our life is not commensurate with its extent. You cannot have a rich and noble life simply on the surface of things.

I do not mean to say that it has been our fault. Men have conquered a little territory like Attica in fifty years; it may take a thousand to conquer a great territory like this of ours. Nevertheless it is a fact that our strength has lain so far rather in action than meditation, rather in practical dealing with great questions than in the settling of them by dropping the plummet of thought to the bottom. There is no such thing as a great art without a great depth of life. You cannot produce a beautiful thing, a significant thing, a thing that speaks for a race, until the whole race has put its life under the Creator of it. You cannot produce a Divine Comedy, as I have said, until you have a thousand years of experience to draw from.

Now the things that we do as work are noble and necessary and the world is moved forward by them. But the great things are done as play. They are free, they are spontaneous, they are a joy in themselves. I do not mean to say that work is not underneath them. But I do mean to say that when the great creative things are done the man has so mastered his tools and so absorbed his material that what he gives us is not work, but play; not the strenuous putting forth of self, but the overflowing of his whole nature. The great things are born with a divine ease out of a divine fullness.

Victor Hugo was once asked by a lady if a certain sort of verse which he wrote was not difficult. "Madam," said he, "it is either easy or it is impossible." Four or five years ago five men were sitting before an open fire in a private library in Boston talking about this very thing of which I am speaking to you, the mode in which creative work is done. The youngest of them turned to the oldest and said, "Can you tell us how you wrote 'The Nautilus'?" "No," said Dr. Holmes, "I cannot. I can tell you how I write verse, but I cannot tell you how I

write poetry. It seems," he said, a smile coming over his face as if the image had suddenly dawned upon him, "like wading into the sea when you are bathing. You go in, you take a step and you shiver and you want to draw back. You take another step and you still shiver and want to draw back. Then you take another step and you still would like to get out if there were not people looking at you. Then suddenly there rolls a great wave in from the Infinite and bears you out you know not how nor whither."

Ah, the great wave from the Infinite cannot roll in or roll out of the shallow nature; it can find admittance only through the great channel of the great human soul or the great human history.

It is only when men have looked deeply, it is only when races have looked below the surface of things into the heart of things, that they are able to express themselves through art.

We never get at things by observation. That, I suspect, is the trouble with our novelists.

Why is it that our novelists are so wonderfully clever, that they touch our life sometimes with so much skill, so much literary tact, so much wit, so much keenness of characterization, and yet somehow they do not get to the bottom of it? I can think this morning of only two American novels that seem to me to have really dropped the plummet down to the bottom, the "Scarlet Letter" and later "Pembroke." And yet, we turn to the great English novels and the great Scotch novels, and we say as we read the books, "Ah, here is the very sound of life itself, here is something greater than observation, here is something deeper than culture, here is something finer than analysis, here is the mysterious thing which we call life."

Why is it that these writers have it and that so few of our writers seem to have compassed it? Is it not that somehow George Eliot and the rest of them have dropped their plummets into the very depths of life? You read an American novel—I do not wish to disparage my own literature—I am

not—I am judging it only by the very highest standards—you read an American novel, and how clever it seems and how bright it is and how witty it is. But when you take “Adam Bede” or “The Mill on the Floss” or some of those later Scotch stories, do you not hear the lowing of the kine, do you not smell the soil, do you not get the breath from the mountains, do you not enter in through the lowly doors into lowly human lives and possess yourselves of them? We have got to get below the intellect, we have got to get into the heart of things; we have got to live down with the people before the people live up through us into the eternal beauty of the great works of art.

I must not fail to speak of one more thing which the great books bring us. They refresh and restore our idealism. You cannot read the great books without having strongly brought back to the horizon those dreams of your youth in which you once believed but to which you may have proved faithless. Young men and women, you will hear all sorts of judgment on life as you go out into it. You will read all sorts of judgment upon life from all sorts of people. Let me say to you what I believe is true:

The only man or woman who has anything to tell you about life that has any authority, is the man or woman who has dealt with life nobly from the divine point of view. There is no other way of interpreting it, and any other interpretation is misleading and false. Great books have the power of nobly interpreting life. They restore to us the ideal. People speak of the ideal as if it were a dream or vision of the poets, something iridescent and fading, something delightful to amuse oneself with, but not the food for daily human life. Everything else may go and the world be saved; but when the ideal dies, then the world dies because the imagination will fade and all that is great and heroic in the possibilities of the human race will vanish with it.

The ideal is not merely a dream. The ideal, as Goethe long ago pointed out, is the fulfillment of the real, it is the arc come full circle, as Browning says; it is the perfection of the thing that you and I are trying

to do; it is the star that shines before each one of us, invisible it may be to our friends, sometimes, alas, sinking below our own horizon; but still a star that shines upon every pure and growing human life. What self-respect is to the man the ideal is to society. It is the inspiration of every art, it is the end of every profession, it is the type of every character, it is the hope and the necessity of the world.

When men cease to believe in the invisible things, when men cease to believe so that they are able heroically to die for things they cannot see, when men accept things as they are and cease to struggle against the wrong, then the ideal will perish, and the race will perish with it. Therefore to keep the ideal is the first necessity of every life.

Great literature is charged with the ideal. Great literature is the custodian of the ideal. If I chose I could fill this Amphitheater with another audience as great as this, made up of those who represent the ideals of the race in the great books. I do not need to catalogue them. I summon them into your presence, to your memory, and your imagination even as I say these words.

There is Helen for beauty, and Penelope for faithfulness, and Rosalind for that exquisite combination of purity and freedom and vivacity, which makes up one of the most charming types of womanhood; there is Agnes Copperfield for all womanly sweetness and Anna Karénina for the fathomless tragedy of womanhood; then there is Arthur for purity, and Galahad for singleness of heart, and Launcelot for courtesy, and Roland for knighthood, and Horatio for manhood, and Henry V. for kingship, and Colonel Newcome for the ideal gentleman.

Books are full of these beautiful and varied characters, more real to us than those persons who live next to us, whose hands we take and whose voices we hear. They represent in one form or another what is noblest and best in us.

Then there are the great interpreters of life, life as Homer saw it, Dante, Shakespeare, Browning saw it. It is a continual renewal of our faith in what is highest and greatest and noblest,—idealism.

Let me leave a single sentiment with you as the summing up of all that I have said—not my own sentiment but the sentiment of one of the greatest idealists of our time. Let me write it upon your hearts as sober truth. Let me bring it to you to live your lives and do

your work as if sure as I speak that it is sober truth: "As yet lingers the darkness and the twelfth hour. But the time will come when it shall be light, and man will awaken from his lofty dreams and find his dreams all there and nothing gone save his sleep."

THE VALUE OF GOOD JUDGMENT IN BUSINESS.

BY HARVEY L. BIDDLE.

THE value of good judgment is often seen in business. The average individual is often at fault in judgment, and yet it is a faculty of the mind that is constantly exercised and commonly uneducated. The memory, reason, imagination, and the will are supposed to be the faculties that need special training, but the judgment is neglected. Its education does not become a specialty, though it is possible to develop it by object lessons, teaching it philosophy and awakening in the individual a consciousness of its power, in the common affairs of life. A discriminating judgment is able to separate things, to tell where a part belongs, it can analyze an argument, distinguish sentiment from reason and pronounce upon the fitness of things. Such a man is not easily deceived. His judgment anchors him in all the movements of life.

To some individuals it is a natural endowment. They have a genius for wise discrimination, but most people find that it must be cultivated and tested, they must compare their judgment with the judgment of other persons, they lean upon decisions that others render and trust to the counsel of their friends without seeming to think that they ought to rely upon their own independent judgment. There is no school so well adapted to the education of this faculty as practical life in the active business world.

The multitude of petty cases which grow out of differences in business affairs, in which there is neither principal nor property involved, and that get into the police courts and the civil courts, illustrate how a lack of good sense, which means a lack of good judgment, is the tap root of many troubles.

Parading family differences in the gossip of social life and publishing domestic troubles in newspapers and on the witness stand in court, tells how somebody erred in judgment somewhere, by giving wrong direction to the case by talking too much. One may be sure that the reporter is always pleased to get the gossip for his newspaper, and the lawyer, who may not have any better judgment than his client, will be pleased to get a case if there is money or no money; if there is no money in it, he may pose as having a case and the world about him supposes, of course, that he gets a fee. Good judgment is careful, being aided by the wisdom of experience and a healthy reason and it saves one from many troubles.

How many mistakes of life may be traced to defective judgment, would make a good title for a book which society and the world would rave over if it were written by a philosophical novelist. Young people do well to consult old people, even in their love affairs and the movements of domestic life, but never consult a gossip or a tale bearer. In every community there will be found a few wise men and prudent women to whom both young men and young women may go with safety for a discriminating judgment. It is not always safe to depend upon the judgment of men and women who are playing parts in fiction and about whom we have read, how they posed in certain situations and acted under the stress of certain circumstances and in their relations to other people. Fictitious characters have worked and are now working great injury to the judgment of living men and women. It has warped this faculty and dwarfed it and

made it seem almost a fiction in the life of some, destroying its seriousness and discounting its value for the serious work of life.

It used to be an unwritten rule for the government of ministers in a strong Christian denomination in this country for a young preacher who thought of getting married to ask advice of his senior traveling preacher companion, that is, to test his judgment concerning the young woman's character, her family, her social standing, her mental, moral, and spiritual qualifications for the position of a minister's wife. It is a matter of record that a young minister would change his affections from one woman to another because the judgment of his senior was against the proposed matrimonial union. While on the other hand, the older preacher became a veritable matchmaker by advising the young preacher to secure the hand and heart of a young woman who, in his judgment, would make a good minister's wife, it was dignified as a part of the senior minister's duty thus to lend the offices of his taste and judgment to his junior brother. We think it was a preventive for divorces and helpful to youthful sentiment at this unripe age of a man's life.

Education in the schools will not give a man good judgment in business. This is a place for teaching the philosophy of the mind, while business is practical, and in the performance of one's task here he gains a practical judgment of affairs which is a prerequisite for a successful business career.

In the town of W——, Pennsylvania, there lived a man in 1860 who from early life, until he died at an old age, was regarded as a king among business men. He made his reputation by the gratuitous though always solicited advice he gave his neighbors in business affairs. His judgment of the value of a piece of property, of real estate, of a location for business, of a bill of sale of goods, was almost faultless. He saved his neighbors from social strife, church troubles, and often brought families out of a scene of discord. He seemed to be unerring in his suggestions to men, what they ought to do and what they ought not to do,

and without any effort on his part he rose to eminence in his town by directing people in a way so that things seemed to come out just as he suggested. He furnished the judgment for the community. Strange as it may seem he could not write his own name. He had no school education, though his memory was a prodigy. He could carry accounts, names, dates, figures, etc., in his memory that tallied with written records of business houses all about him. Put he won fame as a man of superior judgment and the person who secured his judgment in a business transaction was considered fortunate.

The judge in the criminal courts is at the focus of legislation, at the focus of all law, and the enforcement of law against crimes of every sort, he is the representative of the orderly and law abiding people. The title of "judge" by which his position is known, expresses exactly the functions of his office. He has been put forward by his fellow-citizens to act in his official capacity for the maintenance of peace and order in our social structure and for the protection of life and property. He stands as the expression of the wisdom and discretion of the whole people in his district, and when he utters his official voice it is their voice, because he occupies the *judgment seat*, in the *judgment hall*, for them. These were the terms used when Pilate officiated at the trial of Jesus Christ. It is more forcibly expressed in the "Judgment Day" of the Bible when the judgment of the Divine mind will measure equity to every man.

Judgment in the human mind is a faculty of high degree and is so related to the judgment of God that it comes in direct contact with it, in harmonious action, or by conflict producing discord in the human soul. This faculty puts a man in direct relations with his fellow-men. He must in many things go with men in their judgment of affairs or act against them. Tennyson was philosophical in the saying,

"When blind and naked ignorance
Delivers brawling judgments, unashamed,
On all things all day long."

This is the voice of wisdom. By such a

course one may throw to the winds influence, reputation, and the opportunities of a lifetime, for nowhere can "brawling judgments" carry more of ruin and leave more wrecks of human careers, than in the business world.

One may learn to judge wisely and justly in all matters between himself and other men. He may bring his judgment to such a state of unerring action that it will direct him safely in his choice of a business, the location of his business, the selection of partners to win patronage, and indeed in all that pertains to his business welfare among business men.

A man in Germany recently bought one thousand cigars and had them insured against fire. Then he smoked them and demanded the amount of his policy from the insurance company. The company refusing to pay it he brought suit and got a verdict. That could not be done in this country; the man would be counted an incendiary and sent to prison, as he should be. A discriminating judgment has avoided enacting such self-contradictory laws in the United States. A number of years ago I observed a man of wealth and intelligence going year after year to the capital of his state taking a room at a first class hotel and remaining throughout the session of the legislature. He was not a member of the body and never had been and not a lobbyist. I ventured to ask him why he attended the sessions of the body so punctually. He replied, "I have been coming here every year for eighteen years to prevent the party which is in power from enacting any bad laws," and he cited how he had prevented pernicious legislation in a hundred instances. He was a man of good judgment and great influence in his party.

A defective judgment is soon detected by one's associates in business and the discount made is so heavy that neither money nor influential friends will be able to rescue the

weakening and put him on his feet. He will fall as often as he is stood up. Therefore a man of poor judgment is turned out of the inner courts of business circles on the principle that none but men of sound mind can operate here.

Some people have an accurate judgment in any situation. They know what are the realities. They are not easily deceived. They grasp the relation of things and give a safe opinion. It is said that women reach their conclusions by intuition and men by reason. But we apprehend that as women come into the business world they will learn to reason, and that it will be the favorite action of their judgment to reason to their conclusion instead of going there by a precipitate action of the mind, which is often the cause of business failure.

Perhaps there are more business failures in proportion to the number of people engaged in business than there are in the other various walks of life—social, political, and professional—but to a bad judgment they may, most of them, be traced.

Great care should be taken in early life with this faculty of the mind because though weak and erring the judgment of the young mind may by careful watching, wise direction, and enlarged experience become the accurate guide of the life and the crowning glory of one's destiny.

A judgment note is a bad document to have leveled against one's business or property, though it expresses the justice of the proceeding of an action at law, but it shows when one's property is taken from him by such a process that it is described by using the name of the very faculty in the mind of the unfortunate man who must confess in the face of dire calamity that the judgment of the court is just.

The individual judgment should assert itself in the common and uncommon things of life for "with what judgment a man judges, he will also be judged."

WOMAN'S COUNCIL TABLE.

THE IDEAL GUEST.

BY EMILY HUNTINGTON MILLER.

WE all have ideal guests, whose presence is always a delight; not because of what they do, but of what they are; who sit so securely in our affections that we never even in thought criticise them. But too many of us inflict needless exasperations upon our friends under all circumstances, and some of us would be shaken from our self-complacency if we could know that, even those who prize our presence are at times tempted to rejoice that our visits are, like those of angels, "few and far between."

Were you ever kept in distracting uncertainty by a guest who could not decide upon the exact time of her visit, but delayed from week to week to fix a date, to the utter disarrangement of all your plans?

And when the date has been at last settled, and your own campaign adjusted accordingly, have you ever been plunged into dismay by a sudden change of program on the part of your guest, which threw her anticipated visit into the midst of house-cleaning, dressmaking, or the cook's vacation?

Did you ever prepare for guests in a summer cottage, "three miles from a lemon," by rising at daybreak to catch the train to the nearest market for fruit and vegetables, carry your basket home yourself, work with breathless speed that nothing might mar the anticipated pleasure, wait with weary feet but a welcoming heart at the station, only to see the train pass with no guest? And have you repeated this process until your belated visitor arrived, cool and complacent, having decided to take a later train rather than be so hurried, or wait a day to attend picnic or party?

If you have passed not once but many times through such experiences, you will agree with me in making punctuality a cardinal quality of the ideal guest.

If your invitation does not fix the time and length of your visit, settle it at once by consultation with your hostess, and once settled let nothing but inexorable necessity change it. Consult time-tables and maps that you may choose your train, and know the hour of its arrival, and let nothing induce you to take an earlier or later train. In case of accident or unavoidable delay, telegraph if possible, rather than carelessly presume upon the good nature of your friends.

As soon as possible ascertain the arrangements of the family in regard to meals and be careful to conform to them. To be tardy at meals is simply inexcusable, and it is not in good taste to present one's self in the family rooms at too early an hour. Young people are quite likely to transgress by remaining out after the usual hours of closing the house, or by disturbing its quiet at hours when their elders wish to sleep.

A careless guest often causes no small annoyance by thoughtless abuse of the furnishings of the guest room. Damp towels thrown upon enameled chairs, matches scratched upon walls, combs and brushes laid upon elaborately embroidered bureau-covers, pins thrust in the center of satin cushions whose manifest purpose is decoration, instead of being put into the side, or dropped into the pin-tray; tinted walls disfigured by splashes, or marred by trunk-lids, wet mackintoshes thrown upon chintz-covered lounges—these are but a few of the inflictions of thoughtless guests who would resent the charge of being untidy or ill-bred. The confusion and disorder in which many guests keep their rooms in spite of the best efforts of a servant is in itself a torture to a sensitive house-keeper, and quite unnecessary if any system has been used in the packing and arranging of trunks.

Care in packing your trunk saves trouble

and annoyance to your hostess and yourself. Dress skirts carefully folded to the extreme size of the trunk, and pinned snugly in squares of thin muslin, may be handled without disturbance in the process of packing, and will reach the journey's end smooth and unwrinkled. The paper boxes, stiffened at the corners, in which garments are sent out from the shops, will hold two dress waists, even of the present fashion, and if the sleeves are filled with tissue paper, and carefully adjusted, there will be no occasion for the difficult pressing for which few servants are competent.

It might be said in passing that a sensible woman will not attempt to crowd her whole wardrobe into her trunk for a brief visit, but will content herself with three or four well selected gowns that may suffice for any emergency. See that lock and hinges are in order, and your trunk provided with stout straps, that you may not be compelled to trouble the gentlemen of the house to put you in repair for the return trip, and supply yourself with convenient small change for porters and expressmen, that you may be able to make your own arrangements for having your trunk taken directly to your room, instead of being left below to the despair of your hostess, who dreads to ask the servants to carry it up.

The ideal guest ought to bring something new and entertaining to the family resources from books, or thought, or observation, and not be so selfishly absorbed in her own enjoyment as to fail to do her part toward brightening the breakfast table chat and the fireside gatherings. "Is that your wonderful Mrs. Blank?" whispered a saucy woman to a friend. "Why she hadn't a word to say for herself, and one never would guess she had been everywhere and seen everybody, but then I dare say she thought I was too insignificant to talk to."

It is related of an American girl that she was once in such a tremor of delight at being assigned a place at table next to a great English poet, that she could scarcely keep from tears, but the only word which the great man addressed to her during the meal was the remark that he "*liked his mutton in*

chunks." On the contrary we continually have new stories of the gracious affability and delightful companionship of Phillips Brooks, and his genial qualities as a guest, which endeared him to every member of the happy households that received him into this circle.

The custom of feeing servants in private families is happily not so firmly established in this country but that one may feel free to use her own judgment in deciding what to do, but a small sum of money to the maid who cares for your room in recognition of her services, is certainly appropriate, since the presence of guests entails extra duties upon her.

A thoughtful consideration for servants on the part of guests, care not to increase unnecessarily their work, and courteous acknowledgment of little attentions, does much to make the domestic machinery run smoothly, and saves the hostess from diplomatic difficulties that are not easily adjusted.

The wise guest knows when to be blind and deaf, when to ignore things, and when to disappear. She respects the family privacy and preserves her own. She knows when her visit is ended, and does not allow herself to be persuaded into vacillation.

An amusing story is told of Miss Mitford, who, with her sister, had been making a lengthy visit to some friends. After the ladies were actually in the coach, their host, in taking leave, expressed polite regrets that they could not remain longer.

"Oh," said Miss Mitford, "but we can, just as well as not," and to the dismay of the too courteous host they descended and the visit was prolonged for weeks.

One thing is so obvious it seems incredible that well-bred people should neglect it, and that is the courtesy of immediately writing to your hostess upon reaching home, announcing your safe arrival, and expressing your appreciation of her hospitality.

A colored brother once prayed with much fervor that he and his fellow suppliants might be forgiven for "the sins they had committed, and the sins they had omitted." When we look back over our summer visits, and are compelled to acknowledge that we have come short of being ideal guests, let this last at least be among "the sins we have omitted."

SOME FEATHERED DANCERS.

BY COLETTE SMILEY.

OF all the queer things that birds do there is nothing, probably, quite so certain to awaken the enthusiasm of an inexperienced spectator as their dancing. For not only is there a regularity and precision about the movements of some of them that make their antics unmistakably a dance, as we understand the word and practice the art, but there is often seen a lightness and grace of action that, considering the build of the birds, is simply astonishing.

For instance, there is that great blue heron known of all men as the crane. As he flaps his way slowly through the air with his long neck stretched out in front and his long legs stretched out behind he does not look any more like a dancer than a down-east six-foot Yankee looks like a ballet girl. And yet a dancer he is and one of extraordinary powers, too, for it happens among birds as among men that it is not always safe to judge by appearances.

To see the crane display his powers one must find him at home, and a very interesting visit one will have who goes there to see him. About seven miles back in the woods from the home of the writer on the edge of the Adirondack wilderness may be found what is there known as a beaver meadow. A stream, Little Black Creek, was dammed in the old days by the beavers and a swamp created in which about all the trees died, so that a small wet prairie is now found there. The sluggish waters abound in frogs, and three kinds of fish make their home there, among them being the speckled trout, which, however, retires to cooler shades soon after the ice is gone. About this prairie the cranes for time out of mind used to congregate to build their nests. The able hunter who worked his way there for a shot at the deer that come after sunset to feed on the lily pads, saw tree after tree loaded with the huge platforms of sticks the cranes had built for nests. He often saw cranes sitting on

these nests and poking their heads far over the edge to peer down at him as he incautiously broke a twig. He saw them standing in the edge of the lake-like still-water with head drawn in and muscles tense though motionless. He saw their heads shoot out like a flash to capture a frog, a mouse that had come to the water's edge, a young chipmunk and even a small bird that happened along within reach of that long bill. If noiseless in his approach he sometimes saw something stranger still. Sometimes as the sun was disappearing and sometimes as it would be rising high in the east a call—a squawk, the woodsman called it—would be heard and a half dozen old fellows would come running and flying to an open and comparatively dry spot on the margin of the water. For a minute or so they would run about bumping against each other, without any particular regularity of movement, but directly they were through the greeting, as it seemed, they settled into a regular dance. Forward and back, bow and wriggle, sideways and back, forward and back again, sideways and back again, intermingling, changing partners, faster and faster until they fairly leaped over each other in their excitement.

"You'd have to snort or snicker, if you lost a deer by it," said one woodsman when describing the dance. "I never would have thought them that active if I hadn't seen it myself. They dance as if they'd just got to, they were so full of it."

Not every reader will be able to find the nesting place of a colony of cranes, but there is another long-legged bird much more common than the crane that dances with equal enthusiasm and much more openly. The spotted sandpiper, called the teeter and the tipup, by country folks generally, is a little snipe-like fellow that can be seen along almost any stream in the United States. No one need mistake it because it is the smallest bird so found and because no

other bird keeps bobbing its head up and down as this one does as it runs along or stands near the edge of the water. If one can find a number of them feeding along a sand bar and will patiently watch their doings from a convenient hiding place, he will get his reward in the sight of a tipups' dance. It is much like that of the cranes but there is a deal more bowing and bobbing of the head, of course.

More interesting still is the dance of the brown or sand hill crane, the *grus Mexicana* of the books. It is found more abundantly in the Mississippi Valley than elsewhere in the United States. Not only does it hop and jump and bow and wriggle with a regularity of movement that is astonishing, but as it warms up with the sport it whoops and shouts till the welkin rings. The lusty Jehu in the rural cotillion could not bow more elaborately at the call of "Honor to yer pardner," nor show greater enthusiasm at "Balance all," though he made the schoolhouse shingles and floor rattle in unison.

The fact is that all of the long-legged birds—the waders—of the United States are dancers, and their gatherings will be found not only more interesting but far less enervating than even the charity ball at the metropolis. There is one feature of the dancing of the waders that is especially worth attention, and that is that they dance quite as often and quite as energetically after mating as they do before. It is unorthodox to deny that these antics are due to the anxiety of the males to win mates. We have been told often that the females look on while the males perform before them and then make choice of the most—what? Who knows? What is claimed is that the males are chosen after these exhibitions. The fact is, however, that the exhibitions are kept up by the males until long after the incubation of the eggs has begun. Moreover the females have been known to get together for what the irreverent might call a hen party—something after the fashion of women at a sewing bee, perhaps,—and have a little dance of their own. It has never been asserted that this hen party had anything to do with the survival of the fittest, but it is as much a part

of bird life as the dancing of the males.

However, to continue the stories of dancers, one must leave the United States to see the most beautiful displays of the kind. Along the shores of the San Juan River in Nicaragua, one of the old-time routes to California, many Americans have seen the long-toed, spur-winged jacano, a wader of gorgeous plumage. Every naturalist visiting the tropics has described it, and some have told how in response to a call a dozen or so will gather in a level open spot. Here with many excited screams they form a group, some holding their brilliant wings high up and motionless, some with wings half open and vibrating rapidly and some with their wings waving slowly up and down like those of a great butterfly—an animated bouquet of the most gorgeous colors in nature.

There is the little bird called cock of the rock mentioned by Fletcher and Kidder in their "Brazil and the Brazilians," a bird that regularly resorts to one convenient place in its neighborhood to dance. More curious still is the fact that the birds of this species, male and female, form rings around the dancer, for but one dances at a time, and when one bird has exhausted itself another steps into the ring and so they continue until every male has had his fling.

But the most remarkable feathered jig dancers are described in Bigg-Wither's "Pioneering in Brazil." This writer was conducted to an open glade by his guides on purpose to see "the dancing birds" and there beheld a flock of lovely little fellows having "blue plumage and red topknots." They had formed a circle about a male and were not only singing as he danced but with flopping wings and lifted feet they kept time with his steps. They were "spatting hands and stompin'" as plantation darkeys do when carried away by the music of a banjo and the nimble heels of a clog expert.

The dance of the spur-winged lapwing, as described by W. H. Hudson in "The Naturalist in La Plata," is of an entirely different nature. The natives call it the "serious dance," a term which they apply to what we call square dances. Hudson says the birds are so fond of it that they indulge in it all

the year round and at frequent intervals during the day and on moonlight nights. If a person watch any two birds—for they live in pairs—he will see one of a neighboring couple come to them leaving his mate behind; and instead of resenting the intrusion the couple he visits welcome him with notes and signs of pleasure. Advancing to him they place themselves side by side behind him; then all three, keeping step, begin a rapid march, uttering resonant drumming notes in time with their movements; the notes of the pair behind being emitted in a stream like a drum roll, while the leader utters loud single notes at regular intervals. The march ceases; the leader elevates his wings and stands erect and motionless, still uttering loud notes; while the other two, with puffed-out plumage and standing exactly abreast,

stoop forward and downward until the tips of their beaks touch the ground, and remain for some time in this posture.

So run the stories of the feathered dancers. If one were to attempt describing all the birds that dance with wings or feet a considerable volume would be needed to hold the matter, and a right interesting volume it would be. But the reader who loves nature can see much of the dancing for himself. He will not need a gun to kill nor even a manual to name the birds; a pair of opera glasses will suffice and the admittance to the entertainment is free, as all the best things of nature are. And so each one can decide for himself why birds dance—whether it be in order that the fittest may survive or because they are so full of life and joy that “they’ve simply just got to.”

A PRODIGAL'S WELCOME.

BY JAMES BUCKHAM.

ATROUBLED, windy November afternoon was just closing, as Abner Allen put his tired horse in the stall, gave the whinnying creature his usual measure of oats, and then fought his way against the wind to the back door of the old farmhouse.

“Guess it ’s goin’ to be a sight colder,” he remarked to his wife, as he stamped into the kitchen and began to remove the long red muffler from his neck. “The puddles ’long-side the road are skimmin’ over a’ ready. Well, it ’s about time winter was along. Here ’tis the tenth, an’ we ain’t had ice nor snow yit.”

Mrs. Allen was setting the table for supper. Her face had a troubled, yet determined look. She made no reply to her husband’s remarks about the weather, and it was plain that she had scarcely heard them. Suddenly she lifted her gray eyes and said, slowly,

“It’s no use, Abner. I’ve got to tell ye, sooner or later.”

“Tell me what?” replied her husband,

reaching stiffly up to hang his overcoat, hat, and muffler on a peg by the door. “Ain’t there enough in the house for supper? I hope to goodness there is, for I’m as hungry as a March bear.”

“Never ye fret but what there ’ll always be enough to eat in *this* house,” rejoined his wife. “You’re a good provider, Abner Allen—to them as will knuckle down to ye in all things for their bread and butter.”

“Don’t git on the subject of Reuben, now,” interrupted the farmer, angrily. “I tell you, I won’t hear to it. I’ve washed my hands of him. A boy who not only won’t obey his own father, but runs away out o’ pure spite because his father won’t knuckle down to him, has forfeited all claim to be considered a son o’ mine, anyway. I’ve got done with him!” And the old man brought his foot down with a force that made the dishes in the cupboard rattle.

The little woman who had been bending over the table, straightened herself and looked her angry husband in the eye. “It takes two to make a quarrel, Abner,” she said,

quietly, "and I'm bound I won't be one of 'em. But it also takes two to settle a matter that belongs by rights to two, as I reckon the treatment of a child does. Reuben is my boy, just as much as he is yourn, and I cal'late I'm entitled to my say as how he shall be treated. You act as if I didn't have any voice in the matter at all. You sent word by Josh Price, when he went to the city, that if he saw Reub he was to tell him never to come home ag'in as long as he lives. That was *your* say. I happen to know that Josh Price did see Reub an' told him what you said. But he found Reub so miserable an' played-out—unable to git work an' half sick—that he wrote to me about it an' give me Reub's address. And I wrote Reub tellin' him to come home. That's *my* say!"

Mrs. Allen stamped her foot, but the dishes in the cupboard did not rattle. Then she sat down and began to cry. Her husband strode excitedly across the room two or three times. Then he came and stood in front of her.

"When did you write the letter?" he demanded.

"This morning," sobbed the mother.

"Who took it to the post office for ye?"

"Luther Briggs, when he was comin' from the cheese fact'ry."

With a very set expression on his face, farmer Allen turned on his heel, marched across the room, and began to take his outer clothing from the peg by the door.

"What are ye goin' to do, father?" faltered his wife, as the old man began to struggle into his overcoat.

"I'm goin' to git that letter out o' the post office," was the dogged reply. "There's no mail out till to-morrow mornin', and if I go to-night I can git it before it starts."

Mrs. Allen sprang to her feet. "You won't do that, Abner?" she pleaded.

"I will!" he replied, almost fiercely.

"But it's agin the law," protested the sobbing woman. "You can't git a letter out of the post office that's once been mailed. Mr. Preble won't let you have it. He darsen't!"

"We'll see 'bout that," replied the stern-faced old man, as he wound the long red

muffler once more about his neck. "Uncle Sam's regulations don't count, I reckon, between life-long friends like me an' Preble—leastwise, not away off in a little country town like this."

The farmer seized his hat and hurried out into the gathering dusk. The wind was howling more fiercely than ever, and the big elm trees creaked and groaned and lashed the farmhouse roof with their branches. For an instant a feeling of pity, almost of relenting tenderness for his homeless boy, rose in the old man's heart. "If he'd only 'a' come back of his own accord," he muttered, "an didn't have to be sent for." But the next moment his anger was blazing fiercely again, as he recalled the lad's disobedience, flight, and stubborn silence. "It's his own bed that he's made," thought the old man, "let him lie in it!" And he walked with determined step toward the barn.

"Whay there—whay!" came a boy's shrill voice across the wind. Little Joe Pluie, the French-Canadian chore-boy, was driving the cows in at the farm-gate. Mr. Allen did not turn his head. It was milking time, he knew, but the cows would have to wait—some of them, at least—till he returned from the post office. The cattle were in a restless mood, crowding, chasing, and bunting each other, and old Tom, the Durham bull, muttered hoarsely as he swung in at the gate. The sudden cold and the wind seemed to vex the usually quiet creatures. Joe was running hither and thither, heading off the wilder ones, that seemed determined to go in every direction except the right one. The bull bellowed ominously, as he saw the figure of the farmer crossing the yard, with the ends of the red muffler flying over his shoulders in the wind.

Abner Allen slid back the wooden bar with an effort and swung the great barn door part-way open. As he did so the wind caught it, wrenched it from his grasp, and flung it back against the side of the barn with a bang like the report of a gun. Then, ere the old man could recover himself, another erratic gust seized the door and hurled it back upon him. He tried to evade it by jumping into the barn, but it caught him,

just as he was crossing the threshold, and pinned him with a vice-like grip. At that very instant the angry bull, inflamed by the sight of the flaunting red muffler, charged upon his helpless owner. Like a battering-ram the old fellow came on, head lowered, and short, sharp horns bristling from his shaggy forehead. Farmer Allen was pinned face outward, so that he could plainly see the approach of the infuriated animal. He struggled frantically and cried for help, but the shivering door, under the pressure of the wind, still held him, as a giant would hold a pigmy in his fist. With a last supreme effort to free himself, he closed his eyes, expecting to feel, in the next instant, the horns of old Tom goring his side.

At that moment a strong hand seized him from within and dragged him from the grasp of the door into the barn, so suddenly that he fell full length upon the hay-littered floor. *Crash* came the bull's head against the door. A figure sprang over the prostrate farmer and slipped the inside hook of the door into its staple. *Crash* again—the bull had drawn back and made another charge. But the door was thick and strong and did not yield.

Farmer Allen staggered to his feet,—and

in the semi-dusk found himself standing face to face with his prodigal son, Reuben. For almost a minute the two gazed steadfastly at each other. Then the silence was broken by a shrill, boyish voice outside:—

"Whay!—there!"

Joe, who had been too far behind the herd, and too busy, to see the threatened tragedy which had been so fortunately averted, was fearlessly driving the crest-fallen bull into the barnyard. His voice seemed to break the spell.

"Reub!"

"Father!"

The two figures in the shadowy barn drew closer together.

"You saved my life, Reub!" said the old man, tremulously.

"Thank God!" replied the boy. Their hands met. Then the old man's arm somehow fell about the boy's neck. "Your mother's in the house, waitin' for ye," he said, simply. "Come."

Then they went into the house together. And a sudden light sprang up in the window, that shone until late in the night. For was it not a prodigal's welcome that was being celebrated around the happy hearth?

THE ENGLISH NOBILITY IN OUR TIME.

BY HCH. BAUMANN.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UEBER LAND UND MEER."

EVEN on the English patrician ranks, the present century in its course has dared to lay its rough hand. Indeed its privileges become continually more important and broad, easy ways lead from the house of peers to the highest places in the court, in the state, in the church, in society. The lords have preserved something of the appearance and dignity of the bold barons who wrested the Magna Charta from John, who under Simon de Montford established the first parliament of the world, and who in the Wars of the Roses helped to bury the dying knighthood. They are proud of the old names of Le Despencer, De Ros, and Hastings.

The Earls of Sutherland, the Irish Barons of Kingsdale, the Earls of Arundel, now Dukes of Norfolk, boast of a family tree that is seven centuries and more old, and the title "lord" still remains in the eyes of the middle classes the highest goal attainable.

The nobles, it is true, even to-day hold in unmolested possession much property transmitted from generation to generation, being kept intact by primogeniture. There is no need to journey to Sutherland or Argyll in order to acquaint one's self with the carefully tended parks, the magnificent mansions and castles, the hunting grounds and fisheries of the English aristocracy. For in the

very heart of England and in its lovely south lands, everywhere, are to be seen traces of a feudalism under which formerly a few hundred vassals succeeded in bringing into their power the landed property of three kingdoms. The princely possessions of the Duke of Norfolk, who in the vicinity of Arundel castle, the family castle of Howard, built a Catholic cathedral costing nearly half a million dollars, the princely possessions of Charles of Chichester, of the Duke of Devonshire, of Charles of Rosebery are a witness to us that even in the thickly peopled shires south of the Thames, the aristocratic land-owners try to continue living as their ancestors used to in ancient times.

But in London too the existence and might of the great noble families are vigorously in evidence. Though no more on the strand as at the time of Wolsey, nor on the almost unsloping banks of the Thames, are to be found the palaces, pleasure gardens, and ships of state of the distinguished title bearers, one need not seek far for those, or rather for the descendants of those who escaped the sword of Cromwell and his "Iron-sides." The Duke of Westminster has a whole quarter of the city north of the Thames managed by a swarm of busy agents. As an example of the arbitrariness of the nobility, there lately was published a letter whereby "His Grace" (title of an English duke) forbade his tenants to post on his houses any sign plates, such as English physicians, lawyers, teachers, and others are wont to do. On the site of one of the many cloisters suppressed by Henry VIII. the Duke of Bedford now has an immense vegetable and flower garden, the largest of the giant city, and the streets all about Covent Garden as far north as Gower Street and about the British Museum and Bedford Square are obliged to pay tribute to it. It is ascribed to the influence of the peers that in the metropolis there still exists that unjust system of leasing (usually for ninety-nine years) in accordance with which all the buildings erected on the property accrue to the estate upon the expiration of the contract. Only a powerful patriciate could maintain and enforce down to the present time such an abuse,

which plainly must make the landlord always richer and the tenant always poorer.

If, however, we cast an eye at their wealth in money, we will soon discover that the circumstances of earls and dukes are no brighter to-day than they have been in times past. It does not follow that the British aristocracy is impoverished, that its possessions are sucked under by mortgages. Yet to-day a peer with a yearly income of less than £20,000 (\$97,330) is counted a "poor lord," and only when he begins to have a revenue of £30,000 (\$145,995) is a marquis or earl considered rich. It is perhaps the result of certain changes in the money and trade conditions brought in by our present times. When a Vanderbilt was able to amass £60,000,000, when railroad and finance potentates eat from gold plates and have thrust the Cræsus of antiquity into the shade, naturally the princely prosperity of English barons must lose some of its ancient distinction. In fact the wealth of many English commoners of our century exceeds that of the lords, so that on this account a peer's turn at favors seems necessary from time to time. But the immunities of the land owner with reference to taxes and other things, have not been able to outweigh the injurious influence which retrogression in agriculture has exercised on the riches of the lords.

So long as the nobility trample down the great estates their yield cannot be much increased—nor, it might be supposed, could new grain taxes be introduced. To be sure not a few lords now have begun to be interested in great real estate enterprises, and possess wheat fields in Canada, gold mines and diamond mines in South Africa, in Australia flocks of sheep, in Assam and Ceylon tea-gardens. Lord Dudley, Lord Londonderry, and the Duke of Newcastle deserve to be known as the "coal kings" of the North.

In the city of London, on the signs of breweries, soap factories, chemical shops, hotels, laundry establishments, and liquor distilleries are met names which Shakespeare has made so familiar to us. One well-known peer is possessor of many hansom cabs (a

kind of drosk with two wheels); ladies of royal birth manage restaurants and confectionery businesses, and it is told of the Marquis of Salisbury, the "Tory of Tories," that in his impetuous youth he labored as a gold-digger in Australia. Yet it must be kept in mind that for the most noble aristocracy of Great Britain and Ireland, land possessions continue to be the chief element of wealth. Among the many unmistakable advantages which in modern times this has occasioned, are also great improprieties and disadvantages. For instance the impoverishment and extinction of the small peasantry which follows the lying fallow of many fruitful grounds. Statistics show that a portion of the property of the nobility is so burdened with debt that the buildings thereon have been neglected or abandoned. The small farmer must either hire out as a farm laborer or betake himself to the cities.

In Ireland still other circumstances are encountered which have brought the properties of the Lord of Clanrikarde and his peers on the Emerald Isle to the verge of ruin and led them almost to civil war.

The political influence of the Upper House received a hard thrust through the great Reform act of 1832, but in our time is increasing again rather than waning. The bribery and favoritism in the Lower House, which to-day stands on its own feet, has indeed ceased since that year. But whether Conservative or Liberal, Tory or Whig guide the rudder of state, there are always members sitting in the "golden chamber" where according to the ancient custom some lord over-chancellor always rules the roost, like an influential minister of state in his cabinet. The great places of administration and high ambassadorships almost invariably are given to rich lords, and India's nobles were greatly agitated a short time ago, because Gladstone proposed a half-commoner baronet as viceroy. So, too, the Irish prefer to have a high noble dispense the honors of Dublin Castle. In the army and navy, too, the sons of peers are considered entitled to other similar preferments, and even the radical minister would not venture to-day suddenly

to curtail or take away from the nobles these old privileges.

Yet while the Lower House is the ground where all the great political contestants pitch their battles, the removal of an active statesman in the Upper House is not as a rule considered as a rise or advantage. Even Disraeli expiated a part of his political prowess when he was elevated to the peerage becoming Lord Beaconsfield, and stars of the second magnitude as a rule have in the Upper House utterly faded out—of this our time has produced dozens of examples.

Besides the peers are a silent, agreeable, and strongly conservative people who do not allow themselves to be disturbed from their accustomed repose by the fieriest eloquence of a commoner getting up in the world. One should not, on this account, undervalue their importance as the "brake in the British state machinery." In these days their strength lies in the firm alliance which they have made with the conservative and retrograding elements in the Lower Chamber. They stand like a solid phalanx between the Radicals and every rash innovation and know how to exert a very perceptible pressure, through their sons and brothers who sit as commoners in the Lower House and are represented in large numbers.

The social life and doings of the lords and ladies is already known everywhere in detail. It is at its height in London. Here formerly every important English noble family, such as have been made known to us by Bulwer, Thackeray, and Disraeli—be their estates in Yorkshire or Cheshire, in the far north or west,—possessed a so-called "town residence," where they came and settled down during the season with carriages and horses, with cook and butler. As long as Parliament was in session the heads of families and their ladies took part in the court festivities at Buckingham Palace and in the gay life in the salons in the western part of the city.

Now-a-days, too, in Belgravia, Tyburnia—where formerly stood the celebrated Galgen,—and in the west and north "squares" situated about the royal palace, is always gathered in early spring and summer a goodly number of fine gentlemen and ladies of high

title and rank. But the houses and equipages are only rented; cheap plated ware serves instead of splendid silver ware, and the exclusive, stiff, reserved society of earlier days wears now a cosmopolitan air. India's nobility, foreign dignitaries and ambassadors from all zones and ends of the earth, as well as very, very rich brewers, canal owners, and lords of the latest pattern—Gladstone alone had about forty of them on his conscience—here pay court to English earls' daughters and duchesses.

In the gay whirl of the salons one can easily detect by the nasal accent and by a certain unaffectedness of manner and speech, the sons and daughters of American millionaires, and it is a noteworthy feature of our time that the proud aristocrats of Old England will permit themselves to be captured by Yankee women whose dollars have been won from tallow or petroleum. The queen's drawing rooms are the central point of this social conglomeration; without having visited her and being presented at court one cannot pass as a member of the best "society."

At the balls and amusements arranged by the upper ten thousand, there reign everywhere such splendor and luxury as are to be found only among royalty. Here the young daughters of rich country gentlemen are introduced into social life,—“brought out” as the practical Anglo-Saxon calls it—here slender countesses strive to surpass each other in the magnificence and variety of their toilets, which the society journals, the organs of this great world, note as important events

of the day. Dusky orientalists with diamonds as large as peas on their turbans, sit among Europe's order and star-bedecked diplomats and princes.

The East and the West, the old and the new culture here meet on the swaying carpet, surrounded by tropical flowers and plants, and shas' and sultans' sons have here an opportunity to admire the white arms and glowing cheeks of the queens of the ball. The dissolute dandy ogles the coquettish peeress, and to her “smart set” (a narrow circle of floating young people) adds that foolish zest of life which is its highest and only rule. Among them, circles to whom the customs of the good old times are as sacred as to the heroes of Byron or Bulwer, have entirely played out or are almost submerged. Here for the divorce processes which John Bull loves to flaunt in his morning papers, is to be found the richest material. The conversation of the men and women, whether married or single, is of the most free and easy kind. Quite astonishing tales might be told of the “flirtations” in the Mayfair salon.

But one such London season is only a brief intoxication, lasting at the most from March till July. Then as soon as the summer session of Parliament closes, with a whirl and rush away flits everybody to his ancestral halls and fresh fields, and in the quiet solitude of the paternal park, blond Lady Alice dreams of the gay dark-eyed dandy who at Lady Grosvenor's ball whispered in her ear sweet speeches that it is impossible to forget.

SISTERHOOD AMONG WOMEN.

BY ALICE HILTON.

“**A** WOMAN of To-day,” she signs herself, and I suppose that means the latest revision of “the new woman.” She writes in the London *Saturday Review* that women are incapable of fellowship with each other after the manner of men, and therefore “the emancipation of woman has been grievously retarded.”

Heaven send us common sense! What

can the dear delightful creature want us to do or to be or in what great enterprise has she failed for lack of sisterhood among women? The emancipation of woman may mean so much, so very much! It may mean all liberty and all license, the abrogation of all moral laws affecting the relations of men and women, and that may mean practically a return to the subjection of most

women to the horrors of barbarism out of which these moral laws have lifted them. Or to be plain, the emancipation of women from marriage would for most women—for all but a favored few—mean barbaric slavery.

But are women incapable of sisterhood? The proof offered is that "trade-unionism among women is still almost a farce and its operation ineffectual, and that associations formed by women and governed by them are apt to become disabled through internal strife." Rather, the one sentence presents two situations in which women are said to show incapacity for fellowship. It is really very insufficient proof, indeed no proof at all. As concerning trade-unionism, the men's organizations are apt enough to become disabled though internal strife. It is commonly believed that the Knights of Labor present at this time just such a case in this country; and if this brand new woman had looked about her in England she would have seen the great Liberal Party "disabled through internal strife." Men's organizations have been going to pieces ever since men began to form them, and the common cause is "internal strife." A Woman of To-day should have said "human beings are incapable of fellowship"—if internal strife in voluntary societies proves that kind of a charge against women.

Very likely there is difficulty in making trade-unionism effectual among women. We are at the beginning of such organization—where the men were sixty years ago when they had their "farce" experience. Men triumphed over the difficulty of making trade-unionism effectual after many failures, and the failures are by no means all through with yet. Women in unions will probably have the same troubles. There is no evidence that their case is hopeless; much evidence to the contrary.

I should say that sisterhood has proved a stronger bond than fellowship among men. Indeed, I doubt if human fellowship would be very binding if women did not help to make it so. Churches, for example, are oftenest in our day—and has it not always been so?—effectual through the sisterhood of women. Some one said recently: "The

modern church is an association of women." That is claiming too much; but this modern church would go to smithereens if women abandoned it.

Then there are some conspicuous examples of successful women's societies. Nearly all our denominations of Christians have women's missionary organizations "governed by them"; and each has its branches in thousands of churches. I never heard of one of them all as even disabled through "internal strife." These societies raise millions of money for home or foreign evangelization, and they are models of effectual fellowship.

Then, there is the great and growing Woman's Christian Temperance Union governed by women and not in the least disabled through "internal strife." A very long list of smaller societies with humbler aims exists among us, and the very least that can be said of them all is that they work as harmoniously as do similar organizations of men.

A Woman of To-day should have written "some women are incapable of fellowship," and she might have added "and so are some men." But that would have taken the heart out of her homily. "She cannot form an alliance with her own sex, either offensive or defensive, and respect its covenant." That is preposterous nonsense. The "offensive alliance" may have a special sense. If it mean that women as women cannot form an offensive alliance against men as men, then it is true enough. But it is just as true that men as men cannot form an offensive alliance against women as women. Some lurking suspicion that our new woman must get her particular style of emancipation by making and respecting a covenant against men may be troubling the agitated sister who despairs of sisterhood. Otherwise her case is one familiar to us under the well-worn designation of hysterics.

Having taken up her parable against the sisterhood, our Woman of To-day must needs be thorough about it. Therefore she proceeds to allege that women's friendships with women "never become stable or sacred,

for they are apt to begin by chance, proceed with passion and die at a breath." If the dear soul had written "some" before women, how true it would have been! But put "some men" into the place of "some women," and it will be just as true. Our new woman is a little addicted to universals when particulars are concerned, and she is not altogether emancipated from capricious treatment of the rights and duties of the major premise in logic.

This Woman of To-day will not flinch from her painful duty to smite till we cry out, and therefore she adds, "There are no Davids and Jonathans among women." How does she know that? There is certainly something better than either David or Jonathan. There is, for example, an Effie Deans, and a great company of such martyrs for their sisters. Ruth seems to have come very close to the David and Jonathan ideal. These big men found it easier, in fact, to live apart than those little women Ruth and Naomi.

"Their (women's) fidelity to their own sex is rarer far" (than men's fidelity to their own sex). This is sublime nonsense. I don't believe, candidly I don't, that men have any such virtue (or vice) as "fidelity

to their own sex." That would mean making some kind of a covenant against the other sex and respecting it; and a considerable study of men has left me without a morsel of evidence that the Men of To-day know anything of such a preposterous covenant. I am certain that not one of them would respect it as against his mother, his sister, his sweetheart, or his wife. The intimate trouble of a Woman of To-day is probably that she has found out that women will not respect a covenant against their fathers, brothers, lovers, or husbands.

"Making too much of sex" is an old fault of iron-clad conservatism. Our new woman is tumbling into the arms of this conservatism when she dreams of an alliance of all women against all men—if such a dream is the motive for her homily on half truths. She is making no progress very fast toward emancipation in this singular magnifying of sex to the point which she just stops short of saying that every man is the enemy of every woman and that every woman's duty is to become the enemy of all men. Despairing of this kind of a sisterhood she explains the failure as the result of feminine incapacity for organized action—an incapacity invented for the occasion.

AFTERGLOW.

BY SARA WARD TEMPLE.

A STAIN of crimson softly trailed a-down
 The smiling radiance of the evening sky;
 A dash of flame that rims the mountain high,
 Beyond the springing lights in yonder town;
 A flight of quails above the fallow rye
 On busy wing that whirrs a strident cry
 Which speeds along, and stirs as with a sigh
 Of Twilight's odorous breath, the waters brown
 Upon the turbid pool whose faint moved waves
 Are glory-tipped with gold by dying Day.
 Across the swale the village churchyard graves
 Gleam palely in the gloaming's dusky ray;
 O afterglow of vanished golden sun!
 O memory of good fights fought and won!

EDITOR'S OUTLOOK.

HARRIET CARTER.

THE readers of THE CHAUTAUQUAN have lost a faithful servant and a devoted friend in the sudden death of Miss Harriet Carter at Atlantic City, August 16. She had been employed for eleven years in the editorial office of THE CHAUTAUQUAN and her work, always good, had become as nearly perfect as conscientious faithfulness making use of a high order of natural abilities, carefully cultivated, could make it. Her French translations were models in accuracy and fulness—transferring into English the whole thought. She never let a translation pass from her hands until it reached her ideal, and she spared no effort to find full light upon difficult words or passages.

In her work upon the readings of the Chautauqua courses from year to year, she became almost perfect in her perception of the kind and amount of assistance needed by the reader. And here, too, her love of accuracy led her to exhaust every source of information, and let nothing pass that might be doubtful.

Her character was to her friends more than her work. She wore the ornament of a meek and quiet spirit; unpretentious, affectionate, unruffled by any exigency of her life, strong and true in all relations. A devout Christian, she had no self-assertive manners or moods but discharged all religious duties, including regular Sunday school work, so quietly and yet so effectively that she was felt to be a model Christian woman.

Miss Carter was born at Erie, Pa., in 1846. After teaching some time in Lake Shore Seminary, Northeast, Pa., she went to Allegheny College and graduated in 1880. She spent three years teaching at Ripley and Westfield, N. Y., and in 1883 entered the editorial office of THE CHAUTAUQUAN. On the first of August she went eastward for her vacation, seeming to be in her usual good health. She became ill before she

reached Atlantic City and in a few days had ceased to live on earth. Her body was brought to Meadville and on Sunday afternoon, August 18, a funeral service was conducted by her pastor and the editor of THE CHAUTAUQUAN, leading citizens of Meadville acting as pall bearers, and a choice collection of Meadville people filling the rooms where Miss Carter had lived through many happy years. On Monday morning, about seventy employees of this magazine and of the Chautauqua-Century Press escorted the body to the railway station and her relatives carried her to rest by the side of her mother in the Erie cemetery, where simple funeral services were held.

POPULAR OPINION.

WHAT the world needs is example; what it is overcharged with is policy. The two are antipodes, the former being life-giving, the latter death-dealing in tendency. The more prevalent element would long since have overpowered the rarer one had there not been provided an agent through which the poison of the one is transmuted into the health of the other. Just as by the action of plant life the deadly carbonic acid gas is replaced by the wholesome oxygen, so in the mental world there is a means by which policy is transformed into example. That means is popular opinion.

Like a good genius, popular opinion fills the rôle of a guardian on life's highways. Those who seek it and those who ignore it are both affected by its influence. Like the personified characters in many myths and tales of fairy lore, it assumes various appearances under which it disguises its true self in order that it may discover the real motive of action. Questionable policy seekers requiring its aid often mistake its appearance to be propitious to themselves and inadvertently proceed in methods of action based upon wrong principles only to be caught in their dishonesty.

It is in the great body of mankind—among those who wish in the main to be right but who yet lack stamina enough to force them to take this ground in spite of the allurements of policy—that popular opinion finds its great field of labor. As a faithful officer of the law it searches all precincts and, according to its knowledge, enforces observance, of the enacted statutes. New statutes are recorded by it and compliance with them required, when principle has discovered and made known some improvement on the old ways of living and has thoroughly convinced popular opinion that the desired innovation is a feasible plan. Then the latter enthusiastically electioneers among the crowds of policy-seekers until there are now over enough supporters to float the struggling measure on the high crest of public favor to success.

In the end popular opinion is always right. The fault to be found with it lies in the fact that it often reaches this position after tedious delay, long wavering, and many mistakes. Grown accustomed to the atmosphere by which it is surrounded it does not readily detect the noxious evils which are by degrees disseminated through it, and is for this reason slow to turn from the established order of things. Once thoroughly aroused, however, it sets to work in earnest at its transmuting process. All history shows that this has been the usual method of its procedure. Absolutism, intolerance, persecution, and superstition have been humbled in this manner, and popular opinion wonders now that they were ever allowed to hold their former high-handed sway.

But notwithstanding its many hard-earned lessons, its powers of perception have not grown keener, and no more now than in the past does it anticipate revolutionary measures. Reformers and men in advance of their times have still to wage unequal contest long and desperately before they can win from it aid for the just causes which their quicker insight discovers. Thus serving as noble examples, countless valuable lives have been sacrificed while untold wrongs and losses which they would remedy have been allowed to go on unchecked in the realms of policy.

One half of the human race was held through ages in servility and ignorance; even yet, despite long and loud protests uttered with ever increasing vehemence, the woman's cause does not receive just attention. Temperance advocates have pleaded so long that it is difficult for them now to attract general attention. To these and other great questions of the day powerful and well-meaning but obtuse popular opinion is being finally and effectively aroused. When once it fully grasps the legitimacy of their claims it will speedily set in operation forces which will rightly decide all controversy.

But meanwhile where shall the blame rest? What of those alert minds who quickly grasp situations and who by their help could much sooner make available great moving forces who yet withhold their help? A fearful responsibility rests somewhere else than on the immediate wrongdoers for all the evils committed between the first warning calls of the brave pickets on duty in the vanguard of civilization and the effective rallying of the cumbersome forces of popular opinion. Are those who see their duty in such cases any less guilty in a true moral sense than if they were apathetically watching the physical destruction of any of their fellow-mortals without doing their utmost to avert it? Can any one honestly screen himself behind indisposition, alleged incapability, or self-interest, and claim exemption from merited punishment? What a great army of moral cowards it is that is always talking glibly about the beauty of having the courage of one's convictions and then carefully abstaining from having any decided convictions.

How much nobler to walk honorably and fearlessly into the places demanding us now than to be driven in later by popular opinion, who, acting in the capacity of a detective, compels all to shift their position, temporarily at least, from the domain of policy to that of example. As the graceless transition is made all would fain find consolation in trying to appease popular opinion by the now pointless remark that they all always thought the measure just instituted was right.

CURRENT HISTORY AND OPINION.*

REPUBLICAN LEADERSHIP IN PENNSYLVANIA.



SENATOR M. S. QUAY.

THE most exciting and remarkable contest for leadership of the decade, if not of the half century, was closed at Harrisburg, Pa., August 28, by the election in the State Republican Convention of United States Senator M. S. Quay to the office of chairman of the state committee. In general terms, the rural districts supported Senator Quay and the party managers in Pittsburg and Philadelphia opposed him. The lines were not strictly drawn in this way, for some rural delegates favored the opposition and Senator Quay secured some delegates in Philadelphia. In part, the contest involved the burning question of reform in city government, Senator Quay having favored and supported a "Lexow" investigation of the city of Philadelphia. Mainly, however, the battle was one of those great battles for leadership which from time to time convulse a state and interest the nation because the control of the national government is involved.

The press opinions given below present the various aspects of the conflict and forecast the results of Senator Quay's victory.

(Dem.) *The Times.* (Portsmouth, N. H.)

The leaders of the combine against Quay, recognizing before the convention assembled that they had met with a Bull Run defeat, retreated with as much celerity as the army did on that historic occasion. Quay is more firmly intrenched than ever before. One result of the hot fight against Quay will be to make him a factor of the utmost importance in the national convention of his party next year.

(Rep.) *The Times-Star.* (Cincinnati, Ohio.)

Senator Matthew Stanley Quay has again shown himself to be an incomparable political manager. His national reputation as a leader in this kind of warfare was made in the first Harrison campaign, when he was chairman of the Executive Committee and commander-in-chief of the Republican forces. It was in the shrewd methods he adopted to ascertain the purposes of the Tammany leaders and to baffle them that Chairman Quay demonstrated his mastery of the art of politics.

(Ind.) *The Times-Herald.* (Chicago, Ill.)

Quay's winning card in this campaign was a warning to the spoilsmen and corruptionists that henceforth he is their implacable foe. What does Mr. Quay's success mean? It means the emancipation of the Republican party in Pennsylvania from corporation and plutocratic influences. He stands obligated to begin and carry on a campaign against state profligacy and municipal corruption. He is

known as a man of his word. Let us hope that he will not belie that reputation.

(Dem.) *The News and Courier.* (Charleston, S. C.)

It does not matter very much to us either way—Quay is not a saint, but in this fight, strange to say, he has represented the reform wing of the Republican party. There was real art in the way he managed the boys after he had whipped them. And the boys who have been most violent in their denunciation of Quay will now shout his praises loudest. But Quay will make somebody in Philadelphia pay for Penrose's defeat before the year is out.

(Rep.) *The Evening Journal.* (Albany, N. Y.)

It is highly gratifying to the Republicans of the nation to learn that this victory has been won over abhorrent forces in politics. His fight was for cleaner politics and the elimination of the money power from the position which it has assumed in party management, and that this reflects the sentiments of a majority of the Republicans of Pennsylvania is found in the handsome victory that has been gained.

(Rep.) *The Journal.* (Detroit, Mich.)

Senator Quay has well earned his victory and the reputation of being a political leader of great force and sagacity.

(Ind.) *The News.* (Indianapolis, Ind.)

It is a good deal to have a Republican convention in Pennsylvania under the leadership of Senator Quay declare itself in favor of civil service reform and honest money. If now Quay shall turn out to be another Tilden the country will have much to be thankful for.

* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

(Rep.) *The Leader.* (Cleveland, O.)

Like the manly fighter that he is, however, the senator decided to be magnanimous, as he could afford to do, and the result will be a harmonious party at the polls in November. Matthew Stanley Quay has once more proved his capacity as a shrewd political leader.

(Rep.) *The Inquirer.* (Philadelphia, Pa.)

In this State Senator Quay's determination to eliminate from the municipal and state governments those selfish and corporate influences which are fast robbing the voter of his rights and the citizen of his property has aroused an earnest purpose among both press and people to promote the reform in every way that it can be assisted.

(Dem.) *The Post.* (Syracuse, N. Y.)

Matthew Stanley Quay is the biggest man in Pennsylvania to-day. He has fought the greatest political battle of his life and won it. He carried off a great share of the honors for the victory in the national campaign of 1888, but "there were others." In the great contests for leadership among Pennsylvania Republicans he has won his fight alone. He had against him the combined forces of the state administration, the Philadelphia Republican machine at one end of the state, and the Pittsburg Republican machine at the other end of the state.

(Rep.) *The Record.* (Chicago, Ill.)

Pennsylvania can safely be congratulated upon the ousting from power of a combination which menaced the best interests of the entire state.

(Rep.) *The Leader.* (Pittsburg, Pa.)

Two things are proved by the work of the delegates at Harrisburg; first, that, under proper leadership, the Republican party in Pennsylvania is capable of serving the best interests of the people, regardless of the power of monopolists, jobbers and lobbyists; and secondly, that the people repose full confidence in the ability and the willingness of Senator Quay to give the party such leadership.

(Ind.) *The Independent.* (Harrisburg, Pa.)

Senator Quay is decidedly the ablest politician of his party in Pennsylvania. He now has supreme control of the Republican organization in the state. He must fulfill his promises and pledges if his victory of yesterday is to prove a lasting benefit to his party or to himself as its leader.

(Rep.) *Mail and Express.* (New York, N. Y.)

We are convinced that the real secret of Senator Quay's victory is found in the fact that he was opposed by the very men who had brought reproach upon the Republican party of Pennsylvania in general, and upon his leadership in particular, by their political abuses and infamies.

THE SUMNER COURT MARTIAL.

It is an unpleasant incident in the successful creation of our new navy that Captain Sumner appeared before a court martial in Brooklyn, N. Y., September 4, charged with neglect of duty in the process of docking and repairing the war ship *Columbia* at Southampton, Eng., in July last. Before a committee of inquiry Captain Sumner is said to have admitted that he let his ship pass out of his control contrary to express rules of the navy; and though he is highly esteemed, a court martial had to follow his admission. The specific charges are that on July 4 he made a contract for docking the cruiser at Southampton but did not make an examination to see that the dock was suitable. That having learned that the blocks were not suited to the hull of the ship, he did not have the dock flooded so as to lift and thereby save the ship; and that he ordered the bill for the docking paid without making a demand for damage done to the ship.

The Times. (Philadelphia, Pa.)

It is an inexorable rule of the service that a vessel of the navy is never to be out of the control of an officer of the navy. A merchant captain may entrust his ship to a pilot on entering port or to a dockmaster for repairs, but a naval commander, whatever civilian assistance he may employ, is expected never to let his ship out of his own hands or those of an officer directly responsible to him, being himself absolutely responsible to his government for its safety under every circumstance.

So well understood is this principle that Captain Sumner's failure to supervise the docking of the *Columbia* or to detail an officer for the purpose, seemed incredible. Even now it is hard to understand how so able and experienced an officer could have turned his ship over to a foreign civilian and let him do with it as he pleased, not even asserting his authority

when it was known that the docking had been done improperly. It was all so improbable that most people were disposed to think it impossible, till Captain Sumner acknowledged that this was just what he did.

It was one of these unaccountable errors of judgment into which the most careful and competent men, in all walks of life, are liable occasionally to fall and there has been a very general feeling of sympathy for Captain Sumner, who, after many years of arduous and honorable service, has just attained his ambition in the command of an important ship, only—in all probability—to lose it, through a misplaced confidence that in a civilian would have been entirely justifiable. But it is one of the essential conditions of military service that an officer shall be held to strict account for errors and oversights.

THE BRITISH-AMERICAN YACHT RACES.

THE least soiled, the noblest of our athletic contests is the yacht race, because it is most nearly a contest of skill in building and sailing a boat. The British American contests for the *America's* cup began August 22, 1851, in British waters, when the American yacht named *America* won easily over nine British rivals, and brought to this country the English prize. This race was around the Isle of Wight. The cup

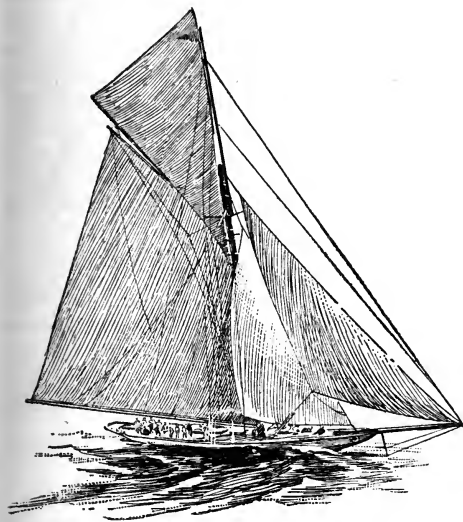
bears the name of the yacht *America* because it was presented to the owners of that vessel. The *America* was sold to an Englishman, and during the war was used as a blockade-runner under the name of *Memphis*, and was sunk in St. John's River, Florida, to prevent her falling into the hands of our navy. After the war, the U.S. Government raised the vessel and fitted her up as a school ship. Gen. B. F. Butler purchased the yacht, and at his death it passed to his son Paul. The most important contests for the cup have been the following: In October, 1870, the second race was sailed in our waters and won by the American yacht *Columbia*. In 1876, a Canadian boat competed with the American yacht *Madeleine*, and the latter won easily. In 1885, a second attempt of the Canadians to win the cup failed, this time our yacht was named the *Mischief*. In 1885, our yacht, the *Puritan*, won again over the British *Genesta*. The next year the American yacht *Mayflower* outsailed the English yacht *Genesta*. In 1887, our yacht *Volunteer* outsailed the Scotch *Thistle*. Lord Dunraven has owned three yachts named *Valkyrie I., II., and III.* The *Valkyrie II.*

was beaten by our *Vigilant* in 1890. *Valkyrie III.* appeared in the race for this year and was outsailed by the *Defender* on September 7, in the first of the five races to be sailed. The cup has long been the property of the New York Yacht Club, and until it is won from us the contests will be made at the foot of New York Bay. It will be seen that during forty-four years, American yachts have won in all the contests for the English cup originally won for us by the *America*.

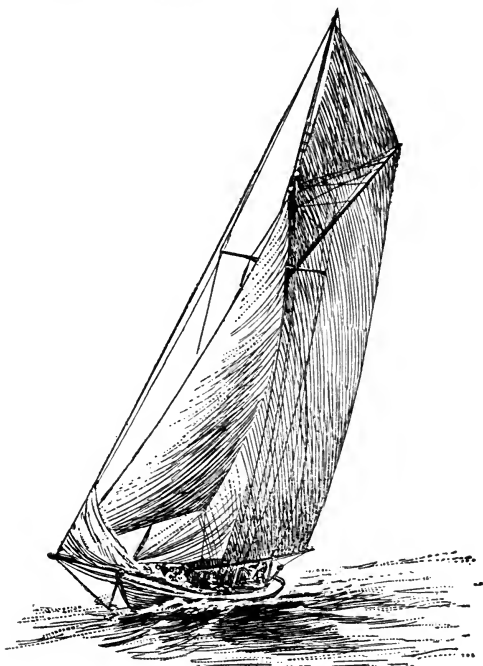
An interesting fact is that the *Defender's* hull is of aluminum and copper, which decreases her weight by seven tons. This yacht, however, has a keel, our former victories having been won by center-board yachts. The race is from the Jersey shore around the light-ship off Sandy Hook. On September 9 the second race was sailed. At the start *Valkyrie III.* fouled the *Defender*, damaging some of her sailing gear and made the race in 47 seconds less than the *Defender*. But in consequence of the fouling, the yacht committee awarded the race to the *Defender*. On September 11 the third race was not sailed, the *Valkyrie's* owner declining to make the run and only crossing the starting line in order to give the *Defender* the honors and the reward of a third victory. The *America's* cup remains, therefore, in this country.

The Evening Post. (Chicago, Ill.)

Forty-four years ago the first contest between British and American boats was held. At the termination of the initial race her majesty the Queen of England leaned out of the tower of her castle and called to a subject: "My man, who wins the race?" "The *America*," came the answer. "And who is second?" was the next anxious inquiry. "There is



VALKYRIE III.



DEFENDER.

no second," was the reply. At various intervals since that notable occasion when the *America* brought over the cup the English have put forth their best efforts to construct a yacht to regain the trophy. The cup, however, has remained here continuously.

The Mail and Express. (New York, N. Y.)

The fickleness of fancy and the irony of fate are illustrated in the enthusiasm manifested in, and the high hopes entertained of the white-winged *Defender* in her approaching defense of the *America's* Cup, while the poor old *America* herself, who brought to us the trophy in the defense of which millions have been expended, lies a castaway and a derelict under an old bridge at Chelsea, her weather-beaten deck disintegrating before the storms, and her hull rotting in the slime below. There she has lain for four years, ever since Ben Butler left her deck one day with the mark of death upon his face.

The Herald. (New York, N. Y.)

It is generally admitted that the *Valkyrie's* sails fitted better than the *Defender's*, but in no other feature was the English yacht equal to the American. In maneuvering and in handling the sails the

latter seems to have carried off the palm, and victory was the result.

The Tribune. (New York, N. Y.)

What now is to be done is to make sure that no thoughtlessness, nor inadvertence, nor undue eagerness for advantage, be allowed to arouse even the faintest suspicion of trickery in the international contests, giving to the visitor the benefit of the doubt, if any exists. That is the principle to be borne in mind, not only by the managers of the races, but also, and perhaps more especially, by the general public, in excursion boats and elsewhere. We believe we shall keep the cup, and keep it fairly. But it would be a thousand times better to lose it than to hold it with the slightest shadow of suspicion upon our title to it.

The Times-Herald. (Chicago, Ill.)

Of the races for the *America's* cup, to be sailed during September, it may be said that few followers of yachting believe the British challenger will succeed better than her predecessors that have come over here after their long-lost trophy and departed without it.

CHOLERA IN HAWAII.

FOR the first time cholera has appeared in the Hawaiian Islands, reaching them from Japan where, as also in China, the disease has been epidemic for some months. Cholera has always reached us from the East; it is the first time it has threatened us from the West. Quarantine regulations on our Pacific coast have always been less strict than on the Atlantic coast, and the entrance of cholera by the western gates is possible. Mild winters in Hawaii and California increase the danger. But confidence prevails that the disease will be stamped out in Hawaii, or on our western coast, as it was three years ago in New York harbor.

The Inter-Ocean. (Chicago, Ill.)

If we are to have the danger on the west as well as on the east, as seems probable, it will be necessary to institute the most careful scrutiny at the quarantine stations there. It is not unreasonable that this danger from the West should increase with our increasing trade with China and Japan, especially since the cholera always exists in the Orient and has been reported in several Chinese and Japanese ports, and has driven our fleet from Chinese waters. President Harrison did not leave the defense of the country against this scourge to New York, but promptly brought all the Federal authority to aid that city in keeping out the cholera. President Cleveland should see that the Federal authority is used on the Pacific coast in the same way, if necessary, and not leave this solely to the authorities of San Francisco.

The Inquirer. (Philadelphia, Pa.)

From India cholera has in the past reached the Black Sea, then secured a foothold in Russia, and from there traveled to Western Europe and come

to America, across the Atlantic. But the fact that the disease has been imported into the Sandwich Islands, and that the steamship from Hong-Kong which carried it to Honolulu at once proceeded to San Francisco and landed steerage passengers at that port without notifying the health authorities of the infection on board, shows us that we are likely to be exposed to the danger from the West as well as from the East.

The Public Ledger. (Philadelphia, Pa.)

The news from the Sandwich Islands is not altogether reassuring, and Portland, Oregon, has decided to quarantine against Honolulu, where cholera is said to be to some extent epidemic. The authorities at our ocean ports cannot be too particular in keeping up an adequate system of inspection. Menaced as the United States has been by yellow fever from Cuba, smallpox from Mexico and cholera from various European countries, this nation has been extremely fortunate in escaping attacks from pestilence. The quarantine service which has kept us exempt should be maintained at full efficiency.

PARLIAMENT AND THE QUEEN'S SPEECH.



QUEEN VICTORIA.

ON August 15 the new Parliament convened in London and the customary speech of the queen was read. The subjects mentioned had no partisan character. They were English neutrality in the Japan-China war, the massacre of English missionaries in China, the terrible situation in Armenia, and questions related to these. The speech advises that no action be taken on partisan questions at this short session. The Irish members held an indignation meeting because no mention was made of Ireland in the speech from the throne. Mr. Balfour, chief secretary for Ireland, announced that the government would unflinchingly oppose Home Rule for Ireland. But Irish questions were put to the front of discussion by the Irish members.

What is called "the queen's speech" is of no consequence, as anybody who takes the trouble to read it can see. In the first place, the queen did not write it. Lord Salisbury drew it up, precisely the same as every one of Victoria's long line of premiers. The whole thing is a fiction and tradition, a little bit of imperial mummery—a sort of Punch and Judy parliamentary performance—with which the

English people delight to delude themselves into the belief that the queen, or king, of their choice is doing something in the way of governing. If the queen's speech were really what it purports to be, the document would be a very different production from the one delivered in Parliament, for Queen Victoria is a woman of supreme ability on all the lines of the very highest statesmanship.

The Times-Herald. (Chicago, Ill.)

It is not often that an important part of the policy of a triumphant new government is framed and forced upon them by the leader of an opposition but recently expelled from office. But this is the situation in England. Lord Salisbury's projected Armenian policy is as surely the policy of Mr. Gladstone as if the queen's speech had been framed by Gladstone's own mighty hands.

London Correspondent of the New York Times.

The total opposition in the new Commons amounts to only 259 members, of whom the Irish Nationalist 83 are by far the most potential third. They represent, indeed, the only considerable fraction of the

opposition which knows what it wants or feels like taking the trouble to make its wants known. The British Liberals, temporarily, have had the fight knocked out of them; a large number of their leaders have disappeared, and those who are left are anxious, lie low, and will say as little as possible for a year or so. On the other hand, the Irish have returned with increased numbers, all cock-a-whoop for combat. Their spirit was portrayed last night in Healy's remarkable speech when he said: "We look across at your great majority without awe. It represents merely the fluctuating spasms of English politics, while we stand for the permanent forces of Irish nationality."

THE SILVER QUESTION IN POLITICAL PARTIES.

DURING the month there has been a conference of Free-Silver Democrats at Washington, and several state conventions have taken action. In Iowa and Ohio the Democrats followed the Kentucky Democrats in voting down free-silver. In Missouri and Mississippi free-silver resolutions were adopted. The conference in Washington held strongly the opinion that free-silver coinage will be the issue in the election next year and took steps to place the Democratic Party on the silver platform.

(Dem.) *The Sun.* (New York, N. Y.)

Democratic state conventions were held last week in Iowa, Missouri, and Mississippi. Silver was the chief issue in all, and the results of the struggle are studied with interest. In Iowa the free-silver men were defeated; free-coinage resolutions were rejected by a vote of 652 to 420, and a plank was adopted reaffirming the currency declaration of the last Democratic national convention. But in Missouri and Mississippi the Free-Silver Democrats were victorious, and carried their resolutions in favor of free

coinage at 16 to 1 by this country "without waiting for the approval of any other nation." It is gratifying to observe that in all of these conventions the issue was clearly defined and squarely met. That should be the case in all the Democratic conventions which are to follow. Whatever the result, let there be no straddling.

(Rep.) *The Republican.* (Denver, Col.)

The conference of Silver Democrats in Washington City is a notable gathering and it doubtless will have an important effect upon the action of their

party in the coming national campaign. Such men as Senators Jones of Arkansas, Harris of Tennessee, and Daniel of Virginia are too influential to admit of their action passing unnoticed. They are careful students of the money question, ranking in this respect with leading political economists of the Old World. They are determined to compel the National Democratic Convention to declare for silver coinage if it be possible for them to do so.

(*Rep.*) *North American.* (Philadelphia, Pa.)

It was hardly necessary to say that the conference bound nobody and committed nobody to anything. Such men cannot control themselves, and hence cannot control others. The whole affair revealed the inherent weakness of the free-coinage movement. The leaders are mere babblers, blowers of tin horns and operators on horse-fiddles. The president can now measure the opposition to sound money in his own party. He will probably see that it is not worth while to curry favor with such men unless he wants to part company with men of affairs. The path of good politics is as clear as daylight.

(*Dem.*) *The Sun.* (Baltimore, Md.)

There is nothing impressive in the gathering. On the contrary, it is a demonstration of the diminished strength of the silver movement and makes the ambitious demagogues still leading it ridiculous. . . . The national democracy will now bestir itself to express its real sentiment through delegates properly chosen. The present conference will accordingly do more harm than good to the cause of fifty-cent dollars. It will stimulate sound-money men to organize and resist this conspiracy within the party to pervert its doctrines and practice.

(*Dem.*) *The American.* (Nashville, Tenn.)

This agitation may split the Democratic Party, but it will not affect the Republican Party, for the Republicans are out to win, and they are not going to tamper with the money question as long as every

dollar is kept at par with every other dollar. The truth is, the Republicans of the "Great West" are going to fall into line with the edicts of the National Republican Convention, and no one of these edicts will be a free-silver at 16 to 1 demand, and the Democrats of the "Great West" are going to acquiesce with the platform of the National Democratic Convention, and no plank in that platform will be an unlimited free coinage of silver plank at 16 to 1.

(*Dem.*) *The Times.* (Philadelphia, Pa.)

This Washington conference held this week had no representative men in it excepting several United States senators who had fallen into the free-silver tide at an early day and now cannot extricate themselves without confessing their ignorance or hypocrisy. Not half the states were represented and out of the eighty-five persons present, a majority of them were from three states. It was, therefore, not in any sense a representative gathering but was simply a funeral wake over the remains of the Populist element within the Democratic ranks.

(*Ind.*) *Rocky Mountain News.* (Denver, Col.)

When the disillusion comes, as come it will, Silver Democrats will be educated so that they cannot be confined to the ranks, and they will flock to swell the true free-silver army under whatever name it fights.

(*Dem.*) *The Chronicle.* (Chicago, Ill.)

The attempt to stampede the party and drive it over bodily to the cheap-money party through the regularly constituted organization having completely broken down, the engineers of that movement now attempt to reach the same end by creating a new organization wholly under their control. The new move will not be more successful than the old one was. The return of prosperity is fast taking the cheap-money scheme out of politics. Unscrupulous politicians will soon discover that inflation paws can rake no political chestnuts out of the fire.

TEMPERANCE LEGISLATION IN FRANCE.

THE French doctors have moved the French statesmen to try to check the alarming increase of alcoholism among the people. A new law is proposed under which taxes on spirits are raised, and taxes on wine, beer, and cider are abolished. We give below the opinions of two members of the French Academy of Medicine:

Extract from the report of Dr. Motet:

The prison statistics show that 53 per cent of the murderers, 57 per cent of the incendiaries, 70 per cent of the beggars and tramps, 53 per cent of those convicted for crimes against morality, and 90 per cent of the men committed for assault are the victims of alcoholism. Formerly pure wines were drunk, often diluted with water, and drunkenness was harmless. Intoxicated persons sang and amused themselves. In our times the drunkard is brutal and quarrelsome. Private efforts can do much to combat the evil, the formation of temper-

ance societies, lectures on the subject, and the distribution of temperance literature must be resorted to to warn the nation. The teachers in the public schools can do much to counteract the evil.

Extract from the report of Dr. Daremberg:

I must warn you against the samples of wines and liquors before me. For the sake of science I have tasted them all, and have always had a terrible headache for my pains. The new law is not at all sufficient. That hygienic drinks have been freed from taxation deserves praise, but it is a pity that wines

containing fifteen per cent of alcohol are included in these. The limit should have been set at twelve per cent. It is a pity that licenses for the sale of spirits are granted at such low rates. The legislation is also mistaken in the belief that aromatic liquors alone are harmful; plain spirits, unless properly denaturalized, are just as bad. High taxation of liquors, bitters, absinthe, etc., is no doubt right, but why has vermouth been excepted? It is not a wine but a strong liquor. . . . 1. People drink because they can hardly walk ten yards without encountering a place where liquor is sold. 2. People are tired, glad to sit down to rest with a glass of

spirits before them "to freshen them up." 3. Some drink because they are lazy and the saloon is a comfortable place in which to kill time; others because life is not always pleasant, and one wishes to be brightened up. . . . The remedies are: 1. A decrease in the number of saloons and "coffee-houses." 2. Increase of facilities for obtaining harmless drinks. 3. Strict government supervision of all alcoholic beverages. Liquors containing a sufficient quantity of impure matter to become hurtful, must be prohibited, and some liquors should not be obtainable outside of the drug-store and without a prescription.

SUNDAY CLOSING IN NEW YORK.

THE execution of the law requiring saloons to be closed on Sunday in New York City continues, under the direction of Mayor Strong and Theodore Roosevelt, president of the City Police Commission. Mr. Roosevelt recently said to a reporter: "Nothing was ever more comic, than the statements about last Sunday as to the relaxation in the efforts to close the saloons. Without one exception every responsible witness informs us that it was drier than before, and I include all of the City Vigilance people who were out. I am gradually ceasing to get complaints from saloon-keepers whose rivals were allowed to keep open." On the 27th of August, the saloon men surrendered at discretion and resolved to obey the law while laboring to secure a repeal or local option from the next Legislature.

(*Rep.*) *The Tribune.* (New York, N. Y.)

An examination of many reports about the enforcement of the Excise law in the city last Sunday has convinced the police commissioners that the work of the police on that day was up to the mark and that there was reason to believe that the liquor-dealers in all parts of the city were being compelled to close their places of business on Sunday.

(*Saloon Organ.*) *Wine and Spirit Gazette.*
(New York, N. Y.)

We have good reason to believe that the present strict enforcement of the Sunday law will lead to a settlement of the problem by local option, if the liquor dealers pursue a wise and conservative policy. But a solution of this problem will never be reached and relief will not come to the trade, if the liquor dealers yield to the alluring promises of the Democratic state machine. If the liquor dealers do not stand independent in this crisis, they throw away an opportunity which may never come again. Affiliation with any political party at this time means ruin.

(*Rep.*) *The Commercial Gazette.* (Pittsburg, Pa.)

"Personal liberty" is not involved in the question at all, and it is mere assumption to contend that a majority of the people of the city are in favor of open saloons on Sunday, with all that that implies.

(*Dem.*) *The Evening Post.* (New York, N. Y.)

The best feature of the present rigorous enforcement of the Sunday excise law in this city is the impetus which it gives to the movement for home rule and local self-government. A certain measure of freedom in excise matters is already granted the

cities. All that is now wanted is an extension of the same principle by granting the cities local option on the question of Sunday sales.

(*Dem.*) *The Eagle.* (Brooklyn, N. Y.)

There will be arrests and fines and scrimmages and lying and plenty of excitement, and finally bribery of the police, but there will not be absolute enforcement. Such a thing has been shown over and over again to be impossible where there is not a clear majority of public sentiment behind the law.

(*Dem.*) *The Plaindealer.* (Cleveland, Ohio.)

The gauntlet has been thrown down and taken up, and all the elements that are not in strict accord with the reformers are arrayed stubbornly against them. For this reason, and in this alinement of forces, the conflict will be an important and lasting object-lesson to the world. But it must be a battle uncompromising, fast, and furious.

(*Rep.*) *The Tribune.* (Chicago, Ill.)

The results of this folly are likely to be not only grave but dangerous to the whole country. The city government will inevitably lapse into Tammany's hands, and once in control again that infamous organization of public plunderers will entrench itself in power so strongly that it will take years to dislodge it. Public excitement on a side issue will imperil the Republican control of the state, and in that case it is not improbable that it may turn the balance in national legislation and restore the Democrats to power again at Washington. Could anything be more foolish, stupid or absurd from any

point of view than to disturb the tariff, the finances and the business of this country and make their settlement dependent upon the enforcement of a Sunday law in New York City with which no other city and no other state has any sympathy?

(*Ind.*) *The Republican*. (*Springfield, Mass.*)

We believe that the American Sunday is too precious a possession to be relinquished by the people, and we have faith that even the heterogeneous population of New York City knows it.

(*Dem.*) *The Times*. (*Hartford, Conn.*)

Roosevelt has a rather striking personality. He is

of the right age to give him a powerful hold on the younger voters of the Republican party. He is unmarried, as Cleveland was when he first ran for the presidency, which makes him interesting to the women of the land. He is a Harvard graduate, which will commend him to all the collegebred and professional men. He is rich by inheritance, which enables him to devote himself freely to public pursuits without any suspicion of sordid aims or associations. He is a vigorous public speaker, and he has written books of merit relating to the history and development of the country.

CELEBRATION OF THE VICTORY OF SEDAN.

ON September 1, 1870, Napoleon III. surrendered his sword to the venerable King William of Prussia, and the anniversary of that epoch-making event was celebrated by the Germans this year with imposing ceremonies. For a quarter of a century, they have kept what they gained at Sedan. The provinces wrested from France have become reconciled to the change of allegiance. The Prussia of 1870 has become the populous and prosperous German Empire; and Prince Bismarck, whose genius created the Empire, lives to see the permanence of his work fully assured. To us the brightest feature of the celebration was the visit of 36 German Americans to Prince Bismarck, and his speech to them.

Inter-Ocean. (*Chicago, Ill.*)

It was a great victory, and was the beginning of the unity of Germany, which was realized when William I. was crowned emperor of Germany in the palace of Versailles. That victory at Sedan marked an epoch in German history, and it was in fact the greatest epoch of the empire as it exists to-day, because it was its beginning. Is it not surprising then that Germans should celebrate the twenty-fifth anniversary of the battle of Sedan, and celebrate it not only at home, but in every country except France, where Germans happen to be. They celebrated it in Berlin and all over Germany yesterday, and thousands of Germans have celebrated it in America in the last two days. The French, under a republican form of government, have no cause for regret at the overthrow of the empire. It went down in a petty quarrel which did not justify a declaration of war. It was the last of the great wars that grew out of petty slights to crowned heads.

Correspondence of the Public Ledger. (*Phila., Pa.*)

Prince Bismarck, in receiving the German-American veterans on Friday last, said, after lamenting his old age and the condition of his health: "If it had been otherwise I should have visited the Exposition at Chicago. I should dearly have liked to see the United States, which, of all foreign countries, is the most sympathetic with us. Judging from information contained in letters from former servants and workmen who have gone thither, they are comfortable and feel at home. This cannot be said of those who have emigrated to other countries." Later, at lunch, he asked for cheers for the United States and the Fatherland, saying: "The two have nothing to quarrel about."

The Inquirer. (*Philadelphia, Pa.*)

We have, in truth, a great deal more in common with Germany than may occur to those who look only at the fact that we are a republic and Germany an empire. We prefer, of course, a republican form of government, but form is not everything. The great question is, Does the will of the people prevail? The instrument of the will of the people may be a president or an emperor, a Congress or a Parliament; but if the people are the source of power the fundamental doctrine of democracy is consistent with many variations of political structure. And the fact which underlies, in one sense, the political system of Germany is the fact of universal suffrage.

The Mail and Express. (*New York, N. Y.*)

The thirty-six veterans presented themselves before the ex-chancellor with every mark of respect and veneration. The aged statesman is said to have shown much gratification on account of the long and trying journey which they had made to do him this courtesy and honor. The prince saluted the banners borne by the veterans and said, "I very heartily welcome you here, especially as most of you helped in the war to forge German unity. You, of course, are now citizens of a new country, but I think there will always be a friendship between your great Republic of States and the German Empire. I give three cheers for the United States and the German Empire." We heartily respond to those cheers from this side of the Atlantic, in honor of the great statesman and of the splendid empire upon which he has reflected so much of permanent glory by his brilliant achievements in the counsels of peace and war. Long life to Prince Bismarck and continued prosperity to the German Empire!

THE AFFAIR OF THE BANNOCK INDIANS.

THE "Indian uprising" in the states of Wyoming and Idaho deserves some attention because: (1) There are only about 2,000 male Indians in Idaho and Wyoming, including boys. (2) Because there was no uprising. (3) Because the Bannock is a very peaceful Indian. (4) Because the laws of Wyoming forbid to the Bannocks hunting rights which are secured to them by U. S. treaties with them. (5) Because all the trouble in July was caused by the attempts of Wyoming people to enforce their game laws against the Bannocks. The whites appear to have done the uprising and the killing.

Harper's Weekly. (New York, N. Y.)

The difficulty is that these Indians have certain rights to hunt which are supposed to conflict with the state laws. These rights are granted or defined under a treaty between the tribe and the United States, and Governor Richards of Wyoming believes that in a conflict between the law of a state and a treaty made by the United States, within the territorial jurisdiction of the state, the treaty must give way. This may be so. Still the United States government is granted by the Constitution the right to make treaties with the Indian tribes, and the tribes are under the protection of the general government. These are serious questions which the settlers in or about Jackson's Hole answered by shooting Indians who were trying to escape from what they supposed was illegal arrest. It may be that the Indians committed an offense against the laws of Wyoming. It may be that they were within the law by depending upon rights which they supposed had been granted to them by the United States. In whatever way this issue may be settled, there was no excuse for shooting the Indians. On the contrary, as the constable who ordered the shooting admits, the murder was deliberate, and without any mitigating excuse whatever. The whites, then, seem to have been guilty of the gravest crime, no matter what may be the judgment against the Indians.

The Inter-Ocean. (Chicago, Ill.)

The reports of the United States district attorney and the United States marshal of Wyoming, who investigated the Bannock Indian trouble in Jackson's Hole, are but a confirmation of what has already been published about that disgraceful affair. The Bannock Indians were arrested for exercising their rights under the treaty, were tempted to try to escape from the constable, and then shot down. There is the best reason for believing that the whole plan was mapped out by the alleged settlers in Jackson's Hole before there was any attempt to arrest the Indians, and that it was for the deliberate purpose of frightening the Indians from their legitimate hunting ground to enable the professional guides to preserve the game for the wealthy tourists who pay well for an opportunity to kill elk and buffalo. The district attorney now reports that the United States commissioner before whom the white men arrested for murder of the Indians must be tried is in sympathy with the murderers, was probably a party to the conspiracy, and would simply discharge the prisoners. The district attorney says, and the Department of Justice agrees with him, that there is no national law which can certainly be invoked to protect the Indians in their rights. Congress should enact some law that will protect the Indians and punish the white men who try to drive them off the government lands where they are allowed to hunt.

MARSHALL McDONALD, U. S. FISH-COMMISSIONER.



MARSHALL McDONALD.

THE fish industry in the United States owes much to the enthusiasm and inventive skill of Marshall McDonald, who during the last seven years has filled the office of U. S. commissioner of fish and fisheries. Mr. McDonald died in Washington, D. C., Sept. 1. He was born in Romney, West Va., Oct. 18, 1835. He graduated at the Virginia Military Academy in 1860, "Stonewall" Jackson being one of his instructors, and served in the Confederate army during most of the war. In 1865 he became professor of geology in the Virginia Military Academy, serving there until, in his first term, President Cleveland appointed him a member of the National Fish Commission. He became president of the Commission in 1888. His best known invention is a stairway to enable fish to ascend the rapids in streams. In the exercise of the duties of his office, he gave a strong impetus to fish culture, and in an office beset with difficulties of a peculiar sort, he escaped censure. He had at his disposal, three yachts and twenty-two fishing stations in his charge, which tempted the hearts of his friends. But he perfected an organization which maintained free of scandal the protection and culture of American fishes.

HENRY O. HOUGHTON.



HENRY O. HOUGHTON.

THE head of a great publishing house, distinguished as a citizen of Massachusetts, Henry O. Houghton died at North Andover, Mass., on Sunday, August 25. He was born in Sutton, Vt., April 30, 1823. Educated in public school and Bradford Academy, he became a printer, learning his trade in Burlington, Vt. Later he entered the University of Vermont and graduated when he was twenty-three years old. Then he became a reporter on the *Boston Traveller*, but soon took up printing again. In 1849, he became a member of Bolles and Houghton of Cambridge, Mass. In 1852, he established The Riverside Press under the firm name of H. O. Houghton & Co. In 1864 the name became Hurd & Houghton; in 1878, Houghton, Osgood & Co.; in 1880, Houghton, Mifflin & Co. In 1878, the books of Ticknor & Fields came to their book list. The list of books bearing the titles of these firms is probably the richest in America in famous names of American authors. They are such as Longfellow, Whittier, Emerson, Hawthorne, and Lowell. Mr. Houghton had an artistic taste in the manufacture of books. He led the way in the production of fine work and The Riverside Press became famous for the artistic merit of its printing. In 1872, he became mayor of Cambridge and for eight years he was president of the Vermont Association. It was his custom to celebrate the seventieth birthday of famous authors by a banquet; and the Whittier Dinner Party, the Stowe Garden Party and the Holmes Breakfast were through him made landmarks in the literary history of Boston. Mr. Houghton was a fine example of the American who creates his own fortune, advances the business he enters in value and esteem, and serves society as an improver of society and a philanthropist. He was a munificent giver in the Methodist Church in Cambridgeport to which he belonged and as superintendent of its Sunday school was a benediction to its young people.

LABOR DAY IN THE UNITED STATES.

THIRTY of our states make Labor Day a legal holiday. It comes at a season when rest is especially welcome and outdoor recreation and amusements are possible. To only a very limited extent is the day employed for the semi-political purpose of "Labor" agitation; probably because the season gives so inviting a call to rest.

The Mail and Express. (New York, N. Y.)

Holidays mean health and vigor for the working-man. They come none too often. All work and no play, the adage says, makes Jack a dull boy, and so with our vast army of wage-earners. As Americans, we are proud of them. They stand unrivaled for intelligence and capacity among the working forces of the world. They work better because they are more competent, live better, and are better paid for their labor. It is a national obligation to see that laws are framed that will give them brief respite from the workshop.

The Commercial Gazette. (Pittsburg, Pa.)

It is every way creditable to the wage-workers that

wherever they have joined in celebrating Labor Day they have conducted their displays in a moderate and orderly manner. There have been no manifestations which could be construed into discontent with the government or hostility toward the institutions of the country. Even in Chicago, where socialism might be expected to crop out, if anywhere, there was no sign of anarchistic propagandism. The American mechanic is content with the system of government under which he lives, even though he may find fault with some features of its administration. He aims to make an honest living by his handicraft, and has no sympathy with those who clamor for the reconstruction of society upon a new basis.

WOMEN AS WAGE-EARNERS.

Western Christian Advocate. (Cincinnati, O.)

THE last Census Bulletin presents figures which are almost startling as showing the enormous increase in the number of women who have achieved equality with men so far as earning their own living is con-

cerned. The Census Bulletin deals with the occupations of the people of the United States, and according to it no less than 48 per cent of all persons over ten years of age are now engaged in "gainful occupations." The total of working people is 22,-

735, 661, of which 18,820,950 are males and 3,914,711 females. This is a gain of 1,267,554 women since 1880, or a rate of increase nearly three and one half times as great as the increase of workingmen. They have invaded almost every field, and the following figures show the increase of women in professional and commercial occupations:

Women employed as—	1890.	1880.
Actors	3,949	692
Architects	22	1
Artists and teachers of art	10,810	412
Authors, literary and scientific persons	2,725	159
Chemists, assayers, and metallurgists	46	
Clergymen	1,235	67
Dentists	337	24
Designers, draftsmen, and inventors	306	13

Engineers and surveyors	177	
Journalists	888	35
Lawyers	208	5
Musicians and teachers of music	34,519	5,753
Government officials—federal, state, and local	4,875	414
Physicians and surgeons	4,555	527
Teachers	245,965	84,047
Theater managers, showmen, etc.	634	100
Veterinary surgeons	2	
Book-keepers and accountants	27,777	
Clerks and copyists	65,048	8,011
Stenographers and typewriters	21,185	7
Saleswomen	58,449	2,775

The increase in the number of women in these employments has been even more rapid in the five years since the census was taken than in the preceding decade.

MASSACRING MISSIONARIES IN CHINA.

We gave last month the facts respecting the horrible massacre at Ku Cheng, China. Riotous acts toward foreigners have been frequent in China since the end of the war with Japan. There is a secret society called vegetarians at the bottom of the violence and this society is opposed to the present government. To its operations the crimes against foreigners are attributed by some, while others say that the educated classes are instigating the mobs.

The Herald. (Boston, Mass.)

If certain of our people have been maltreated in China, some of their property destroyed, and they themselves driven out of the place in which they have resided, for fear of losing their lives, it would not be difficult for the Chinese authorities to point out, when the American protest against such action was lodged at Peking, that such form of treatment did not differ, except on the score of greater humanity, from the treatment that Chinese subjects had repeatedly received in the United States during the last eight or ten years.

The Ledger. (Philadelphia, Pa.)

It may not be a question of inclination but one of ability on the part of the emperor's government to give protection to the missionaries in the present confused state of affairs in China. It is uncertain whether the horror is the beginning of a series of persecutions of Christians and foreigners. That English rather than American missionaries were the victims of the present slaughter was probably purely an accidental circumstance, and Great Britain and the United States have a common cause in protecting their subjects from further injury and insult in China.

The Sun. (New York, N. Y.)

In the nature of the case, the missionaries cannot rely upon such a degree of protection from their home governments as would guarantee them against all peril. To do that, foreign countries would not only have to patrol the rivers, but to maintain garrisons wherever the missionaries might choose to go in the interior. However, it is at least essential to keep an adequate naval force in those waters.

The Evening Post. (New York, N. Y.)

The following list, taken from our Foreign Relations Report of the last twenty-five years, notes the recorded instances of outrages in China and in the United States which resulted in loss of life.

In China, in 1870, occurred the Tientsin massacre; nineteen French and Russians (including several nuns) were barbarously murdered by a mob and the mission premises destroyed.

In the United States, in 1880, came the Denver riot; Chinese dragged through the streets with neck-ropes; one killed, several wounded.

In China, in 1883, some Europeans on a carouse killed some Chinese.

In the United States, in 1885, came first (September 2) the Rock Springs massacre; a village of Chinese stormed and burned by 150 armed miners, inspired by Knights (!) of Labor; men and women, from noon till midnight, shot and looted the fleeing victims; twenty-eight were killed and fifteen wounded, fourteen were burned to death, mostly sick men, and the dogs and hogs ate the charred corpses. The whole population stood by and approved; a fruitless inquest, etc., followed. For this we paid \$423,000. On September 7, at Seattle, the Chinese were expelled, their village burned, three killed, and several wounded. Early in 1886, at places in Washington, Idaho, Montana, Wyoming, and Oregon, twenty-eight were killed. In Juneau, Alaska, eighty-seven Chinamen were driven out and set adrift on the ocean in two small boats with no food. During this period the Chinese were expelled from a score of places on the Pacific Coast, and more than 100,000, it was said, fled to San Francisco in terror

and destitution. For one year's work, including damage to property, we paid \$275,000.

In China, in 1887, there were return-riots, on hearing the above news; but no lives were taken. In 1891, in numerous riots at Wuhu and elsewhere, property was destroyed and two British killed.

In the United States, in 1891, there was arson and robbery, with one woman burned to death in Vallejo, Cal. In 1894, in Oregon, ten Chinamen were ambushed and murdered: "Every one was shot, cut up, stripped, and thrown in the water," most of them being shot in the back.

ELECTRICITY ON THE FARM.

Electric Power. (New York, N. Y.)

A Danish farmer has made a successful experiment in the use of electric power for threshing. He has hitherto had an old-fashioned threshing-machine drawn by horses. Three pairs of horses have worked the machine with about 800 turns per minute, the horses being changed four times per diem. The power transmitted in this way is, owing to the nature of the machinery, irregular, occasioning considerable loss of time to the workmen employed. By the use of an electric motor to propel the threshing-mill this disadvantage is removed. The power is transmitted evenly, stoppages are avoided, the threshing is more speedily effected, and the machine itself is spared considerable wear and tear. A stationary steam or oil engine drives the dynamo and the current is conducted through cables of suitable length to any given point in or outside the barn where the threshing takes place. Even where the threshing-mill is placed several hundred yards from the work-

ing power, two-thirds of the power can be reckoned on as serviceable for the threshing-mill. At the farm, where the experiment has been tried, the force is generated by a six horse-power oil (petroleum) engine, and in order to protect the electromotor from dust it is enclosed in a wooden frame. The distance between the oil engine and the threshing-mill is about 140 yards. A speed of 1,000 turns of the mill per minute can be attained, and it is clearly demonstrated that the threshing proceeds with very much greater ease and rapidity than formerly. It is especially worthy of notice that the speed does not vary even when the mill is very full. If the threshing-mill is moved, of course the electromotor must also be moved. It is therefore placed upon a sort of sledge. Another advantage in the use of electricity in the transmission of working-power may be mentioned, viz., that the electric current can, without extra expense, produce two lamps in the barn and the machine-house.

ELECTRICITY ON RAILWAYS.

F. I. Sprague in The Engineering Magazine.

Development will go on until the trolley system is almost as common as the turnpike. It will establish lines of communication which have not hitherto existed; it will build up new territory; it will act as a feeder to great trunk-line systems, both for passenger and certain classes of freight work; and it will largely encroach upon special fields now occupied by the trunk lines. But, when we depart from this class of service and take up what is essentially a trunk-line system, there are many questions to be considered—and not alone those of the local and express service, but also a most important one, which is rarely considered when electric railways are talked of; I refer to the trunk-line freight service—that is, the transportation of goods in great bulk over long distances. One must remember that trunk lines, as they now exist, have been built up by a slow process, and that no very serious change from their existing conditions can be made, considered from the commercial standpoint, except after grave deliberation and at very great expense. Unless passengers and goods can be moved over a system with increased benefit to a community, or at

a reduced cost, or with a commensurate return on capital invested, an electric will not replace a steam system.

[Mr. Sprague goes into the details of cost and efficiency, and concludes:]

Let us lay aside, then, some of the visionary prophecies concerning electric railways. Perhaps no one has been more actively identified with them than myself; no one, I think, has greater faith in the future of the electric railway than I; but its future is not in the wholesale destruction of existing great systems. It is in the development of a field of its own, with recognized limitations, but of vast possibilities. It will fill that field to the practical exclusion of all other methods of transmitting energy; it will replace the locomotive on many suburban and branch lines, it will operate almost all street railway systems and elevated and underground roads; it will prove a valuable auxiliary to trunk systems; but it has not sounded the death-knell of the locomotive any more than the dynamo has sounded that of the stationary steam-engine. Each has its own legitimate field, which will play its proper part in the needs of all civilization.

THE ATLANTA EXPOSITION.

N. Y. Sun. (New York, N. Y.)

THE Atlanta exposition, officially known as the "Cotton States Exposition," is reported to be ready for the opening day, and we are assured that its gates will be flung wide next week. We wish it every success. The exhibits of natural products, manufactured articles, machinery, inventions, and works of art will be extensive, varied, and attractive. They have been drawn to Atlanta from our own states, from several European countries, from Spanish-American countries, and from yet other parts of the world. The buildings are spacious, ornate, and well adapted to their uses. The situation is a desirable one. It is to be held at a season of the year when the weather is pleasant in northern Georgia. The prospects of success for the exposition are regarded as excellent by its hopeful managers. The planning of the exposition and the preparations for it have furnished evidence of the enter-

prise and the ability of its directors. We feel bound, at this time, to give them very high commendation. We suppose that most of the visitors to it will be from the southern states; yet we can say that those of the residents of other parts of the country who are able to spare the time for an autumn trip to Atlanta will very surely find it worth their while to do so. New Yorkers can travel the whole distance overland through a rich, beautiful, and inviting domain, or they can take steamer for Savannah or Charleston and make the rest of the journey by rail. The Atlanta exposition is indeed a great thing for the South. It will spread among our brethren there a kind of knowledge of which no man can ever have too much. It will promote the growth of a spirit which serves a beneficent purpose wherever it exists. It will be advantageous to every interest and all the industries of the community. Again, we say, success to it!

SOCIALISM MODIFYING ITS DEMANDS.

THE most remarkable change in opinion and feeling during the last year is the reaction from radicalism of every kind. It is a change not less marked in Europe than in this country. Socialism has modified its demands in Germany. The latest program of the German Socialists contains this clause: "The Social-Democratic party demands that the offices of public institutions be throughout the Empire put within the reach of all, according to democratic principles, and seeks to obtain improvement of the social standard of the laboring classes within the limits *set by existing form of the state and of society.*" Other statements are as follows:

"Abolition of privileges connected with the possession of real estate, such as special representation, manor rights, immunity from taxes, and the right to entail landed property.

"Retention of all public lands in the hands of the government, and increase of all such property. The land in the possession of corporations and religious societies, and real estate owned by charitable and educational institutions, must become public property, as well as all forests, fisheries, and water-power.

"Communities must have a prior right to purchase real estate about to be sold at auction for the benefit of creditors.

"The state or the communities must farm their lands, or else rent them to companies of agricultural laborers and cottagers. Where this is not convenient and practical, the land must be leased in small parcels to people who will till the soil in person, subject to supervision by the state or community.

"The state to own and keep in repair all public highways, railroads, streets, and water-ways.

"The state to become creditor for all debts of money loaned on real estate, the interest to be reduced to the actual cost at which the state obtains money.

"Abolition of direct taxes based upon the possible revenue from real estate.

"Extension of all agricultural schools, and erection of new establishments of this kind; lectures to be given to agricultural laborers.

"The laws regarding the liability of employers, as now in force where factory employees are concerned, must be extended to employers of agricultural laborers.

"Compulsory insurance to be enforced everywhere. Special courts to be installed to settle differences between the laborers and their employers."

*Korrespondenz des Bundes der Landwirthes.
(Berlin, Germany.)*

This demand that legislation for the protection of workingmen should be extended to agricultural laborers is the most important. Upon this the Socialists base their hopes. The question is, Will the Socialists exercise sporadic influence only, or will they gain a firm hold with agricultural laborers? In the latter case they will accomplish a double purpose—they will put almost insurmountable difficulties in the way of land-owners and gain plenty of "voting cattle." The farmer who has once lost a harvest through a strike will have to give up his business.

Die Nation. (Berlin, Germany.)

A party program has little value. Does a voter sit down to examine one program after another? Not even the politicians know them in detail. These old, cumbersome machines of doctrinary politics are about as valuable as the royal coaches which figure in a court parade; they are useless for practical purposes. A few demands that have a chance of being granted, and the momentary feeling of the public, are of much greater importance in modern politics than programs. I am dissatisfied; therefore I give my vote to the party which seems to express an equal degree of dissatisfaction with myself. It

is characteristic that the Socialists know how to reckon with this impulsiveness, and that they know how far they can afford to go with the agricultural population. Many things need improvement, say the Socialists, but the necessary reforms can be carried out under the existing form of social and political government. "But," say some people, "the leaders of the Socialists adhere to their old views, and hope for the overthrow of society. Their present attitude is, therefore, doubly dangerous." Yes, if the leaders alone made politics. But, after all, the mass of voters decide for themselves, and the leaders must follow.

THE CUBAN REVOLUTION.

THE conflict in Cuba continues to command the attention of the world. Spain confesses the magnitude of the revolt and its waste of lives by sending more soldiers each week to the seat of war. The battles have become more bloody, Spanish officers more cruel to prisoners, and the Cuban rebels more destructive in their dealings with property. If the reports may be half believed the fight is carrying the island rapidly toward barbarism.

The Saturday Review. (London, Eng.)

When the present trouble began last winter the American papers treated it contemptuously as only another device to raise more money for the use of the Revolutionary Junta in New York. It is not unlikely that they were right. But it turned out that Cuba itself was unexpectedly ripe for revolt, and from the feeble beginnings, inaugurated by half a dozen little bands of marauders scattered in the mountains, the movement has spread till it embraces a considerable part of the island, and is taxing the military and financial resources of Spain to the very utmost. To the world at large the ultimate issue of the conflict is a matter of indifference. Undoubtedly Spain has misruled Cuba as badly as she could. But there is no reason for believing that the Cubans themselves would improve matters.

The World. (New York, N. Y.)

The republican risings in Valencia and Castellon de la Plana emphasize the pertinency of the *World's* recent assertion that the continued withdrawals of large bodies of regulars from Spain for the Cuban service would invite republican insurrection in Spain, with a probability of the overthrow of the monarchy. The total permanent strength of the Spanish army is 115,736 men. In order to carry out its threat of throwing an army of 156,000 men into Cuba before winter it will have to force out its reserves. The probabilities are that if the attempt to subjugate Cuba is long continued it will result in the fall of the Spanish monarchy. Everything indicates the success of the Cuban home-rulers, and if the attempt to prevent it forces the overthrow of the viciously incompetent bureaucracy which now dominates Spain the world will be the better for it.

The Evening Post. (New York, N. Y.)

The rebels expect to go on with their guerilla warfare. They expect to compel Spain to maintain an army of 50,000 men in the island. They expect to make life and property unsafe, to heap up taxation, and to discourage or bankrupt Spain at last into letting Cuba go. They kept up such a struggle unavailingly for ten years after 1868, but now say they will keep it up for twenty years or until successful. What would be the outlook for independent Cuba? A government by ignorant negroes and adventurers. Of the total population of 1,630,000, fully one half is negro. Fully 76 per cent of the population can neither read nor write. In the whole island there is but one school for every 2,105 inhabitants. What chance is there of basing a republican government on such a foundation?

The Post. (Washington, D. C.)

Cuban planters have been depicted as intensely loyal to Spain because they equipped and maintained a regiment of cavalry and other forces auxiliary to the purely Spanish troops, but the cold facts in the case make it very evident to those who know of the basis upon which the facts rest, that Cuban contributions to the Spanish cause have been made practically under compulsion.

The Times-Herald. (Chicago, Ill.)

To assert neutrality is well enough, but it remains to be seen whether this government, with its traditions and in defiance of a righteous public sentiment, can continue to afford aid and comfort to Spanish tyranny. Spain gave hasty recognition to the rebellion of the southern states and our own history is not lacking in precedent for an acknowledgment of the belligerent rights of the Cubans.

SUMMARY OF NEWS.

HOME.

August 12. Losses by forest fires in the state of Washington estimated at \$2,000,000.—Excessive heat all over the country; 97 degrees in New York City.

August 16. The U. S. Cruiser *Marblehead* sails for Beirut to protect Americans in Asia Minor.

August 19. General election for delegates to a constitutional convention is held in South Carolina. Two thirds are Tillmanites.

August 20. The Gumry hotel in Denver, Col., wrecked, 22 persons killed.—The Cuban provisional government announced.

August 21. Six men killed in an explosion at Braddock, Pa.—The U. S. Bond Syndicate deposits gold in the U. S. Treasury as fast as it is drawn out.

August 22. *The salvation army in Madison, Wis., put under arrest for blocking up the streets.—Negro murderer lynched in Ohio.—Clothing workers win their strike in Boston and New York.

August 23. At Andover, Prof. Ryder is acquitted of the charge of heretical teaching.—England running a new boundary line in Alaska widely different from that run by U. S. engineers.

August 24. A boy confesses misplacing a switch to wreck a train in Vermont.—Clothing workers win a strike in Boston.

August 26. Civil service examinations for clerkships begun by the city of Chicago.

August 27. The Knights Templar fill Boston for their national meeting.—New York Liquor Dealers Association votes to obey Sunday Closing law.—American Bar Association holds its annual meeting in Detroit, Mich.—The president reappoints Mr. Ransom minister to Mexico.—The secretary of war issues orders for the dedication of National Military Park at Chattanooga, Tenn.

August 29. Annual meeting of the American Association for the Advancement of Science begins in Springfield, Mass.

August 30. Keir Hardie, English Socialist, reaches Chicago and begins his work of agitation.—A camp of Cuban filibusters broken up near Wilmington, Del.

August 31. Twenty thousand window glass workers obtain an advance of $7\frac{1}{2}$ per cent in wages by a compromise with their employers at Pittsburg.—Fifty per cent advance in pig iron at Birmingham, Ala., and a rise in miners' wages; this restores prices and wages to the rates of 1892.—Price of wheat in Chicago 61 cents.

September 5. Destructive forest fires in Southern New Jersey.—\$5,000,000 gold exported to Europe during the week.

September 7. Forty miners perish in a copper mine at Calumet, Mich.—\$4,000 of gold goes to Europe.

FOREIGN.

August 10. China and Japan fix the boundary between Formosa and the Philippine Isles.—Resistance to Japan has ceased in Formosa.

August 12. New Zealand government votes a subsidy of \$100,000 annually to steamers plying between that country and England.

August 17. Lord Salisbury warns Turkey that dismemberment will follow Turkey's refusal to adopt for Armenia the reforms of the Powers.—Irish party in British Parliament begins obstructive tactics.—Republican uprisings in Spanish cities.

August 20. Lord Wolseley made commander in chief of the British army.—Artillery barracks in Toola, Russia, blown up by nihilists and many soldiers killed.

August 21. Miss Annie S. Peck, an American girl, is the third woman to climb the Matterhorn.

August 23. French authorities permit the American ambassador to see ex-consul Waller in prison.

August 24. Twenty-five thousand jute workers go out on a strike at Dundee, Scotland.

August 26. An infernal machine thrown into Rothschild's bank in Paris; new activity of French anarchists feared.

August 28. Reported that the Duke of Orleans will recognize the French Republic and abandon efforts to regain the throne.

August 30. Li Hung Chang is made imperial chancellor by the emperor of China.—Nihilists said to be very active in Russia.

September 5. Rebellion in the province of Kan Suh, China, reported to be serious.—The Turkish government makes unsatisfactory concessions in the Armenian question.

September 6. English Parliament adjourns.

NECROLOGY.

August 8. The Rev. Dr. James H. Hargis, Methodist preacher and writer.

August 13. The Rev. Dr. William Dean, first Baptist missionary to Siam.

August 14. Baron Tauchnitz, famous as the publisher of cheap reprints of English books, at Leipsic, Germany.

August 16. Ex-U. S. Senator S. B. Maxey of Texas.

August 19. Ex-U. S. Supreme Court Justice William Strong.—L. W. Volk, the Chicago sculptor.

September 6. Wm. Henry Hurlbert, New York editor, author, and politician, at Cadenabbia, Italy. Born 1827.

September 7. At Plainfield, Ill., the Rev. Stephen H. Beggs, Methodist minister who preached in 1831 the first sermon in Chicago. Born 1801.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR OCTOBER.

OUTLINE OF REQUIRED READING.

First week (ending October 8).

"The Growth of the American Nation." Chapters I. and II.

"Industrial Evolution of the United States." Chapters I. and II.

In THE CHAUTAUQUAN :

"The Republic of Mexico."

"The Constitution of the United States."

Sunday Reading for October 6.

Second Week (ending October 15).

"The Growth of the American Nation." Chapters III. and IV.

"Industrial Evolution of the United States." Chapters III., IV., and V.

In THE CHAUTAUQUAN :

"American Society."

"The Relation of Science to Industry."

Sunday Reading for October 13.

Third Week (ending October 22).

"The Growth of the American Nation." Chapter V.

"Industrial Evolution of the United States." Chapters VI. and VII.

In THE CHAUTAUQUAN :

"History of Suffrage in Legislation in the United States."

"American Poets of To-day."

Sunday Reading for October 20.

Fourth Week (ending October 29).

"The Growth of the American Nation." Chapter VI.

"Industrial Evolution of the United States." Chapters VIII. and IX.

In THE CHAUTAUQUAN :

City Government of Washington, D. C.

Sunday Reading for October 27.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. The Lesson.
2. Reading—"Old Ironsides" by O. W. Holmes, with an account of the origin of the poem.
3. Reading—Legend of the origin of Indian corn as told by Longfellow in "Hiawatha."
4. Essay—Famous stories and poems whose scenes are laid in the period dealt with in the history lesson of the week.

5. Character Study—Emperor Maximilian and Empress Carlotta.

6. Table Talk—Temperance Legislation at Home and Abroad.*

SECOND WEEK.

1. The Lesson.
2. Book Review—"A Bow of Orange Ribbon," by Mrs. A. E. Barr.
3. Biographical Sketch—Benjamin Franklin.
4. The Circle's interpretation of the Monroe Doctrine.
5. General Discussion—The Silver Question.*

THIRD WEEK.

1. The Lesson.
2. Reading—Descriptive of the character of George III., from "The Four Georges" by Thackeray.
3. Essay—A Visit to a Glass Factory.
4. Short quotations from living American poets.
5. Conversation. Subject: The Outlook for Women Wage Earners.*

FOURTH WEEK.

1. The Lesson.
2. Recitation—"Paul Revere," by Longfellow.
3. Original Sketch—My Grandmother's Spinning Wheel.
4. A Description (with photographs if possible) of the City of Washington.
5. General Discussion: The Future of the Electric Railway.*

THE following portions of the C. L. S. C. department work follow closely the Required Readings and are designed as a help to the readers. They are purely suggestive in their nature and not required at all. A few words will suffice to explain to the new readers their use:

In the *Outline* will be found as evenly portioned as possible the amount of reading for each week which will allow of finishing the course within the year. Whenever reference is made in any part of the magazine to *The Lesson* of the week this part of the reading so marked out is meant.

The *Suggestive Programs* are offered simply as aids for the use of Local Circles, and are to be followed only at pleasure. The main portion of the work of the Circles is of course *The Lesson*, and that should occupy the principal part of each meeting. Leaders should be appointed, one for all the read-

* See *Current History and Opinion*.

ings, or one for each book, or each part of the work, who shall serve as teachers for a specified term, or for only one evening, new ones being appointed each night in turn. Other exercises bearing on *The Lesson* are given in the *Programs* and will serve to furnish variety, collateral help, and interest.

The *C. L. S. C. Notes and Word Studies* are designed to help clear away any difficulties that may be found in the course of study.

The *Questions and Answers* will help fix in mind leading points in the readings.

The *Question Table* may lend spice to the meet-

ings. One set of the questions will always be in line with the subjects treated in the department of *Current History and Opinion*.

In the *C. L. S. C. Classes* that spirit is fostered which binds into the most effective organization, persons having the same interests and the same objective point in view.

In the *Local Circles* all will find a forcible reminder of the great number of co-workers in the field, and can learn in great measure of the methods employed and the victories won in the different localities.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR OCTOBER.

"THE GROWTH OF THE AMERICAN NATION."

P. 15. "Aryans." From Ariana or Aria, the name by which the Sanscrit-speaking immigrants into India distinguished themselves from the people among whom they settled. The ancient Persians assumed the same name. They called their country Iran, which is the same word. This term has been taken by modern writers on language, and after them by writers on political history, to designate all the tongues spoken by all the peoples supposed to belong to our race and also to designate the people themselves or anything pertaining to them as a whole. It includes the whites in America, in Europe (except Turks, Hungarians and some smaller peoples) and the Hindoos of India. The languages of these peoples have common roots out of which their widely varying tongues have grown. There is supposed to be also common mental and moral elements of character and it is to this notion that the reference in the text must be referred. It is well to remember, however, that what is certain is only that the various languages called Aryan are at their roots one language.

P. 16. "Virile." Not derived from *vir* (man) but *vis* (force). It means "forcible" not "manly."

P. 17. "Crescent." Growing; specially applied to the moon during the first quarter. The Turkish standard bears a picture of a young moon; hence the banner of the Turks is called "the crescent."

Occidental. Falling or setting, towards sunset or western.

P. 18. "Hare-brained." Giddy, heedless, foolish as a hare. Among English hunters the hare early became a type of folly.

P. 20. "Marco Polo." A Venetian traveler (1254-1324). In company with his father and uncle, Marco when a boy traveled across the continent from Constantinople into China. He returned by way of Sumatra, India and Persia in 1292. He wrote an

account of his travels in 1298. The book was very popular and it continues to be quoted as the oldest record of European travel in China. Castile and Leon; that is, Spain, Castile. Leon and Aragon had been separate kingdoms but were all united under Ferdinand and Isabella when Columbus obtained help from Spain. Castile and Leon were Isabella's hereditary dominions; Ferdinand inherited Aragon ten years after their marriage (1469) and the kingdoms became one. It is more common to say "Castile and Aragon." "Castile and Leon" may convey a delicate compliment to Isabella. Castile was so named from the numerous castles on its northern frontier.

P. 20. "Northwest passage." Our attempts to reach the North Pole are historically a continuation of the efforts to sail round our continent on the north.

P. 21. "Appanage." From *ad* (for) and *panis* (bread), for bread. Something to be held as a means of support. The custom and the word arose among the early French kings; when the king gave his sons lands they were said to be an "appanage," something to live upon.

P. 25. "Bull." From *bullā*, first a knob then a seal. The decrees, decisions and official letters of sovereigns were sealed by an impression in wax of the knob on the sovereign's ring. So it was called "a bull," "a sealed." The decrees of the popes now have exclusive use of this title.

P. 28. "The Stone Age." That stage in the growth of a people during which they use implements made of stone, as stone hatchets and arrow heads; and have not yet learned the use of iron.

P. 31. "Monmouth's insurrection." Monmouth claimed to be a son of Charles II. and to dispute the rights of King James II. He lost the battle of Sedgemoor July 6, 1685, and was executed in London July 15.

P. 32. "Huguenots," (hu'ge-nots.) The word became about 1560 a political nickname for French Protestants, but its origin is unknown. It was first used at Geneva, Switzerland. Time and the virtues of the people have made the nickname a most honorable title.

P. 36. Philadelphia (*philos*, loving, and *adelphos*, brother), literally, therefore, "brotherly love."

P. 37. "Iberian people." Portuguese and Spaniards. In ancient times the peninsula which Spain and Portugal share was called Iberia.

P. 38. New York City is still called Manhattan in newspapers.

P. 40. "Acadia." Now Nova Scotia. This first colony was on the Bay of Fundy. The territory afterwards (1713) ceded to the English was bounded by the Atlantic, the St. Lawrence (bay and river) and a line running north from the mouth of the Penobscot River.

P. 41. "Portage." The space between the headwaters of two streams across which boats had to be carried. Portage is from *portare*, to carry.

P. 42. "The lilies of France." The flag of the kings of France bore lilies.

P. 60. "The Temple." It means in this case, the buildings in London where lawyers and law students have their bachelor homes. The place was for centuries the religious and military establishment of the Knights Templars; hence its name.

P. 67. "The Bourbons of France." From 921 A. D., the kings of France were called Bourbons. The name came from a castle called Bourbon, owned by the founder of the family.

P. 70. An English "pound" equals \$4.84.

P. 71. "Scotland before the union." The Scotch had their own parliament until 1707. The "union" simply abolished that parliament and transferred all law-making to the common parliament of the nation at London. The Irish parliament was abolished by a like "union" in 1801.

P. 74. "Tory." This was a nickname. The word is from *Toiridhe* (Irish) and meant pursuer or plunderer. The Royalist party got the name near the end of the 17th century. Since 1832, the party name has been "Conservative."

P. 89. "The South Sea." Balboa, who discovered the Pacific Ocean (1513), called it the South Sea. He crossed the isthmus of Panama, and, as it

runs nearly east and west, he was looking south when he first saw the Pacific waters.

P. 91. "Barbary pirates." The northern coast of Africa west of Egypt was called "the Barbary States." For a long time pirates sailed from those ports to prey upon commerce. Of course the name means "barbarian." The origin of this piracy dates back to the crusades—to the wars between Christians and Mohammedans which followed the expeditions of European Christians to reconquer the Holy Land.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

P. 29. "American bottoms." The bottom of a ship is the part in which goods are placed; hence a practice of calling the whole of a freight-carrying ship "a bottom."

P. 33. "Plantations." The colonies were commonly called plantations.

P. 36. "Ketch." The word is probably from the Dutch *kits*. A ketch is a small two-masted vessel.

P. 38. "Letters of Marque." Marque is the French form of mark. The mark or official stamp on a document gave name to some kinds of documents. A letter of marque was a commission authorizing a private vessel to attack and capture an enemy's ship and to retain the property so captured. The common name for such vessels is "privateers."

P. 39. "Cruisers." These were privateers. As they got all they could capture, the owners, captains and crews of such vessels often made larger profits than they could hope for in regular trade.

P. 43. "Textile," from *L. texere* to weave; therefore spinning and weaving industries.

P. 48. "Everlasting," commonly contracted to "lasting," a strong woolen cloth much worn in colonial times; now used mostly for the tops of boots and in shoes.

P. 71. "Pipe-staves," staves for large casks. In present use we say simply "staves," kinds of staves being distinguished as "oak," "pine," etc.

P. 79. "Manhattan Island." The territory now embraced in New York City.

P. 100. "Bloomery," a furnace for melting iron ore and fashioning it into blooms. The application of the word *bloom* to a rough mass of iron or steel probably arose from the resemblance of the glowing metal to a flower.

REQUIRED READINGS IN "THE CHAUTAUQUAN."

"THE REPUBLIC OF MEXICO."

1. "Cochineal" [kõch'i-neel]. The dried bodies of these insects are used in producing the dyestuff of the same name.

2. "Ixtaccihuatl" [ẽs-ták-se-hwát'l].

3. "Guaymas" [gwí-mäs].

4. "Chapala" [shā-pā'-lā].

5. "Hacienda" [ä-the-an'dä].

6. "Campeche" [kām-pā'-chā].

7. "Conquistadores" [kong-kwis'-ta-doors].

8. "Jeniquen" [ha-nē'kan]. Better known to commerce as Sisal hemp.

9. "Pueblo" [pōō-a'blo]. The word is the Spanish form of people.

10. "Chihuahua" [chē-wā'-wā].

11. "Morelos" [mo-rā'-lōs].

12. "Chiapas" [che-ä'-päs].
13. "Panoche" [pā-nō'-ky].
14. "Pulque" [pul'ka, u as in *full*].
15. "Rebozos" [re-bo'-thos].
16. "Guadalajara" [gwā-dā-lā-hā-rā].
17. "Tortilla" [tor-tel'yā].
18. "Plaza" [plā-zā]. Any kind of a public square or a market place.

"THE CONSTITUTION OF THE UNITED STATES."

1. "Autonomous," *autos*, self, and *nomos*, law or self-governed. The colonists might govern themselves and yet be subject to the crown precisely as the people of a state now govern themselves and yet are subject to the national government.

2. The New Kingdom of Italy and the New German Empire are the conspicuous illustrations of this paragraph.

3. "Teutonic" is here used as wider than Germanic. The Teutones were one German tribe, but their name has come to be used for the entire race including Swedes, Norwegians, Danes, Dutch, German and English. All are spoken of as having a Teutonic origin.

4. By "metaphysical" the author here means intellectual and moral traits including habits of thought and feeling.

5. "Ethnically." From *ethnos*, race. Their race feeling had been weakened somewhat by living apart. When they came closer together it revived.

6. They believed that Parliament had invaded the sphere of the local governments existing under and subject only to the king.

7. Notice that the people as individuals, not the local governments under the crown, took the first steps toward independence, organized, defended, and conquered independence.

8. "Particularism." The term is borrowed from German politics. It there means devotion to the interests of one's own province.

9. "Norms." From *norma*, a law or rule. The term is borrowed from natural history where *norm* means a type. The word *principles* may here be associated with norms to explain the idea.

"AMERICAN SOCIETY."

1. "Evolution." This word is now commonly used as it is used in this place, to mean a progressive, gradual development, or more simply, a growth.

2. "Guadalupe Hidalgo." By established custom, a treaty between nations takes the name of the place where the treaty is negotiated. These customs in naming public acts of governments are interesting. In England a law is designated in part by the name of the sovereign in whose reign it is enacted. For example, "Victoria" is part of the customary description of any law passed while she is queen. The names of the presidents are not

among us put into the description of our laws; but the more common method is to use the date when a law receives the signature of a president. State laws are also referred to by date.

3. "The Monroe Doctrine." President Monroe (1817-1825). The doctrine is contained in two paragraphs of his message dated December 2, 1823. The substance of the doctrine is that: The United States would consider any attempt on the part of the European powers to *extend* their *system* to this hemisphere as dangerous to our peace and safety. The reason for this statement was this: South American provinces of Spain and Portugal had rebelled and become free republics, and an attempt was being made to unite the other European Powers in an attempt to reconquer these lost provinces of Spain and Portugal.

"THE RELATION OF SCIENCE TO INDUSTRY."

1. Aristotle is often called "the Stagirite" because he was born at Stagira, in Greece (born 382 B. C. died 322 B. C.). His observations on animals and animal life command modern respect. His works have come down to us in an imperfect state. The latest found is a treatise on the Constitution of Athens, discovered in 1891.

2. "The Bagdad Revival." Bagdad was during the ninth century the center of Arabian culture and power.

3. "Witchcraft." A case of witchcraft has recently occurred in Clonmel, Ireland, where a man killed his wife on the plea that he was trying to subdue the witch in possession of her.

4. "Magic." The magi were a caste of priests among the Persians. Their name was given, on the theory that they were supernaturally wise, to a number of pretended arts by which cunning men claimed to produce effects by the aid of supernatural beings or by secret knowledge of nature.

5. "The philosopher's stone." An imaginary stone sought for by the alchemists because it was said to have the power to turn common metals into gold.

6. "Elixir of life." Elixir is the form given in Arabic for the Greek word rendered by us philosopher's stone. Its first meaning seems to have been a dry powder. One form which the superstition took was the belief that a mixture could be made which would bring back youth and indefinitely prolong life.

7. "Alchemy." The word originally meant a mingling of liquids. The so-called art was that of making gold by some mixture of other metals.

8. "John Kepler." He was born in Würtemberg, Germany, in 1571, and died in Bavaria in 1630. He was successively professor of mathematics at Gratz, Prague, and Linz universities and after 1600 was royal astronomer.

"THE HISTORY OF SUFFRAGE IN LEGISLATION."

1. "Democratic." That is composed of the people in mass without regard to wealth or rank.

2. "Homogeneity." From *homos*, like or similar, and *genos*, kind. That is, of like kind, similar in character or qualities.

3. Indented. Cut or notched. Formal agreements for service as well as other papers were made in two copies, the two copies were laid together and indented (cut or notched) by a common line; or the two were made on a common piece of parchment and then cut in two by a notched line. The two copies would thus fit into each other and show that they were the same in duplicate. An indenture was an agreement indented in this way. We have dropped the practice but we keep the word indenture in deeds and other legal papers. At the time spoken of in the text, an indented servant was usually an ignorant person.

4. The "General Court" is the legislature of Massachusetts.

5. "Freehold" means a piece of land owned by its occupant; freeholder is the opposite of tenant or leaseholder. The forty shillings meant the value of the land annually.

6. "Pounds and shillings." The colonists used English terms for money. The exact value varied, but four shillings were normally the equal of a dollar and twenty made a pound.

7. "Proclamation money." Money the value of which was declared by some public notice. The expression points us to the irregularities in money and to the differences in the money of different colonies.

8. "Enabling act." An act of Congress prescribing the steps to be taken by the inhabitants of a territory in order to become a state in the Union. Utah is now taking such steps under an enabling act.

9. "Ordinance." Prescribing an order of proceeding. Since 1787, the term "enabling act" has come to be employed in laws fixing the things to be done in order to convert a territory into a state.

10. In Pennsylvania paying a tax, however small, is a condition of voting and the payment of mini-

mum tax by politicians for poor voters has been a practice which is now forbidden by law.

11. "If not taxed." Indians in tribes are not taxed; a taxed Indian is one who owns property individually. Indians not taxed own no property individually; the property belongs to the tribe as a community.

12. "Edmunds Anti-Polygamy act." Acts of Congress are often named for general reference after the senators or representatives who may be chairmen of the committee reporting them to the House in which they first pass; but the legal reference is by date of approval by the president.

"AMERICAN POETS OF TO-DAY."

1. "Magazine verse" is not a title for an inferior kind of poetry. The greater half of the best poetry has first appeared in newspapers and magazines.

2. "W. C. Bryant" (born 1794 died 1878). His "Thanatopsis" was published in the *North American Review* in September, 1817. Some critics regard the date as the birthday of American poetry.

3. "Edgar A. Poe" (born 1809, died 1849). His first volume of poems, "Tamerlane and Other Poems" was printed in 1827. In 1845, he published "The Raven and Other Poems." Note that his influence began to be strong only after his death.

4. "Max Nordau," a living German writer. The main theme of his book is that the mind of Europe is in decadence.

5. The historical and standard classification of poetry is lyric, epic, and dramatic. The first is a song, the second a story, the third a play.

6. "Jingoism," offensively boastful and blustering patriotism, from an old oath, "By jingo," made popular in England about 1878 by a political ditty. Jingo is probably a gipsy word.

7. The principal pieces of this literature are the Declaration of Independence, the Constitution of the United States, and *The Federalist*.

8. The "Harriet question" involves the whole history of the two women closely associated with him and is disagreeably prominent in all or nearly all writings about Shelley.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE AMERICAN NATION."

1. Q. What is one of the most striking facts of history? A. The growth on the American continent in the last three hundred years of a nation which now ranks among the great powers of the world.

2. Q. What is the meaning of the four centuries,

just closing? A. The occupation of the world by the advancing civilization of Europe.

3. Q. What was Christendom in the fifteenth century? A. A mere island in an ocean of hostile forces.

4. Q. What three forces helped to increase the power of this weak and isolated civilization? A. Commerce, colonization, philanthropy.

5. Q. What is the foundation of power, and how is it won? A. Material wealth, and that is won by trade.

6. Q. When did the eyes of a European first rest on the soil of America? A. On the 12th of October, 1492.

7. Q. Who was the first European to sight the main land of North America? A. John Cabot, an Englishman.

8. Q. What was the primary purpose of emigration? A. Material welfare.

9. Q. What part of North America did the French occupy? A. The St. Lawrence Valley.

10. Q. Where did the English form a series of colonies? A. Along the Atlantic coast.

11. Q. When and by whom was a settlement made at St. Augustine? A. By the Spaniards in 1565.

12. Q. Where was the first English colony established on the American coast? A. At Jamestown, Virginia.

13. Q. The cultivation of what plant had a large influence in the success of this colony? A. Tobacco.

14. Q. To what policy did the founders of the Carolinas adhere? A. The Maryland policy of religious liberty.

15. Q. For whose benefit was Georgia founded? A. For bankrupts, who in that day were imprisoned until they should pay their debts.

16. Q. Why did the Puritans come to America? A. To worship as they desired.

17. Q. What was one of the first acts of these colonists? A. To found the school which has grown to be Harvard University.

18. Q. What settlement adopted the Bible as their code of government? A. The settlement made at New Haven in 1638.

19. Q. Who formed the first written constitution of America? A. The people of Hartford and neighboring towns met in 1639 and formed the first written constitution of America.

20. Q. For what purpose were the northern English colonies founded? A. With the single exception of New Hampshire they were founded for a religious purpose.

21. Q. How much territory did the Dutch claim? A. All the land between the Connecticut and Delaware Rivers.

22. Q. What territory was claimed by the English? A. All the country as far north as Labrador and as far south as the Spanish possessions, and west to the Pacific Ocean.

23. Q. What did the peace of 1763 grant to England? A. All the French possessions east of the Mississippi.

24. Q. What was the religion of the colonies along the coast? A. Almost entirely Protestant in some form.

25. Q. What was the beginning of the American system of public schools? A. The Massachusetts statutes of 1642 and 1647, which required the maintenance of a sufficient school in each town and provided for compulsory attendance.

26. Q. What was the first American newspaper? A. The *Boston News Letter*, founded in 1704.

27. Q. What was the English idea of colonies? A. That they should produce commodities which could not be produced in the mother-country and which the mother-country needed, that they should consume what she had to sell, and should trade with no other nation.

28. Q. How were colonial affairs managed? A. By a committee of the British privy council, under the names of the "Lords of the Committee of Trades and Plantations."

29. Q. On what ground did the English tax the colonies? A. On the ground that their defense in the late war had cost large sums to the British treasury.

30. Q. For what principle did the colonists contend? A. There should be no taxation without the assent of those who were to pay.

31. Q. How were the different acts of oppression received in America? A. Earnest remonstrances were sent to the king and the leading merchants united in a resolution to import no more English goods until the obnoxious laws should be repealed.

32. Q. What five bills were introduced into Parliament by Lord North? A. (1.) To close the port of Boston. (2.) To annul the charter of Massachusetts. (3.) That any British official indicted for murder in Massachusetts should be tried in England. (4.) To quarter troops on citizens. (5.) To permit the free exercise of the Roman Catholic worship in Canada, and extend the boundary of that province to the Ohio River.

33. Q. What did the surrender of Burgoyne show? A. That the insurgents were likely to maintain their independence.

34. Q. When was peace made with England? A. In 1783.

35. Q. What did the confusion and distress of the next half dozen years show? A. That without an adequate government civil society can make no assured progress.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

1. Q. How has the area of the United States increased since the Revolution? A. By purchase, by conquest, and by cession.

2. Q. What is the total area of our national domain? A. 3,558,009 square miles.

3. Q. How has the "public domain" of the United States been diminished? A. By sales to settlers, grants to states for educational and other purposes, and grants to railroads.

4. Q. Of what do the natural resources of the United States consist? A. Almost every species of raw material essential to make a nation great in the three lines of development—agriculture, manufacture, commerce.

5. Q. What gave a new impetus to the development of our mineral resources? A. The discovery of great quantities of gold in California in 1849.

6. Q. Since 1820, from what countries has nearly one half of the immigration come? A. From Ireland and the German states.

7. Q. What truth is evident to all who study to any extent the immigration to this country? A. The descendants of recruits from all nationalities become in one or two generations thoroughly American.

8. Q. What are the basic elements of our industrial evolution? A. Land, resources, and people.

9. Q. In order that industrial development may take place, what vitalizing element must be added? A. The vitalizing element of intelligence, inventive genius, and courage.

10. Q. What advantage has the American nation over most great nations? A. Its beginnings are clearly defined, its growth readily traceable, its expansion matters of record.

11. Q. What was the ambition of the colonists at first? A. To be a prosperous agricultural people.

12. Q. Under what system were the industries of the world conducted? A. The domestic system.

13. Q. What idea had the Virginia colonists concerning the respectability of the different occupations? A. That planting and agriculture were far more respectable than commercial and manufacturing pursuits.

14. Q. In what enterprises did the colonists at Plymouth become interested? A. Manufacturing and commercial enterprises.

15. Q. What branch of manufacture did the northern colony naturally begin? A. Shipbuilding.

16. Q. At the time of the Revolution what city was first in naval architecture? A. Philadelphia.

17. Q. Upon what has the development of shipbuilding largely rested? A. The inventive genius of residents of Philadelphia.

18. Q. What was probably the cause of the slow progress of the shipbuilding industry in Virginia? A. Ordinances in prohibition of commerce, under acts of Parliament.

19. Q. What event gave the Massachusetts colony quite a start in the woolen industry? A. The expulsion from Yorkshire, England, of Pastor Ezekiel Rogers and his flock.

20. Q. What does the presence of fulling mills indicate? A. That the weaving of cloths was sufficient not only to clothe the people in the vicinity but to give a surplus for trade.

21. Q. At the close of the seventeenth century what colonies had the most exports? A. Virginia and Maryland.

22. Q. What industry kept pace with the manufacture of woolen cloths? A. Cotton spinning and weaving.

23. Q. What was the effect of war on the manufacture of cloth? A. It increased its manufacture.

24. Q. What hindered manufactures in all the colonies? A. Scarcity of labor.

25. Q. What aid does the evolution of industry require? A. The printing press.

26. Q. Where was the first printing press established? A. At Cambridge, Mass., in 1639.

27. Q. What was the great aid to the spread of printed information? A. The copyright.

28. Q. Prior to the Revolution, what were the two rival towns for printing? A. Philadelphia and Boston.

29. Q. Why had the papers a small circulation? A. Materials were costly, the price of labor was high, and the country sparsely settled.

30. Q. How is the progress of social life marked? A. By domestic architecture and the textile industry.

31. Q. Who was the first founder who worked in brass and iron on the western continent? A. Joseph Jenks.

32. Q. What was the result of the attempt to have each town regulate its own wages? A. The working people sought new abodes and attempted to live independent of legislative restriction.

33. Q. What is a remarkable fact concerning wages during the seventeenth century? A. That they remained almost uniform.

34. Q. How must the real wage be determined? A. By considering the prices which the laborer is obliged to pay for the necessities of life.

35. Q. What did the old English relation of master and servant, and attempts at legislative regulation of wages show? A. That the feudal system still exercised considerable power over the minds of the leaders.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE—I.

1. What and when was the first original work published in New England?
2. What diarist of the Colonial period was nicknamed the "Puritan Pepys"?
3. Who is the author of the old "New England Primer"?
4. How many books did Cotton Mather publish?
5. How did his "Magnalia" compare in popularity with other books of that day?
6. Who was the proper "Laureate of Puritanism"? What his most noted work?
7. Who was the first American to cultivate the art of literary phrasing?
8. Who established the first circulating library in America?
9. What objection had Franklin's mother-in-law made to his marriage with her daughter?
10. Who wrote the famous article on religious liberty incorporated in the charter of Rhode Island?
11. Who gave the first account in history of Niagara Falls?
12. What political writer under the signature "Camillus," wrote a series of able essays in defense of Jay's treaty with Great Britain?

AMERICAN HISTORY AND INDUSTRIAL

DEVELOPMENT—I.

1. What English philosopher devised a "grand model" for the government of one of the American colonies?
2. By what treaty was Acadia ceded to England?
3. From what battlefield were the two opposing commanders borne at the decisive moment mortally wounded?
4. What is the most probable explanation of the origin of the term "Yankee"?
5. Which part of the Constitution of the United States ought to be termed the "Elastic Clause"?
6. Of whom was it said, "He touched the dead corpse of public credit, and it sprang upon its feet"?
7. What city was the birthplace of steam navigation in America?
8. What three names are connected with the invention of the steamboat?
9. Who established the first printing press in the American colonies?
10. What invention in the colonial period brought about an enormous increase in the cotton industry?

J-Oct.

PSYCHOLOGY—I.

1. What method of study is largely used by the modern psychologists?
2. The labors of what philosopher of the seventeenth century rendered experimental psychology inevitable?
3. Who was probably the founder of the English school of psychology?
4. Who was probably the first Englishman to teach that "experience is the basis of knowledge"?
5. Who was called by the ancients, "the father of those who know"?
6. To what physical science is psychology closely related?
7. What are the generally recognized will-powers?
8. What are the only direct outward effects of our will?
9. What is the explanation of the fact that a reader while absorbed in the perusal of a battle-scene feels a slight tension in his muscular system?
10. What is the effect of careless observation on our knowledge of things?

CURRENT EVENTS—I.

1. Why is the prize in the yacht races at New York called the *America's Cup*?
2. Name the American yachts which have won in the British-American races?
3. How far is Ku Chung from Peking?
4. What states have rejected free silver resolutions and the party in whose conventions such resolutions failed of adoption?
5. In what places and in what kind of mills were wages raised in August?
6. Why have iron and steel risen in price since June?
7. What has been proved by the action of the New York police in closing saloons on Sunday?
8. Where is the island of Formosa, and to what nation does it now belong?
9. Where is Jackson's Hole and how many male Bannock Indians are there?
10. When was the battle of Sedan fought, what great German general commanded the German armies, and where is Sedan?
11. What error is Captain Sumner accused of, and what penalty would follow his conviction?
12. Give the dates of Labor Days in as many states as you can.
13. Describe the Island of Cuba and tell where the war is going on.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—R. C. Browning, Orange, N. J.

Vice Presidents—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton Smith, Detroit, Mich.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Dora D. McKean, 46 Fiftieth St., Franklin, Pa.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

ONE of the class of '96, a member of Troop E. Second Cavalry, at Fort Windgate, New Mexico, writes: "I have pursued my readings as a solitary reader; but our watchword 'Never be discouraged' has sustained me in fighting my way through to the third goal, and I am now most hopeful of passing under the arches to graduation with my fellow Truth Seekers of the Class of '96. The filling out of the memoranda is only a drop in the bucket, as an evidence of good faith in the Chautauqua course. Chautauqua led me on from day to day into many avenues of thought I had never ventured into before. I felt the need of more books and a good dictionary. I bought the Encyclopedia Britannica, a dictionary, and a few other good books, and have ordered others. I am storing away good, healthy material to think about and to talk about. I could prove how very helpful Chautauqua has been to me in many ways."

ANOTHER member of '96 writes from Newfoundland: "I am sending memoranda filled up to the best of my ability; also those for the Current History and Opinion course. I cannot speak too highly of the C. L. S. C. My reading before taking up the course and since passing through my probation for the ministry has been of a rather desultory character. I have now completed my third year, and the more I know of the course the more intense becomes my attachment for it."

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—The Rev. John C. Martin, New York City.

Vice Presidents—C. A. Carlisle, South Bend, Ind.; John Brown, Chicago, Ill.; Miss Wilson, Osaka, Japan; Edward Marsden, Alaska; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

EVERY new C. L. S. C. class enrolls in its membership missionaries from the foreign field, and '99 is no exception. Several missionaries have already been enrolled and more will follow their example.

THE Class of '99 started on its career with an enrollment of nearly four hundred at Chautauqua, N. Y., fifty-two from the New England Assembly, forty-six from the Connecticut Valley Assembly, twenty-five at Monterey on the Pacific Coast and greater or less additions from other Assemblies all over the country.

THE '99's chose for their name The Patriots as they begin their four years' work with the American year. The U. S. flag and the fern leaf are their emblems, Canadian members having the privilege of using their own national emblem; their motto is "Fidelity, Fraternity."

THE '99's in New York City are likely to keep their enthusiasm up to a high pitch all through the year. Mr. and Mrs. Charles Barnard of this class, whose home is in the Carnegie Music Hall Studios, announce that they will be at home to all members of the class on the third Saturday afternoon of every month from October to May. They hope that all members of '99 in the city will be able to drop in at some time during the afternoon mentioned. The meeting will be entirely informal and of a purely social character.

GRADUATE CLASSES.

At the opening of a new year, graduates are reminded that the special course on Current History and Opinion, which proved both profitable and popular last year, will be continued. This course enables graduates to keep in touch with the best thought of the times and at the same time pursue other lines of study if they feel so disposed. The Current History course includes the department of that title in THE CHAUTAUQUAN and Judson's "The Growth of the American Nation." The fifty-cent fee enrolls a member and supplies him with the necessary memoranda.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

OFFICERS.

President—W. F. Crafts, Ph.D., Washington, D. C.

Vice Presidents—Miss Mary E. Miller, Akron, O.; the Rev.

J. B. Morton, Winter Park, Fla.; Miss Mary Davenport, Brooklyn, N. Y.; George P. Hukill, Oil City, Pa.; Robert A. Miller, Canton, O.

Recording Secretary—Mrs. H. L. Holloway, Akron, O.

Corresponding Secretary—Mrs. Frances T. Sitherwood, Bloomington, Ill.

Treasurer—R. M. Alden, 625 Maryland Avenue, Washington, D. C.

Class Trustee—George P. Hukill, Oil City, Pa.

Historian—Miss Janette Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.

THE '95's have now joined the ranks of the graduates and with their four years' work behind them are looking forward to fresh fields of action. Fortunately Chautauqua never leaves the newly fledged graduate in the dark as to what to do next, and many valuable special courses are offered to the student from which he may select.

FROM Ohio: "Herewith I send the memoranda which complete my four years' course of study. It has been a pleasure and profit. No other pursuit of my life has been attended with such gratifying results."

FROM Connecticut: "I regret very much that I cannot attend the graduating exercises of my class at the Chautauqua Assembly and pass through the golden gate as my two daughters did two years ago. I have enjoyed the readings for the past four years and the writing out of the memoranda has been a tonic and an inspiration, bringing back youthful memories and ambitions."

FROM Minnesota: "I take pleasure in being able to tell you that I have mailed to the Buffalo office my four and twelve-page memoranda for the last three years' work, having sent one year's work in some time ago. This is my graduation year, and although my work on these papers is anything but satisfactory to me, or what it should be, it has undoubtedly been like that of many others, done under many difficulties, and I feel gratified that I have been able to accomplish it at all. I would not part with the benefit that has been derived from this course for any consideration."

CLASS OF 1894.—"THE PHILOMATHEANS."

"*Ubi mel, ibi apes.*"

OFFICERS.

President—The Rev. A. C. Ellis, D.D., Oil City, Pa.

Vice Presidents—The Rev. D. A. Cunningham, D.D., Wheeling, W. Va.; the Rev. E. D. Ledyard, D.D., Danville, Ky.; the Rev. J. B. Countryman, Akron, N. Y.; J. A. Moore, Pittsburg, Pa.; Mrs. Frederick Belden, Norwalk, Conn.; Mrs. Sarah J. McCulloch, Muncie, Ind.; Mrs. G. H. Bunnell, New Haven, Conn.; Miss Carrie S. Hamill, Keokuk, Ia.; Mrs. A. G. Brice, Chester, S. C.; the Rev. Dr. Livingston, Toronto, Canada; the Rev. J. A. Cosby, Aurora, Ill.

Recording Secretary—Miss Caddie Whaley, Pomeroy, Ohio.

Corresponding Secretary—Miss Anna M. Thomson, Norwalk, Conn.

Treasurer—Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

Class Poet—W. W. Phelan, Brooklyn, N. Y.

Class Historian—Miss Margaret F. Lee, Holliday's Cove, W. Va.

CLASS FLOWER—CLOVER.

CLASS OF 1893.—"THE ATHENIANS."

"*Study to be what you wish to seem.*"

OFFICERS.

President—The Rev. M. D. Lichtler, Sharpsburg, Pa.

Vice Presidents—The Rev. A. F. Ashton, Hamilton, O.; the Rev. Chas. D. Thayer, Minneapolis, Minn.; E. Henry Levy, New York City, N. Y.; Mrs. Robert Gentry, Chicago, Ill.; Mrs. C. B. Wingate, Mentone, Cal.; Mrs. John Green, Buffalo, N. Y.; Miss Kate McGillioray, Port Clayborn, Can.; Miss Emma F. Freer, Kingston, N. Y.; Miss Mary A. Kingsley, Cleveland, O.

Secretary—Miss Pearl A. Bemis, Rockford, Ill.

Treasurer—Prof. W. H. Scott, Syracuse, N. Y.

Trustee—George E. Vincent, Chicago University, Chicago, Ill.

CLASS EMBLEM—ACORN.

CLASS OF 1892.—"THE COLUMBIA."

"*Seek and ye shall obtain.*"

OFFICERS.

President—T. E. McCray, Bradford, Pa.

Vice Presidents—Mrs. J. L. Hurlbut, New York, W. J. Booth, Titusville, Pa.

District Vice Presidents—Mrs. J. H. Vincent, Topeka, Kan.; Mrs. J. H. Fryer, Canada; C. L. Williamson, Kentucky; Mrs. Frank Beard, Illinois; J. T. Barnes, New Jersey; the Rev. Thomas Cardus, New York; Miss Emeline Rosborough, S. C.

Secretary—Mrs. L. B. Clarke, Andover, N. Y.

Treasurer—J. D. Clarkson, Carthage, Mo.

CLASS FLOWER—CARNATION.

CLASS OF 1891.—"THE OLYMPIANS."

"*So run that ye may obtain.*"

OFFICERS.

President—Dr. H. R. Palmer, New York.

Vice Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.; the Rev. J. M. Durrell, Tilton, N. H.; J. H. Fryer, Galt, Canada; Mrs. L. E. Hawley, Buffalo, N. Y.; Miss Mary Chapman, Concord, N. C.; Mrs. Harriet Bull, Buffalo, N. Y.; Mrs. Mary Barkdull, Sidney, O.; Mrs. William Breder, Santa Fé, New Mexico; Mrs. J. S. Ostrander, Brooklyn, N. Y.; Mrs. George F. Guernsey, Independence, Kan.; Miss C. L. Sargeant, Brooklyn, N. Y.

Secretary—Mrs. E. C. Janes, Randolph, N. Y.

Treasurer and Trustee—W. H. Westcott, Holley, N. Y.

Assistant Secretary—Miss J. E. Barber, Jamestown, N. Y.

Historian—M. A. Daniels, New Britain, Conn.

CLASS FLOWERS—LAUREL AND WHITE ROSE.

CLASS OF 1890.—"THE PIERIANS."

"*Redeeming the time.*"

OFFICERS.

President—Prof. D. A. McClenahan, D.D., Allegheny, Pa.

Vice Presidents—C. W. Nickerson, Sunbury, Pa.; Z. L. White, Columbus, O.; Miss Elizabeth Gunther, Racine, Wis.; Prof. R. A. Armstrong, Morgantown, W. Va.; Miss Carrie McKee, Remington, Ind.

Eastern Secretary—Miss Mary H. Morse, Tryon, N. C.

Western Secretary—Mrs. Abbie A. Newman, Delevan, Ill.

Class Trustee—H. B. Waterman, D.D., Oak Park, Ill.

Treasurer—Mrs. P. C. Houston, Jamestown, N. Y.

CLASS FLOWER—TUBEROSE.

CLASS OF 1889.—"THE ARGONAUTS."

"*Knowledge unused for the good of others is more vain than unused gold.*"

OFFICERS.

President—Miss Laura A. Shotwell, Brooklyn, N. Y.

Vice Presidents—Rev. W. A. Hutchinson, D. D., Jackson, O.; Mrs. J. R. Hawes, Elgin, Ill.; Mrs. Pauline Leech, Louisville, Ky.

Secretary and Class Trustee—Rev. S. Mills Day, Honeoye, N. Y.

Treasurer—O. M. Allen, Buffalo, N. Y.

CLASS FLOWER—DAISY.

CLASS OF 1888.—“THE PLYMOUTH ROCK.”

“Let us be seen by our deeds.”

OFFICERS.

President—Dr. A. E. Dunning, Boston, Mass.

Vice Presidents—S. C. Johnson, Racine, Wis.; Mrs. Mattie R. McCabe, Sidney, Ohio; Mrs. D. A. Cunningham, Wheeling, W. Va.; W. S. Wight, Cleveland, O.; Mrs. J. Watson Selvage, Brooklyn, N. Y.; Dr. L. A. Stevens, Albion, N. Y.; S. H. French, Pittsburg, Pa.

Secretary—Miss Belle Douglass, Syracuse, N. Y.

Treasurer and Class Trustee—Russell L. Hall, New Canaan, Conn.

Class Chronicler—Mrs. A. C. Teller, Brooklyn, N. Y.

CLASS COLORS—NATIONAL, RED, WHITE, AND BLUE.

CLASS FLOWER—THE GERANIUM.

CLASS OF 1887.—“THE PANSIES.”

“Neglect not the gift that is in thee.”

OFFICERS.

President—Dr. Frank Russell, Bridgeport, Conn.

First Vice President—James H. Taft, Brooklyn, N. Y.

Second Vice President—Rev. G. R. Alden, May's Landing, N. J.

Third Vice President—Mrs. Harry A. Pratt, Sedalia, Mo.

Eastern Secretary—Miss C. A. Teal, 520 Washington Avenue, Brooklyn, N. Y.

Western Secretary—Rev. Rollin Marquis, Sedalia, Mo.

Treasurer and Class Trustee—Dr. Frank Russell, Bridgeport, Conn.

Decennial Committee—James H. Taft, 480 Clinton Ave., Brooklyn, N. Y.; Miss C. A. Teal, 520 Washington Ave., Brooklyn, N. Y.; Rev. Rollin Marquis, Sedalia, Mo.; Mrs. H. A. Pratt, Sedalia, Mo.; Pres. Ex-Officio.

CLASS FLOWER—PANSY.

CLASS OF 1886.—“THE PROGRESSIVES.”

“We study for light to bless with light.”

OFFICERS.

President—Mrs. L. Knight, St. Louis, Mo.

Vice Presidents—Miss Belle F. Cummings, Wellsville, N. Y.; Miss S. Soule, Oneonta, N. Y.; Mrs. Groesbeck, Titusville, Pa.; Mr. Babbitt, Vermont; Mrs. S. C. Wellington, California; Mrs. T. A. Poole, Minneapolis, Minn.; Mrs. Adele A. Sargent, Georgia; Rev. R. S. Pardington, Brooklyn, N. Y.

Secretary—Mrs. R. E. Burrows, Andover, N. Y.

Treasurer—Mrs. J. D. Clarkson, Carthage, Mo.

Trustee of Class Building—Mrs. L. Knight, St. Louis, Mo.

Class Poet—Mrs. Emily Huntington Miller, Evanston, Ill.

CLASS FLOWER—ASTER.

CLASS COLORS—CREAM AND SHRIMP PINK.

THE Class of '86 is already planning for its decennial, which will occur next summer. The class was a large one, and the decennial, it is hoped, will bring back to Chautauqua many who have not visited their alma mater for a decade.

CLASS OF 1885.—“THE INVINCIBLES.”

“Press on, reaching after those things which are before.”

OFFICERS.

President—Mrs. A. H. Chance, Vineland, N. J.

Vice Presidents—Mrs. O. L. Mead, 224 West 45th Street, New York City, N. Y.; E. C. Dean, Delhi, N. Y.; Mrs. C. A. Hinkley, Delhi, N. Y.; Mrs. E. C. Elwell, Newark Valley, N. Y.

Secretary—Miss Carrie Cooper, 71 Park Street, Montclair, N. J.

Treasurer—Mrs. M. L. Ensign, Chautauqua, N. Y.

CLASS FLOWER—HELIOTROPE.

THE Class of '85 celebrated its decennial anniversary at Chautauqua on August 17, with appropriate ceremonies, which included a history, poem, and an interesting presentation service, at which time the class presented to Chautauqua some graceful rustic seats for St. Paul's Grove. They form a very attractive addition to the beautiful grove, which is thus being enriched by the gifts of the C. L. S. C.

CLASS OF 1884.—“THE IRREPRESSIBLES.”

“Press forward; he conquers who will.”

OFFICERS.

President—The Rev. W. D. Bridge, Chelsea, Mass.

Vice Presidents—Mrs. C. G. Hudson, Elkhart, Ind.; Mrs. E. J. L. Baker, Chautauqua, N. Y.; Mrs. J. D. Park, Cincinnati, O.; Dexter Horton, Seattle, Wash.; George Minn, Fredonia, N. Y.; J. W. Fairbanks, Seattle, Wash.; Miss Nellie Stone, Oswego, N. Y.

Recording Secretary—Adelaide L. Westcott, Holley, N. Y.

Corresponding Secretary—Miss Nellie Stone, Oswego, N. Y.

Treasurer—Mary E. Young, Nashville, Tenn.

Class Trustees—W. D. Bridge, Mrs. E. J. L. Baker, Mrs. S. E. Parker.

Executive Committee—Misses Sarah N. Graybill, Lizzie Parnlee, Addie Stone, Mrs. Amelia Faulkner, Mrs. H. H. Moore, Mrs. S. E. Parker.

CLASS FLOWER—GOLDEN-ROD.

CLASS OF 1883.—“THE VINCENTS.”

“Step by step we gain the heights.”

OFFICERS.

President—Miss Annie Gardner, Boston, Mass.

Vice Presidents—Mrs. A. D. Alexander, Franklin, Pa.; Mrs. M. A. Watts, Louisville, Ky.

Secretary—M. J. Perrine.

Treasurer—H. E. Eddy.

Banner Bearer—E. Tuttle, Jr., Busti, N. Y.

CLASS FLOWER—SWEET PEA.

CLASS OF 1882.—“THE PIONEERS.”

“From height to height.”

OFFICERS.

President—Mrs. B. T. Vincent, Denver, Col.

Vice Presidents—A. M. Martin, Pittsburg, Pa.; Dr. J. L. Hurlbut, New York City, N. Y.; Mrs. G. W. Barlow, Michigan; Miss Cole, Pittsburg, Pa.

Secretary—Mrs. E. F. Curtis, Genesee, N. Y.

Treasurer—Mrs. A. D. Wilder, Chautauqua, N. Y.

CLASS SYMBOL—A HATCHET.

ON Recognition evening there were present in the hall of the Pioneers thirteen of those veterans who were on the grounds when the C. L. S. C. was organized, and of the forty at the afternoon meeting of that day, more than half had passed through the arches and the golden gate.

LEAGUE OF THE ROUND TABLE.

OFFICERS.

President—W. H. Westcott, Holley, N. Y.
Vice Presidents—Dr. Frank Russell, Bridgeport, Conn.; Mrs. N. B. E. Irwin, Chautauqua, N. Y.
Secretary and Treasurer—Mac H. Lichliter, Sharpsburg, Pa.
Executive Committee—Miss Emma R. Reed, Albion, N. Y.; Miss C. A. Teal, Brooklyn, N. Y.; Miss Adele Clapp, Rochester, N. Y.

GUILD OF THE SEVEN SEALS.

OFFICERS.

President—Mrs. Luella Knight, St. Louis, Mo.
Vice Presidents—Mrs. Emilie D. Martin, New York; Mrs. M. R. McCabe, Sidney, O.
Secretary and Treasurer—Miss A. H. Gardner, 106 Chandler St., Boston, Mass.
Other Officers—A. M. Martin, Pittsburg, Pa.; Mrs. A. L. Westcott, Holley, N. Y.; Mrs. A. H. Hatch, Jamestown, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
 BRYANT DAY—November 3.
 SPECIAL SUNDAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 SPECIAL SUNDAY—February, second Sunday.
 LONGFELLOW DAY—February 27.
 SHAKESPEARE DAY—April 23.

MICHAEL ANGELO DAY—May 10.
 SPECIAL SUNDAY—May, second Sunday.
 HUGH MILLER DAY—June 17.
 SPECIAL SUNDAY—July, second Sunday.
 INAUGURATION DAY—August, first Saturday after first Tuesday.
 ST. PAUL'S DAY—August, second Saturday after first Tuesday.
 RECOGNITION DAY—August, third Wednesday after first Tuesday.

SPECIAL MEMORIAL DAYS FOR 1895-96.

FRANKLIN DAY—January 17.
 LINCOLN DAY—February 12.
 WASHINGTON DAY—February 22.

LOWELL DAY—February 22.
 EMERSON DAY—May 25.
 HAWTHORNE DAY—July 4.

THE interest that Chautauqua circles the world over are beginning to take in this American year of the C. L. S. C. would indicate that they do not propose to let their connection with the four years' course fall to identifying themselves with that dead party the "Know-Nothings," by adopting their motto, America for Americans only, but intend to keep up with that very much alive party whose aim it is to know as much as possible. To do this does not appear to require a desperate effort of non-Americans either, as this year's course is as full of general interest as the Chautauquans are of enthusiasm. To American circles, of course, and to certain localities, it offers special advantages. Its patriotic interests will attract the young life and fancy of the nation and at the same time bring into respectful prominence the aged with their tales of frontier life and the war veterans with their battle accounts.

But perhaps after all the chief charm of the Chautauqua Circle in any year is its great efficiency as a literary circle. The most substantial proof of this is its wide popularity as shown by the steady increase yearly in the number of its members and their long adherence to the cause, for while the written testimonials from its members are beyond number, the question might be raised, do not the young people of the C. L. S. C. depend on it because they are people so situated that they can have nothing better and the old people because they are disabled from undertaking anything higher? A glance at

the membership roll would settle this objection. In its ranks are numbered an army of the world's strongest and most capable men and women in the prime of life, and who moreover are so situated as to have a wide choice of clubs, social, literary, and educational. The new Class of '99 already has a large quota of such stanch members on its rolls.

The postgraduate circles, too, show increased activity. But people who always avail themselves of the best advantages at hand, do not stay year after year in the same organization unless it is of superior merits. So wise and experienced an authority in women's clubs as Mrs. Emily Huntington Miller says that all the advantages of any club may be gained in a Chautauqua reading circle. Let those therefore who have enlisted or are weighing in their minds the advisability of enlisting in the C. L. S. C. this year, consider this fact and when success in some particular plan or method attends their circle let them give up the key of their good fortune to the use of other circles. All such reports will be welcomed in these columns, and persons sending them should be careful to give with them the circle's name and address together with their own.

CAPE OF GOOD HOPE.—Miss Landfear, the Chautauqua secretary from South Africa, reports that a circle at Wellington has adopted the name of a mountain near by, Hawaqua, as being the nearest it could get to Chautauqua.

MASSACHUSETTS.—There is a union of fifty New

England circles which have held their joint meetings in Boston eight times every winter for several years. At each meeting one topic is treated by a leader thoroughly informed on the subject.

NEW YORK.—The alumni of Jamaica have found much inspiration in the Shakespeare course.—The Brooklyn alumni association has seventy-five members, and to allow them to follow their individual tastes, it has a Travelers' Club, Psychology Club, Anthropology Club, Shakespeare Club, and Bible Club. Meetings are held monthly.—In 1893 a circle was organized in Adams with eighteen members, most of whom were married women. Two of the number were already graduates. The year was closed with an enjoyable banquet. The circle began the next year "with increased membership and renewed zeal. The members have been painstaking and enthusiastic, which is the sequel of their enjoyment and profit. An interesting feature of the meetings has been the discussion of current events at the close of the lesson. Each member brought such an item as she chose. The progress of woman and the woman's movement has been a frequent topic which culminated in an interesting debate on the benefits of suffrage."—The secretary at West New Brighton writes: "We were organized and ready for the first lesson of the year '94-5, and have met regularly every Friday at the homes of the members. We have twelve members enrolled at the home office and three others have kept up the readings with us during the winter. We all feel that the time has been well spent and that next year we can have even more profitable meetings. The circle is named The Hurlbutts."—"The circle at Parishville," writes the secretary of that place, "which meets weekly with six members, is doing good work. It has kept up the reading faithfully and enthusiastically and there is no sign of flagging interest. Besides there are manifestations of interest in the Chautauqua work among our townspeople. This fact encourages us greatly. An entertainment given by the members of the circle at the home of the secretary, on the evening of April 24, roused considerable interest in our work among those who were present. The program was devoted principally to Burns and Goldsmith, and consisted of essays on Burns and Goldsmith, some of Burns' songs and one of Mendelssohn's Songs without Words, and a production of the principal part of 'She Stoops to Conquer.' Care was taken to have the costumes and all the accessories true to the time represented by Goldsmith's immortal dramatic production. Finally one of the members gave a brief outline of the work and invited those who were present to make inquiries concerning it and to join in the work during the coming year."

NEW JERSEY.—Chautauquans of Belvidere held their circle meetings bi-weekly, but not realizing

perfect success, they tried meeting every week. Every alternate meeting was given special interest by a lecture to which the public were invited, and in this way interest in the other meetings was stimulated. The circle would gladly exchange parlor lectures with other circles of northern New Jersey or eastern Pennsylvania.—A small band of "Pathfinders" at Erie wishes to say a word in parting from the aspiring host of undergraduates: "It has been a delightful four years' work, appreciated and enjoyed by every member of the circle. It has brought us in closer touch with the world and its possessions, opening our eyes to a broader view of its glory, grandeur, and beauty; inspiring nobler thoughts and desires for those things which are wisest and best. May the blue ribbon, the emblem of 'truth,' floating over our heads at Chautauqua wave a welcome to the Class of '95 and encourage those who are following on, reminding each one of our beautiful motto, 'The truth shall make you free.'"

NEW JERSEY.—The circles of Jersey City closed the last C. L. S. C. year in a manner calculated to give the work a fair start in the fall. The county secretary secured the names of six persons in the Bergen section of the city who desire to pursue the studies of the American year. Besides, several ministers agreed to preach on the general subject of good literature on Sunday evening, September 15. Some of the circles finished their studies with a review, and later a public reception or entertainment. Y. M. C. A. Circle, Beach Circle, Glenwood Avenue Circle, and Morgan Circle have sent reports indicating thorough, steady work enlivened on occasions by happy innovations. The third year of the Earnest Truth Seekers was attended by a series of discouraging misfortunes which prevented regular meetings; but the members have pluckily read the prescribed course individually. Members of the Tabernacle Circle, too, the leaders of which were unable to devote the required time for the circle, have continued the readings individually and propose to graduate with honor.

TEXAS.—The secretary of the persevering little circle at Pilot Point writes: "Our circle has about finished the year's work. Although there are only four of us in the Pilot Point class, we expect to go on till the four years' course is completed, and I think none will appreciate their certificates more than we. It is a real and unadulterated pleasure to pursue such a course and then the training the mind receives is invaluable."

OHIO.—A company of the Ohio Wesleyan College students of Delaware, though not members of a circle, are pursuing Chautauqua studies in connection with their university work.—The Trojan Circle of Troy, one of the oldest circles in the state, was represented at the Chautauqua Assembly.—So also was the circle at Carlinsville. The latter

found the last American year a very good introduction to the other work. Its seventeen '95's with one exception completed all the reading for the regular course and that for the white and garnet seals in three years. The one exception did the same work in two years.

MINNESOTA.—The Chautauqua circle at New Ulm showed its interest in the Bacon-Shakespeare controversy by having a lecture on that subject delivered under its auspices. Its first year has proved very satisfactory to the circle.

MISSOURI.—The thirteenth annual anniversary of the local circle at Carthage was celebrated in a manner that may well add a sense of just pride to the happy memories of the participants. The guests, about forty in number, were, with a very few exceptions, sister Chautauquans of the postgraduate circle Iantha, Columbian Circle, and the Marion Circle. In outline the program and toasts were excellent but did not begin to suggest the ready flow of humor, wit, and fine sentiment comprised therein. The evening had been so well planned that all the proceedings went off with a merry grace and ease in harmony with the beautiful and elaborate decorations of the rooms. One feature introduced to open the way for a general social time after the program, was the presentation to each guest of a dainty gilt lettered folder enclosing a little story interspersed plentifully with blanks to be filled in with the names of certain authors in order to complete the sense. This caused much gaiety and much interchanging of opinions.

SOUTH DAKOTA.—The Woman's Literary Society of Sturgis, in the Black Hills country, adopted the Chautauqua course of reading last year. Says the secretary: "Thirteen persons have studied the course together with increased enjoyment and permanent profit. The circle had the benefit of two C. L. S. C. postgraduates, and each of them led into the C. L. S. C. ranks the partner of her joys and sorrows."

CALIFORNIA.—The Pacific Coast secretary reports Solano Circle at Vallejo the first Chautauqua circle of the year organized on the Pacific coast. At its organization, August 12, officers were elected and about fifteen members enlisted, several of them having formerly belonged to the C. L. S. C. All are interested in the work.—On the evening of April 22, the C. L. S. C. of Centreville gave another of its enjoyable entertainments to about fifty invited guests, at the hospitable home of the circle's president. An honored guest was Mrs. E. J. Dawson, the Pacific Coast secretary, and representatives from the Niles and Willow Circles were also present. The rooms had been appropriately decorated with class flowers and a profusion of roses. The scribe's account of the entertainment will indicate how capably Chautauquans can enter into the spirit of their studies. The programs—Shakespearean—arranged

entirely by the president, were artistically painted by a member of the circle with the class emblems and beautifully written by others. On the outside among the decorations was this quotation from Dryden:

"But Shakespeare's magic could not copied be,
Within that circle none durst walk but he."

On the inside appeared the program:

PART I.

Roll Call

The Women of Shakespeare (paper).

Typical Women of Shakespeare.

Story of Coriolanus.

Scene from Coriolanus.

Music (women's quartet). Hark, the Lark!

PART II.

Introduction of and a talk by the Pacific Coast Secretary.

Scenes from Hamlet.

Music (quartet) from Midsummer Night's Dream.

Romeo and Juliet, from Balcony Scene.

(Juliet, Romeo, Nurse, Friar, Apothecary, Ghost of Shakespeare.)

Refreshments.

"Now good digestion wait on appetite
And health on both."

The announcements and responses by the president and by those taking part were all made in Shakespearean language. Roll call was responded to by the "Women of Shakespeare" in character and by the men with something about women, causing considerable merriment. The papers were exceptionally good. The characters delineated were Katharine of Aragon as the type of noble womanhood, Portia as the wise woman, and Rosalind as the merry one. The well told story of Coriolanus was fitly followed by a portion of the tent scene. The scene from Hamlet was exceptionally good for an amateur, and Ophelia was an inspiration in loveliness and acting. The music was excellent. Romeo and Juliet was a burlesque, and the several characters entered into the fun of it in a manner to keep the audience in the best of humor. The doggerel mixed with the text of Shakespeare was excruciatingly funny; the costuming, stage settings, and properties, to be remembered; the local hits were greeted with shouts of laughter. After Romeo and Paris had sufficiently buried each other, Shakespeare's ghost appeared and resurrected all the dead folks, who appeased his anger by a graceful apology made by Romeo. All now were prepared to enjoy the last number of the program. Everybody expressed delight with the whole entertainment.

WASHINGTON.—On the evening of July 2, the circle of Puyallup held a meeting to prepare the ground for a harvest of acquisitions to the circle. The time was spent in recitations, readings, and essays, after which refreshments were served by the hostess. On this occasion a bright speech was given urging the claims and advantages of Chautauqua work.

THE SUMMER ASSEMBLIES FOR 1895.

CHAUTAUQUA, Chautauqua in this its twenty-NEW YORK. second season presented a sum of attractions never before equalled. The grounds themselves showed marked improvement, especially in the little things. The lawns were in faultless order, the artificial stone walks had been extended, the streets were bettered in grade and drainage. Old cottages shone resplendent in new coats of paint while new ones claimed admiration by reason of their artistic design and finish. The beautiful new Higgins Memorial Hall, erected in honor of their father, Orrin Trall Higgins, and presented to Chautauqua by the Hon. Frank W. Higgins of Olean, N. Y., and Mrs. Clara C. Smith of Angelica, N. Y., fairly excited the jealousy of staid buildings like the Amphitheater and the Hall of Philosophy because of the attentions it received. Built as it is of pressed brick, in a style at once graceful and massive, it is another acknowledgement of the permanence of Chautauqua and a magnificent tribute to him whose memory it enshrines.

The program, covering the period from June 29 to August 25, was well calculated to charm the popular ear and satisfy the most cultured taste. As in previous years, the concerts so universally enjoyed were made possible by the services of Dr. H. R. Palmer and Mr. I. V. Flagler. Courses of lectures upon American subjects given by Prof. W. H. Mace, Prof. J. W. Jenks, Edward Everett Hale, John Fiske, Leon H. Vincent, and Prof. E. R. L. Gould were a marked feature of the program. The nine lectures by Principal A. M. Fairbairn of Mansfield College, Oxford, England, on Thought in the Nineteenth Century deserve especial mention.

By the reorganization of the Collegiate Department the various schools were placed under deans and all made integral parts of a centralized system with Dr. W. R. Harper at its head. As under the new arrangements the faculties are continued from year to year, their power to do systematic work is greatly increased. The deans of the several schools are as follows: School of Arts and Sciences, Prof. W. E. Waters; Schools of Sacred Literature, Prof. D. A. McClenahan; School of Pedagogy, Prof. Walter L. Hervey; School of Music, H. R. Palmer, Mus. Doc.; School of Physical Education, William G. Anderson, M. D. Mr. S. H. Clark and Mrs. Emily M. Bishop continued their admirable direction of the School of Expression.

More than two thousand students were enrolled in all departments and all the work was of unprecedented thoroughness; but that in the department of English Language and Literature was made es-

pecially strong in accordance with Chautauqua's plan to emphasize some particular line of work each year. The School of Pedagogy, formerly known as the Teachers' Retreat, again under the direction of President Walter L. Hervey of Teachers' College, New York, continued its important work with increased attendance.

The work of the C. L. S. C. was characterized by the highest degree of enthusiasm. The Council Table, a new and most valuable institution, afforded C. L. S. C. members the benefits of an interchange of ideas. It in no way detracted from the interest of the Round Table meetings conducted by Dr. Jesse L. Hurlbut, where true Chautauqua spirit was disseminated. The social side of the C. L. S. C. was as attractive as ever. Frequent receptions and class meetings were held and a feeling of comradeship prevailed which made strangers feel at home. The enrollment in the Class of '99 was very large. Recognition Day was a success to the minutest detail. The Hall of Philosophy and the Amphitheater were beautifully decorated with evergreens, the colors of the Class of '95, and nasturtiums, the class flower; in the Amphitheater the name "Pathfinders" and the class motto, "The truth shall make you free," were displayed in huge gilt letters. After the long line of graduates had marched through the golden gate, and between the lines of flower girls, they entered the Hall and were formally recognized by Chancellor Vincent as members of the Society of the Hall in the Grove. The procession was then re-formed and marched to the Amphitheater, where the address of the day (published in this number of THE CHAUTAUQUAN) was delivered by Mr. Hamilton W. Mabie, of New York. The presence of Chancellor Vincent on this occasion, as throughout the greater part of the season, made Chautauqua seem indeed complete.

Chautauqua's interest in all classes is in no way shown more plainly than by the special days observed. The list this year comprised Swedes' Day, Grange Day, Young People's Day, and Grand Army Day. The last was of thrilling interest. Early in the morning Governor William McKinley of Ohio was met at Lakewood by the editor of THE CHAUTAUQUAN, whose guest he was during his visit, and conducted by special boat to Chautauqua, where an ovation was tendered him by the citizens. His address before the Grand Army in the afternoon was a masterly eulogy of the patriotism that preserved us a nation through our great struggle.

The Chautauqua clubs this year reached a high state of organization and efficiency. The Woman's

Club, the Young Woman's Outlook, the Girls' Junior Outlook, and the Boys' Club were conducive to the highest good of their members.

In spite of the crowded program Chautauqua provided amusement and recreation in abundance. Baseball, regattas, tennis tournaments, boating, bathing, croquet, and a host of other sports found crowds of devotees. Receptions, picnics, and excursions galore gave the best of opportunities for social enjoyment and for sight-seeing.

The immense crowds that availed themselves of the advantages open to them gave the managers renewed assurance that Chautauqua is in truth serving the best interests of the people and renewed courage to plan for even greater things in the future. All in all, the year 1895 marks, not an epoch in the history of this great institution, but another step in the stairway of progress which Chautauqua has been steadily ascending since its inception in '74.

ALABAMA CHAUTAUQUA. The second session of the Alabama Chautauqua proved a success in every sense of the word. The program was of superior merit, bringing forward as speakers A. W. Lamar, C. C. Thach, W. C. Black, T. Dewitt Talmage, Mrs. Frances Beauchamp, Clifford Lanier, T. T. Eaton, Sam Jones, and others, and among readers and entertainers, Fred Emerson Brooks, A. H. Merrill, Polk Miller, and James S. Burdette. Instruction under competent teachers was furnished in several branches.

Certain days were of special interest. The sweetest, tenderest day was that in memory of the South's truest poet, Sidney Lanier. Talmage Day drew a crowd that taxed to its utmost the seating capacity of the large auditorium. Educational Day had as its prominent feature an oratorical contest. Recognition Day was a great success in spite of the fact that no graduates were present.

The Round Tables were a source of pleasure and profit; topics of general interest were discussed by prominent speakers. The Class of '99 enrolled a large number of members.

A commodious and substantial Assembly Hall has been built since last year and this Chautauqua is already taking on an air of permanence. For the general prosperity great credit is due President A. B. Jones and Manager Samuel P. West.

THE BEATRICE CHAUTAUQUA. The eighth annual session of this famous western Chautauqua was held June 19 to July 4, and surpassed in every way the record of any former year. Splendid rains in early June put greenness into the corn and consequent joy into the hearts of the people. The attendance was phenomenal. Nearly three hundred tents were pitched in the beautiful grove and filled by happy campers. Almost a score of new cottages have been built during the year giving promise of stability to

the enterprise. On Talmage and Sam Jones days excursionists came by the thousands. Dr. W. L. Davidson as superintendent of instruction for the fifth year, won new fame for himself, and was again re-elected. The class work included many departments; art, Mrs. Annie Jones, physical culture, Prof. E. B. Warman, young people, Mrs. J. R. Woodcock, Sunday school normal, Dr. E. L. Eaton, W. C. T. U. school of methods, Mrs. Octavia Jones, music, Prof. M. S. Calvin.

Dr. M. M. Parkhurst in daily Biblical exposition gave unbounded satisfaction and help.

Mrs. S. L. Corey conducted the C. L. S. C. Round Tables and awakened much interest in Chautauqua work, securing many readers for the Class of '99. Recognition Day was an inspiring occasion, with six graduates.

The lecture talent included Dr. Talmage, the Rev. Sam Jones, Leon Vincent, Jahu DeWitt Miller, Prof. Louis Favour, Samuel Phelps Leland, Dr. M. W. Hama, Dr. Robert McIntyre, and many others. The receipts were largely in excess of the expenses and the future looks very bright.

CLARION, PENNSYLVANIA. Notwithstanding the fact that attendance upon the Clarion Assembly was considerably smaller than in former years good work was done in several lines under the management of Francis H. Beck, superintendent of instruction. The Round Table meetings prepared the way for next year's work by discussing subjects in connection with the American year, and a Class of '99 was formed. Recognition Day was observed with the usual processions and services, the address being delivered by the Rev. A. R. Rich, D.D., of Ridgway, Pa. The leading platform speakers were Dr. W. H. Thompson of Meadville, Pa., Dr. J. N. Fradenburgh, of Greenville, Pa., Prof. T. C. Blaisdell of Allegheny, Mr. James McCleary of Pittsburg, Prof. J. W. Van De Venter of Brad-dock, and Prof. A. G. Fradenburgh of Lake Forest, Ill.

DEVIL'S LAKE, NORTH DAKOTA. This Assembly held its third annual session from June 28 to July 21, with an attendance fifty per cent better than that of last year. The program, too, was in advance of previous years, containing such names as Frank R. Roberson, Prof. A. J. Marks, Pres. W. H. Dana, the Hon. Samuel Phelps Leland, Dr. J. R. Reitzell, Col. E. P. Sanford, and Pres. George Hindley. The visit of the Indian School of Fort Totten and the entertainment given by the children formed a unique feature which drew one of the largest audiences of the season.

The usual exercises of Recognition Day were carried out in full and five diplomas were awarded. Frequent Round Table talks were ably conducted by Prof. E. L. Eaton, Pres. W. H. Dana, Dr. J. R. Reitzell, and others.

President H. F. Arnold and Superintendent Eugene May express their gratification at the marked success of the Assembly, which they feel is an assured institution of the Northwest.

INTER-STATE ASSEMBLY, The Inter-State DETROIT LAKE, Summer Assem- MINNESOTA. bly of Detroit

Lake, Minnesota, under the able management of Dr. Hill, of Fargo, North Dakota, as president, and the Rev. Lee W. Squire of Crookston, Minnesota, as superintendent, proved a success in spite of almost daily rains that made the beautiful grounds damp and cold. The Rev. F. M. Rule, C. L. S. C. secretary for Minnesota, delivered the Recognition Day address, and two members of the Class of '95 were present to pass through the arches and receive their diplomas. A number of talented speakers had been secured, among whom were the Hon. Eugene G. Hay, the Rev. W. E. Powell, D.D., the Hon. J. J. McCurdy, the Rev. H. W. Frazer, the Rev. Wm. Hanson, LL.D., Prof. A. J. Marks, Prof. G. S. Innis, Ph.D., and the Rev. C. W. Blodgett, D.D.

Instruction was provided in the following departments: ministerial retreat, Sunday school normal, botany and horticulture, physiology, chemistry, elocution, and economic aspects.

IOWA ASSEMBLY, "The finest procession
PRAIRIE CITY, IOWA. we ever had," is the report from Recognition Day at the Iowa Assembly, where flower girls, gate, and arches were all brought into requisition, and sixteen Pathfinders received their diplomas. Dr. F. W. Gunsaulus was the orator of the occasion.

A thoroughly educational spirit marked the work of the Assembly. Special departments were in charge of Dr. B. T. Vincent, Mrs. B. T. Vincent, Dr. M. L. Bartlett, F. L. McVey, Prof. Graham Taylor, Mrs. A. E. Shipley, Mrs. Lucia Yale Barber, and Pres. B. S. Wilkinson. All the classes were large, but special interest was manifested in the lectures on sociology delivered by Prof. Taylor.

Among the prominent speakers present were Dr. A. A. Willits, Mrs. Emily Huntington Miller, Pres. W. H. Crawford, Dr. F. W. Gunsaulus, Dr. A. L. Frisbie, the Rev. Clinton Douglass and Dr. M. L. Bartlett. J. Edward Mershon, president, and J. J. Mitchell, superintendent of instruction, are already taking active measures to make next year's Assembly better than any yet known.

ISLAND PARK, Two weeks crowded full of en-
INDIANA. tertainments of high grade

marked the session of the Island Park Assembly. The Woman's Christian Temperance Union, Knights of Pythias, Odd Fellows, Grand Army, Epworth League, and the Maccabees all had special days set apart for their organizations, on which the addresses were delivered by prominent representatives of these several orders. National Day also was celebrated

with J. Edmund V. Cooke and Henry Watterson as speakers. Recognition Day brought into service the talents of Dr. William D. Parr and Dr. Russell H. Conwell.

Special efforts were put forth to make this year the best ever known for the Chautauqua course. The ablest platform speakers were called into requisition and the Round Tables were made among the most interesting of the Assembly exercises.

THE KENTUCKY For crowds, for enthusiasm,
CHAUTAUQUA, for unique hospitality, the
LEXINGTON, KY. Kentucky Chautauqua is without a rival on the continent. Its home is a beautiful grove of nineteen acres, a part of the old Henry Clay estate, on the edge of the city of Lexington. Seventy tents were pitched—rarely used at night, but occupied in the daytime by city people who gave charming luncheons to the platform talent.

This was the banner year in a history of nine years. The receipts were \$1,000 in excess of any former year. The face of Dr. W. L. Davidson, who has for five years been the superintendent of instruction, wore a broad smile continually, and the people wanted him re-elected for life.

The presence of Miss Kate Kimball wonderfully revived Chautauqua work. The Round Tables she conducted were full of enthusiasm, and her Recognition address was charming. Five graduates passed the golden gate. Class features were as follows: Sunday school normal, Prof. N. M. Hamill; young people's and primary normal, Mrs. W. F. Crafts; Biblical exposition and ministers' institute, Dr. M. M. Parkhurst; physical culture, Prof. E. B. Warman; pedagogy, Prof. R. N. Roark. Hundreds were in daily attendance. Splendid lectures were given to great audiences by Dr. Talmage, Gen. John B. Gordon, Mrs. French-Sheldon, Louis Favour, H. H. Emmitt, Leon Vincent, Jahu DeWitt Miller, Col. Geo. W. Bain, the Hon. W. J. Bryan, Dr. A. W. Lamar, Samuel P. Leland, Madison C. Peters, and Polk Miller.

Kentucky is falling more deeply in love with her Chautauqua each succeeding year and is determined to make it permanent for all time.

LAKE MADISON, At Lake Madison Assembly
SOUTH DAKOTA. the largest attendance for three years showed that the public appreciated the energy displayed by President J. H. Williamson and Superintendent C. E. Hager in securing such speakers as Bishop Fowler, Sam Jones, the Rev. A. W. Lamar, Frank Roberson, James S. Burdette, Dr. Eugene May, Gen. J. B. Gordon, and Prof. Cumnock for the session which closed July 24.

Great interest was manifested in the Round Table meetings, which were better attended than ever before. Addresses were delivered by Bishop Fowler, Dr. Lamar, and others, sociology and other topics

of vital interest were discussed, and a review of last year's work was enthusiastically carried out. A large Class of '99 was formed and two Pathfinders received diplomas on Recognition Day.

LAKESIDE, The Lakeside Chautauqua at Lakeside, Ohio, near Cleveland, is one of the earliest and most flourishing outgrowths of the Chautauqua idea. It was established nineteen years ago, and was in session this year from July 11 to Aug. 11. Dr. B. T. Vincent has been superintendent for several years, but this year, because his work at the mother Chautauqua began earlier than usual, he was obliged to give up the Lakeside work, and Dr. E. S. Lewis, of Cleveland, became superintendent, and carried on the duties of the position in an able manner. The program was excellent, the audiences were very large, and C. L. S. C. enthusiasm was greater than ever before. Every department of Chautauqua work was carried on, and thousands received the inspiration of the "Chautauqua idea," and prepared to disseminate it in their own home communities.

LONG BEACH, A ten days' session closing July 25 and extending itself as a summer school to August 15 rounded out the first decade in the history of the Long Beach Assembly. President S. H. Weller and Secretary George R. Crow have been closely connected with the organization from the first and to their untiring industry a great part of the success of the undertaking is to be attributed.

Eleven graduates passed through the golden arch on Recognition Day. Three of these had shown unusual perseverance in carrying out the four years' work, one of them having traveled three miles, another twelve, the other fourteen miles each week for four years to meet their circle.

The Assembly brings forward two suggestions for the consideration of Chautauquans; first, the need of a traveling C. L. S. C. secretary; second, the advisability of establishing a Chautauqua lecture bureau.

The Rev. A. A. Hirst, D.D., Prof. A. J. McClatchie, the Rev. E. R. Dille, James C. Ambrose, Pres. David Starr Jordan, the Rev. E. S. Chapman, D.D., Mrs. E. T. Scott, and Prof. A. J. Cook spoke from the platform during the season.

LONG ISLAND, Special instruction in languages, physical culture, and Bible study was provided by the Long Island Assembly and courses of lectures on the "Political and Historical Making of the Country" and "Famous Women of England and America in Literature" proved attractive features of the program.

The Rev. J. E. Adams addressed a large audience on Recognition Day and three members of the Class of '95 joined the ranks of the alumni and took part in the banquet held after the exercises.

The Class of '99 enrolled a number of members.

The principal lecturers during the session were Dr. J. M. Buckley, A. S. Pardington, D. D., J. E. Adams, D. D., W. H. Carwardine, W. W. Phelan, Mrs. Lilian Devereux Blake, Mrs. Jennie Losier, Mrs. Chapman Calt, and Dr. S. F. Upham.

The leading officers of the Assembly are N. W. Foster, president, and Miss Cornelia A. Teal, superintendent C. L. S. C. work.

MISSOURI STATE CHAUTAUQUA, This Assembly, SEDALIA, MISSOURI.

under the presidency of Jos. G. White, continues to increase in popularity and reports a better year than ever before.

Dr. Jesse L. Hurlbut, superintendent of instruction, had charge of the Bible classes and Round Table, and this fact is sufficient warranty that they were a success. Valuable suggestions were brought forward at the Round Table meetings and enough enthusiasm was kindled to add seven members to the Class of '99. Physical culture and elocution classes were conducted by Prof. George Currie.

Dr. Carlos Martyn, Jahu De Witt Miller, Dr. W. H. Black, and Rollo Kirk Bryan addressed audiences from the platform.

Two members of the Class of '95 were present to pass through the arches and the golden gate. The Rev. R. R. Marquis of Sedalia delivered the Recognition Day address.

NEBRASKA ASSEMBLY, The Nebraska Assembly, CRETE, NEBRASKA.

held a ten days' session from July 3 to 13. In pursuance of a carefully arranged program a number of prominent specialists appeared upon the platform. Miss Electa Gifford, Mrs. Christine Nielson-Dreier, and Miss Myrtis Childs Chandler, of Chicago delighted their hearers with voices of exceptional sweetness and power. Prof. Bayard Holmes and Prof. Graham Taylor discussed the present phase of social problems. Rev. and Colonel Edward Anderson of Connecticut and Frank R. Roberson of New York lectured on subjects of interest. The Recognition Day address was delivered by Prof. Graham Taylor of Chicago.

NEW ENGLAND ASSEMBLY, The reputation of the New England Assembly, SOUTH FRAMINGTON, MASSACHUSETTS.

for excellence was fully sustained at its sixteenth session held from July 23 to August 5 under the management of Dr. W. R. Clark, president, and Dr. Jesse L. Hurlbut, superintendent of instruction.

Courses of lectures were given by Prof. W. A. Scott of the University of Wisconsin. Mr. Leon H. Vincent, Rev. A. A. Wright, Mrs. Alice Peloubet Norton, and Dr. W. H. Crawford.

The C. L. S. C. was well cared for in a daily Round Table, at which the books of the course were discussed, various methods of work presented,

and general addresses given. On Recognition Day the address was given by President Raymond of Wesleyan University, after which twenty-five members of the Class of '95 received diplomas and sixty members were admitted to the Class of '99.

In addition to the speakers already named the Rev. A. W. Lamar of Texas, the Rev. Russell H. Conwell of Philadelphia, Dr. David Gregg of Brooklyn, Dr. A. J. Palmer of New York, and Mrs. Mary A. Livermore delivered platform lectures.

OCEAN GROVE, Twenty new members for the NEW JERSEY. Society of the Hall in the Grove and a large enrollment in the Class of '99 may justly make Ocean Grove proud of the C. L. S. C. work done. Recognition Day was observed in true Chautauqua style. A large number of alumni were present, thirty-eight flower girls preceded the graduates, the council fire burned brightly in the evening. One of the most interesting exercises was the awarding of medals to those who had handed in the best examination papers. At Ocean Grove even Nature shows her appreciation of the Chautauqua Idea for in the entire eleven years of the Assembly she has had only smiles for Recognition Day.

As in preceding years, Dr. E. H. Stokes, president, and Dr. B. B. Loomis, superintendent of instruction, secured able management for all departments. The Rev. J. F. Clymer, D. D., acted as normal instructor, Prof. J. R. Sweney as musical director. The Round Tables were conducted by Mr. George M. Brown, C. L. S. C. field secretary. Scholarly platform addresses were delivered by J. O. Wilson, D. D., Prof. O. G. J. Schadt, Bishop John P. Newman, D. D., LL. D., J. S. J. McConnell, D. D., and others.

OTTAWA, The large number of talented speakers KANSAS. engaged accounts in a measure for the very enthusiastic session of the Ottawa Chautauqua. The following is a partial list: T. De Witt Talmage, Frank Carpenter, C. B. Mitchell, F. W. Gunsaulus, Jahu De Witt Miller, Fred Emerson Brooks, Frank Beard, Gen. John Eaton, Miss Dorothy Bishop, Gov. William McKinley, Gov. E. N. Merrill.

The Woman's Council and Grand Army Day were the most popular features of the Assembly. The latter drew twenty thousand people to the Park.

Miss Kate F. Kimball was present on Recognition Day and granted twenty-one diplomas. A very full and delightful program was carried out.

President D. C. Milner and Superintendent Jesse L. Hurlbut are rejoicing over the largest attendance in many years.

PACIFIC COAST, Prosperous sessions are the MONTEREY, rule this year and that of the CALIFORNIA. Pacific Coast Assembly was no exception. More people than for four years before availed themselves of the many advantages provided by the executive officers, President A. C. Hirst,

Superintendent Thomas Filben, Secretary Mrs. E. J. Dawson.

The Forum Hour was a new institution that proved a very popular one. It was designed to give every person with a message an opportunity to gain a hearing. "Free speech" was the motto of the hour and all phases of thought were represented.

Special departments were opened under prominent instructors. The Rev. F. W. Gunsaulus, James C. Ambrose, President Jordan of Stanford University, and other lecturers of high rank spoke to delighted audiences.

Special attention was given to Round Table meetings and a Class of '99 was organized with twenty-five members. Thirteen Pathfinders passed through the golden gate.

PENNSYLVANIA, This progressive Assembly MOUNT GRETN. opened its fourth annual session in beautiful Mt. Gretna Park, July 1. The management, of whom the principal officers are the Rev. Theodore E. Schmauk, Dr. George B. Stewart, and Dr. H. C. Pardoe, report the most successful year in the history of the Assembly.

An unusually large number of special departments afforded the best opportunities for study while general instruction and entertainment were given from the platform by speakers like Frank H. Cushing, Talcott Williams, Dr. W. H. Crawford, Jacob Weidman, H. W. Elson, Miss Mary Proctor, J. H. Harris, W. H. Harrison, Percy M. Reese, M. H. Richards, and Charles L. Mitchell.

At the Round Table meetings, in addition to the customary discussions, much practical local work was done. A newspaper, *The Guest of the Round Table*, was found a delightful visitor. A new Class of '99 was formed.

Chautauqua Day did not omit the slightest detail of the regular order of exercises and nineteen diplomas were granted to worthy recipients.

SOUTHERN OREGON, Three times as many ASHLAND. people as usual, came to Ashland to enjoy ten days of mingled rest and study during the session of the Assembly.

Classes in Bible study under the Rev. J. V. Milligan of Portland, W. C. T. U. methods under Mrs. Ada Unruh of McMinnville, Oregon, music under Prof. W. F. Werschkul of Portland, and art under Prof. M. Straus of San Francisco were organized and did excellent work.

Dr. F. W. Gunsaulus and James Clement Ambrose together with leading lecturers of the Pacific Coast spoke to large audiences in the Chautauqua Building.

G. F. Billings of Ashland is both president and superintendent of instruction of the Assembly.

THE MOUNTAIN Great triumph is the word CHAUTAUQUA, from this celebrated mountain resort. The 13th an-

nual session, August 7-27, was the best in the history of all the years. Forty new cottages were built in the year, and a real and beautiful lake with splendid boating added.

This is one of the metropolitan Chautauquas, thirty states of the Union being represented in the attendance. The Rev. C. W. Baldwin is the live and active president. Dr. W. L. Davidson has for six years been the superintendent of instruction, and to his wise management, and contagious enthusiasm can the wonderful success of this great Chautauqua enterprise be traced. The summer school with Dr. M. D. Learned of Johns Hopkins University as dean, attracted about two hundred and fifty students. The rare advantages of the summer schools are the glory of this mountain resort, and will be wonderfully broadened next year. The failure of Dr. Talmage to keep his engagement to lecture, on account of the great sorrow which came into his life, threw a shadow over the Assembly during the early days, and sadly interfered with the receipts, but the magnificent program soon won recognition and when the end came all former records had been eclipsed.

The following lecturers were heard: Mrs. French-Sheldon, Bishop Foss, Jahu DeWitt Miller, Leon H. Vincent, H. H. Emmett, Dr. A. W. Lamar, Levin I. Handy, and many others. The Arion Lady Quartette, The English Hand Bell Ringers, Miss Lura Love, Miss Louise Gumaer, Julia Phelps, harpist, Master Arthur Wallace, cornetist, and Stephens' Band furnished the music.

Bishop Foss delivered the Recognition address and five graduated. Much C. L. S. C. work was done.

WASECA ASSEMBLY, In its eleventh year the **MINNESOTA.** Waseca Assembly came before the public more vigorous than ever with an attendance surpassing anything it had before known. It well deserved its popularity for its numerous departments of instruction were well manned by efficient teachers and its lecture course presented men eminent in their chosen lines of work. President James Quirk and Superintendent Henry C. Jennings had spared no pains to make this session a success in every particular.

C. L. S. C. work was faithfully done. Round Tables were frequent and enthusiastic. Special emphasis was laid upon the social side of Chautauqua life. A large Class of '99 was formed and eighteen members of the Class of '95 graduated with due ceremony.

Prominent among the platform orators were Sam Jones, Dr. A. W. Lamar, F. R. Roberson, Dr. J. F. Stout, Dr. G. H. Herron, Dr. T. DeWitt Talmage, Judge J. W. Willis, Prof. W. H. Dana, James S. Burdette, and Dr. J. F. Berry.

WATERLOO, A graduating class of twenty-six **IOWA.** members and a large Class of '99 formed prove conclusively that the Waterloo Assembly is working along Chautauqua lines. Mrs. A. E. Shipley for the second time acted as superintendent of the department of C. L. S. C. work. Interesting and instructive Round Tables were held.

A choice program was prepared by the management, whose leading officers are O. J. Fullerton, president, and F. J. Sessions, secretary and superintendent. Dr. T. DeWitt Talmage, Gen. John B. Gordon, the Rev. Sam P. Jones, Bishop C. H. Fowler, Prof. W. H. Dana, Mr. Frank Roberson, Mrs. Frances Mitchell Baxter, and the Rev. Nacy McGee Waters contributed to the intellectual feast.

The attendance was the best known in the history of the Assembly.

WILLAMETTE VALLEY, The Willamette Valley **OREGON.** Assembly though only in its second year is pushing rapidly to the front with an attendance this season surpassing that of any other Chautauqua gathering ever held on the Pacific Coast.

Col. Robert A. Miller, president, and Hon. H. E. Cross, ground manager, won lasting gratitude by their untiring and successful efforts to make all comfortable and happy. The various departments of study were ably conducted and gave general satisfaction. A beautiful and substantial hall capable of seating three thousand people was a valuable addition to the Assembly buildings.

The platform talent included Pres. David Starr Jordan, Dr. F. W. Gunsaulus, Prof. John Ivey, Mrs. Narcissa White Kinney, Col. F. M. Anderson, the Rev. W. S. Holt, Prof. W. C. Howley, the Hon. G. M. Irwin, and Dr. Thos. Van Scoy.

The presence of a large number of old Chautauquans, some of whom had graduated at the mother Chautauqua, added enthusiasm to the Round Tables. A very large Class of '99 was formed. Fifty members of the Class of '95 received diplomas.

WINFIELD, Miss Kate F. Kimball, executive **KANSAS.** secretary, was present to deliver the Recognition Day address, and grant diplomas to the six members of the graduating class. A banquet in her honor, which was participated in by more than a hundred Chautauquans, was a very pleasant social event.

The Assembly audiences had the privilege of listening to addresses by Jahu De Witt Miller, Frank G. Carpenter, Dr. F. W. Gunsaulus, Dr. T. H. Dinsmore, Frank Beard, Edward P. Elliott, Rev. W. H. Willett, and other men of prominence.

The program arranged by President P. H. Albright and Superintendent J. C. Miller was fully carried out and the instruction given in the several departments was highly satisfactory.

TALK ABOUT BOOKS.

In his *Study Fire* talks* Mr. Mabie says: "The burning of the Alexandrian Library was not without its compensations, and the rate at which books are now multiplied may some day compel such burnings at stated intervals, for the protection of an oppressed race." This is rather naïve in an author who puts five books on the market at once; however none of these five are of the kinds which are bright only when they are burning. With charming art and assuring accuracy Mr. Mabie, ensconced by his study fire, discusses the various phases of life and its environments among earth's greater souls, with whom for the time being he makes the reader feel a delicious sense of fellowship. He untiringly stirs up great logs of biography just for the delight of making the glowing sparks of brilliant incident throw light on the subject he has in hand.

"Under the trees and elsewhere"† the author proves to be close to the heart of Nature and to human nature. Instead of making the volume an observation lesson on animals and plants and streams and breezes, he illustrates how Nature quickens the heart of man, revealing herself at her loveliest to the alert eye that rejoices to look, by telling what he thinks of in her presence. A specially beautiful, tender parable is "In the Forest of Arden."

In the "Short Studies in Literature"‡ the reader gets at once into the atmosphere of books, and though many of them are the older classics there is no odor of mustiness about the essays, but a fresh, invigorating breeziness pervades them all. The author points out what kinds of information the student may expect to find in books, and not forgetting that what one sees there depends on one's power of seeing, shows what paths of literature should be taken to stimulate this power. According to Mr. Mabie, consideration should be shown authors by going when in a proper mood to them, as one seeks different friends, and under his introduction books are no longer forever a vexation of spirit if too heavy for a passing mood, nor a mere source of pleasure, for he teaches that books should be regarded as "illustrations of the art [literature] through which the soul of man reveals itself under all historic conditions." His delightful manner of thus reading the author between lines gives a new meaning to every page.

The "Essays in Literary Interpretation"|| are an

amplification of the themes, *Personality in Literary Work* and the *Significance of the Modern Critical Movement in Literature* that were touched on in "Short Studies in Literature." Mr. Mabie's critical literary studies have given him that intimate soul-knowledge of authors and thorough understanding of their personalities which the vulgar crowd vainly seeks to gain by prying into the private affairs of noted individuals, and here, as in all his works, his observations and conclusions are not the inchoate surmises of a superficial scholar, but are the reliable as well as interesting results of discriminating research.

Fiction.

As Zola says in the preface of "*Lourdes*,"* the material it contains is the sort he likes best to work with, i. e., great masses of men in motion. The story is an account of five days and introduces nearly one hundred characters, priests, nuns, nurses, peasants, pilgrims, sick people who are cured, and sick ones who are not, those who believe in the miraculous powers at Lourdes, and those who are skeptical. There is a central story and several subsidiary plots, all worked out with the most painstaking care for details and with dramatic force. The heroine is a beautiful girl, a helpless invalid. She is loved by a young man who has taken monastic vows thinking her disease incurable. It proves to be a nerve malady and under the religious excitement, as she believes by the power of the Virgin, she is healed. The priest understands that her cure is due to natural causes, but does not disturb her faith, although it leaves him "full of mortal sadness at thus remaining all alone in the icy desert of his intelligence, regretting the illusion for which there was no room in his heart." The book seems in fact a presentation of psychic healing as viewed by a keen-eyed observer. The descriptions are notable for animation and picturesqueness.

It will be gratifying to the lovers of Henry Kingsley's books to know that a uniform edition is in preparation. The binding is garnet with letters of gold. "Geoffrey Hamlyn,"† the earliest of his novels,—it was written in 1859,—fills two volumes. The print is small but clear, and the paper good, the whole presenting a very attractive appearance. Those familiar with the author's life know that the experiences narrated therein were gained during his five

* *My Study Fire*, Vol. I., 204 pp. Vol. II., 181 pp.—

† *Under the Trees and Elsewhere*, 204 pp.—‡ *Short Studies in Literature*, 203 pp.—|| *Essays in Literary Interpretation*, 222 pp. By Hamilton Wright Mabie. New York: Dodd, Mead and Company.

* *Lourdes*. By Émile Zola. 486 pp. \$1.25. New York: F. Tennyson Neely.

† *The Recollections of Geoffrey Hamlyn*. By Henry Kingsley. Two vols. 310 pp. each. \$2.00. New York: Charles Scribner's Sons.

years of work in the Australian gold fields. The style is a good one for younger writers to study, being a charming model of quaintness and directness.

Henry Harland names his collection of short stories "Gray Roses"* from the quotation from Paraskhine: "Yes, the conception was a rose, but the achievement is a rose grown gray." In the opinion of the reviewer the conditions are reversed, the achievement seeming finer than the conception; for the art of telling is irreproachable but some of the stories present a perversion of morals and social institutions in too attractive a light to be anything but dangerous reading.

"At the Relton Arms"† is an account of how a man fell in love with his wife two or three years after marriage. The reader loses all patience with him meanwhile, and doesn't feel very sure in the closing chapter that his affections won't waver again, but is obliged to take it on trust that they will remain steadfast even though his wife is about to invite the dangerous charmer to come and live with the family. It is a strong presentation of a weak character.

A certain class of New Englanders in the early part of this century is very well depicted in the story of "Lisbeth Wilson."‡ The main action is the outgrowth of the dislike of the Calvinists for the early Methodists. This, with the simple lives, the old-fashioned pleasures, the neighborly familiarity, the courtships and marriages, affords ample means for keeping up the interest to the close.

"The Company Doctor"§ was written to "arouse the American people to a realization of the dangers which will result from unrestricted immigration." It is evidently the work of an untrained writer.

"Every eye of every child rested upon Professor Cobb" is the startling statement found in turning the pages of "Roderick Hume,"§ but it is no less startling than the type of teacher for which "Professor Cobb" is made to stand. The story is loosely put together, characters which have nothing to do with the plot being introduced for the sake of telling an anecdote, as for instance the Miss Duzenberrie who "won a victory"; other characters are poorly conceived, inconsistent, and all either very good or very wicked. How the wonderfully successful teacher Miss Lowe could love such a muff as the so-called hero, is difficult to comprehend. A straightforward treatise on evils existing in some schools would give in more agreeable form the idea which the author seems to be striving to present.

* Gray Roses. By Henry Harland. 208 pp. \$1.00.—† At the Relton Arms. By Evelyn Sharp. 225 pp. \$1.00. Boston: Roberts Brothers.

‡ Lisbeth Wilson. By Eliza Nelson Blair. 374 pp. Boston: Lee and Shepard.

§ The Company Doctor. By Henry Edward Rood. 259 pp. New York: The Merriam Company.

§ Roderick Hume. By C. W. Bardeen. 319 pp. 50 cts. Syracuse, N. Y.: C. W. Bardeen.

An attempt at "fine writing" with the result of a good deal of nonsense in a self-conscious style is called "The Book-Bills of Narcissus."*

Educational.

Two valuable contributions have been added to the Standard Teacher's Library. One entitled "The Teacher and The Parent"† is a work particularly helpful to the young and inexperienced teacher. Written by one "having had an experience of almost twenty years" in public school work, many excellent suggestions and rules are offered in a simple, attractive style, for the guidance of both teacher and parent in their relation to each other and to the pupils. The second, "Elements of Pedagogics,"‡ written for those who have not studied pedagogy, is well adapted to its purpose. The first part presents in a clear, concise manner the principles of psychology as applied to education and in the second part the author treats of the habits of order, industry, attention, promptness, and obedience as factors in the growth of moral purpose, closing with an appeal to teachers to strive toward an ideal, taking Christ as the standard.

The International Education Series has another important addition in the "Pedagogics of the Kindergarten"§ translated from the essays of Froebel. Following the comprehensive "analysis of the contents by the translator," is a full discussion of the first five plays or gifts devised by Froebel for use in his own kindergarten. This volume contains clear, smooth translations of the songs used with the different plays, also plates illustrating the accompanying motions, which enhances its value to all interested in the development of child life.

A new edition of "Psychology of Childhood"§ bears testimony to its worth among the contributions to that class of literature. Condensed, yet exhaustive, it is commended to all who are interested in mental development as a work of great interest and abreast of the modern methods of scientific investigation.

In "Psychology in Education,"¶ the author has avoided much "speculative metaphysics" and carefully and in a lucid manner defined all technical terms, giving particular attention to the application of the principles of psychology to teaching. The

* The Book-Bills of Narcissus. By Richard Le Gallienne. 173 pp. \$1.00. New York: G. P. Putnam's Sons.

† The Teacher and the Parent. By Charles Northend, A. M. With Special Preface by Henry Barnard. 320 pp. \$1.00.—‡ Elements of Pedagogics. By J. N. Patrick, A. M. 224 pp. 85 cts. Syracuse, N. Y.: C. W. Bardeen.

§ Frederick Froebel's Pedagogics of the Kindergarten. Translated by Josephine Jarvis. 389 pp. \$1.50. New York: D. Appleton and Company.

§ Psychology of Childhood. By Frederick Tracy, B. A., Ph. D. 170 pp. 90 cts. Boston: D. C. Heath and Company.

¶ Psychology in Education. By Ruric N. Roark. 312 pp. \$1.00. New York, Cincinnati, and Chicago: American Book Company.

complete outline of the different topics discussed, and the forms given, suggesting methods for making observations upon children of various ages, makes the work especially valuable to those wishing to investigate the laws and principles of mental development.

Miscellaneous. An excellent "Working Manual of American History,"* which will be

useful alike to teachers and students, has been prepared by Professor Mace of Syracuse University. The author argues that since each period of history is dominated by some characteristic movement, the problem of any period is to discover that dominating movement. The Manual furnishes just the right amount of intelligent direction needful to assist the student in working out these problems for himself.

A book† well calculated to lead to a more widespread understanding and appreciation of the art of sculpture is that by Mr. William Ordway Partridge. It gives a surprising amount of information in a small space, the whole process from the working of the clay to the final execution in bronze and marble, being touched upon.

The five-act drama "Pelléas and Mélisande"‡ by Maeterlinck, who has been called the Flemish Shakespeare, has received a scholarly and sympathetic translation by Erving Winslow and an attractive setting by the publishers. The story is a variation of that of Francesca da Rimini and her lover, and is treated with delicacy, tenderness, and passionate feeling.

The three lectures on "The Art of Newspaper Making"|| by one who has proved himself a master of the art will be of interest to all engaged in, or contemplating engaging in, that most fascinating and difficult work. The lectures are full of sound advice and practical suggestions.

A volume convenient in size for the table or desk, is the new edition of "Webster's Academic Dictionary,"¶ abridged from "Webster's International Dictionary." The introduction of scientific terms makes it a comprehensive volume for general use.

"A Manual of Customary Errors in the Use of Words" ** is the work of a scholar who has given forty years to etymological and linguistic study and to the editorial revision of manuscripts. Its sug-

gestions are such as to put the reader in possession of principles that will be a safeguard not only against the "Pitfalls of English" here enumerated, but against similar ones with which our language abounds. Few indeed the writers who will not find some common mistake of their own in the list.

BOOKS RECEIVED.

D. APPLETON AND COMPANY, NEW YORK.

Tasma. Not Counting the Cost. 50 cts.
Harris, Wm. T., Ph.D., LL.D. Mottoes and Commentaries on Froebel's Mother Play.

Doyle, A. Conan. The Stark-Munro Letters. \$1.50.
Marsh, Richard. Mrs. Musgrave and her Husband. 50 cts.

AMERICAN BOOK COMPANY, NEW YORK.

Syms, L. C., LL.D. First Year in French. 50 cts.
Morgan, Thomas J., LL.D. Patriotic Citizenship. \$1.00.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.

Elmslie, Theodora C. Those Midsummer Fairies. \$1.25.
Durell, Fletcher, Ph.D. A New Life in Education.

C. W. BARDEEN, SYRACUSE, N. Y.

Williams, Henry G., A.M. Outlines of Psychology. 75 cts.
Lane, Frederick H. Elementary Greek Education. 50 cts.
Farnham, George L., M.A. The Sentence Method of Teaching Reading, Writing, and Spelling. A Manual for Teachers. 50 cts.

BANCROFT PUBLISHING COMPANY, CHICAGO.

Bancroft, Hubert Howe. The Book of the Fair. Vols. 17, 18, 19. \$1.00 each.

W. B. CONKEY COMPANY, CHICAGO.

Roberts, George E. Coin at School in Finance. 25 cts.

R. F. FENNO AND COMPANY, NEW YORK.

Martel, La Comtesse de (Gyp), translated by Elsie Paul. An Infatuation. 50 cts.

FUNK & WAGNALLS COMPANY, NEW YORK.

Parker, Joseph, D.D. The People's Bible. \$1.50.

UNITED BRETHREN PUBLISHING HOUSE, DAYTON, OHIO.

Whittle, D. W. The Sword of the Lord.
Drury, M. R., D. D. At Hand.

HANN & ADAIR, COLUMBUS, OHIO.

Super, Charles W., Ph.D. A History of the German Language.

HUNT & EATON, NEW YORK.

Selected Papers on Social Topics. My Brother and I. 90 cts.
Pearse, Mark Guy. Cornish Stories. 70 cts.
Potts, James H., D.D. Little Arthur; or, The History of a Child. 40 cts.

HARROP & WALLIS, COLUMBUS, OHIO.

Harrop, Herbert B., Wallis, Louis A. The Forces of Nature.
LONGMANS, GREEN AND CO., NEW YORK.

Irving, Washington. Tales of a Traveler. With introduction by Brander Matthews, A.M., LL.D., and notes by George Rice Carpenter, A. B. \$1.00.

THE MERRIAM COMPANY, NEW YORK.

Wells, H. G. Select Conversations with an Uncle. \$1.25.
Campbell, Gerald. The Joneses and Asterisks. \$1.25.

T. S. DENISON, CHICAGO.

Denison, Thomas Stewart. Lively Plays for Live People.

THE OPEN COURT PUBLISHING CO., CHICAGO.

Ribot, Th. The Diseases of Personality. 75 cts.
Carus, Paul. The Gospel of Buddha. \$1.00.

CHARLES WELLS MOULTON, BUFFALO.

Rowe, Henrietta G. Queenshithe.

PENN PUBLISHING COMPANY, PHILADELPHIA.

Ellis, Edward S., A. M. Comrades True. \$1.25.
Otis, James. Andy's Ward. \$1.25.
Pittenger, Thomas. Toasts and Forms of Public Address. 50 cts.

Bechtel, John H. Slips of Speech. 50 cts.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

Meyer, F. B., B. A. Christ in Isaiah. \$1.00.
Pease, George W. The S. S. Teachers' Normal Course. 25 cts.
Hart, Rev. Burdett, D. D. Always Upward. \$1.25.

RIVERSIDE PRESS, CAMBRIDGE, MASS.

Nesmith, J. E. Philoctetes and other Poems and Sonnets
GINN AND COMPANY, BOSTON.

Cooper, Oscar H., LL.D., Estill, Harry F., Lemmon, Leonard.
History of Our Country. \$1.15.
Hopkins, Edward Washburn, Ph.D. The Religions of India.

* A Working Manual of American History. By William H. Mace. 298 pp. Syracuse, N. Y.: C. W. Bardeen.

† The Technique of Sculpture. By William Ordway Partridge. 118 pp. Boston: Ginn and Company.

‡ Pelléas and Mélisande. By Maurice Maeterlinck. Translated by Erving Winslow. 135 pp. \$1.00. New York: Thomas Y. Crowell and Company.

|| The Art of Newspaper Making. By Charles A. Dana. 114 pp. \$1.00. New York: D. Appleton and Company.

¶ Webster's Academic Dictionary. 704 pp. \$1.50. New York, Cincinnati, and Chicago: American Book Company.

** Pitfalls in English. By Joseph Fitzgerald, M.A. 121 pp. 25 cts. New York: J. Fitzgerald & Co.



SEÑORA DIAZ, WIFE OF THE PRESIDENT OF MEXICO.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE REPUBLIC OF MEXICO.*

BY ARTHUR INKERSLEY, B. A. OXON., LL. B.

II.

THE Constitution of Mexico, which is copied closely from that of the United States, was adopted February 5, 1857. The government is democratic, federal and representative, the city of Mexico being the seat of the supreme power and also the capital of the Federal District. The general Congress is divided into two bodies, the Senate and the Chamber of Deputies. The former is composed of two senators from each of the 27 states, with two from the Federal District; and the members of the latter are elected by popular vote every two years—one member for each 40,000 inhabitants. The salary of senators and deputies is \$3,000 a year. The executive power is

vested in the president of the United States of Mexico, who is chosen by electors selected by popular vote every four years. He enters upon his office on the first day of December, and is assisted by seven ministers appointed by himself. The salary of the president is \$30,000 a year, and of his ministers, \$8,000.

There is a Supreme Court of Justice, and formerly the chief justice, in case of the president's dying, used to succeed to his powers; but, by an amendment to the Constitution, the duties of the president now devolve on the president and vice president of the Senate successively. The states are free and sovereign. The federal government is sustained by import taxes, the stamp tax, internal revenue taxes, and by the federal contribution—a duty levied on all taxes collected by the states.



STATUE OF CHARLES IV., CITY OF MEXICO.

*The Notes on the Required Readings in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

Porfirio Diaz,¹ the president of the republic, is, like the presidents of most American republics, a successful soldier. On May 5, 1862, he repulsed the French at Puebla,² and in 1866 he took the city of Mexico from Maximilian. In 1871 he offered himself as

railroads and of popular education.

Unlike many of his countrymen, Diaz is very simple in his tastes, driving from Chapultepec⁶ to the city in a plain carriage without footmen; and sometimes even taking an ordinary street car. He receives many



NATIONAL PALACE, CITY OF MEXICO.

a candidate for the presidency; being second on the voting-list, he refused to accept the result, and began war; he was defeated, but amnestied³ and allowed to return to the city of Mexico. In 1876 he rebelled against Lerdo de Tejada,⁴ captured the capital, and in May, 1877, made himself president. He was followed by General Manuel Gonzalez⁵ in 1880, and, being elected in 1884 to a second term, has continued in office ever since. He found the finances of the country utterly disorganized, and its credit at a very low ebb. Though he has probably not entirely neglected his opportunities to acquire wealth, he has proved himself an efficient and public-spirited executive; he has brought Mexico into an entirely tranquil condition, and has re-established her foreign credit. He is ambitious, and wishes to raise his country to a high position among modern nations. He is an ardent admirer of the great energy of the people of the United States, and favors the extension of

presents on his birthday, but neither uses them himself nor allows any of his family to do so: they are piled away in a storehouse. He is now sixty-five years of age, but owing to his temperate life, is still able to work hard and regularly. His great desire is to leave behind him the reputation of a patriot. Though he has had enormous chances of enriching himself, he is not immoderately wealthy, and has refused to make politics a trade, as it almost always is in American republics. He is often charged with being an autocrat, but circumstances really force him to an arbitrary exercise of power, in a country where the great bulk of the people is very ignorant and entirely incapable of self-government. But it cannot reasonably be doubted that Mexico owes much of her present stability, tranquillity, and prosperity to the firmness and decision of Diaz.

Of course Diaz has many enemies, as all strong, successful men have. They are

chiefly to be found in the church-party, and among the people of wealth and good birth. These persons, if Prince Augustin de Iturbide⁷ may be taken as their spokesman, boldly assert that Diaz's power is built upon a foundation of money and murder; that official assassinations are of frequent occurrence; and that the president to satisfy his supporters, and to produce an appearance of material prosperity in the eyes of foreign capitalists, has in ten years plunged Mexico into a debt of \$200,000,000. The prince further asserts that Diaz's power is largely maintained by a subsidized⁸ press at home and abroad.

Against these utterances, which are those of a violent opponent, it must in fairness be remembered that Diaz rose to eminence by revolutionary methods, and that, much as he himself may wish to do so, he cannot dispense with the means of maintaining power which are commonly employed in Spanish-American communities. The arbitrary re-

man," as Diaz is called, is removed, Mexico will again be torn by contending factions. The government of Diaz, whatever criticisms may be made against it in Mexico, or by English or American residents or visitors, is the best for the country in its present condition. It is, of course, a republic in little more than name, but those who hold that a good despotism is the best of all forms of government will not think any the worse of it on that account.

The president is married to a very charming lady, Carmen Romero Rubio,⁹ daughter of the minister of the interior. She is a Mexican by birth and blood, and a devout Catholic by religion. Señora¹⁰ Diaz is highly esteemed by all classes, and on July 16, her saint's day, she receives innumerable presents of beautiful flowers from her admirers.

The Cabinet consists of seven members, all men of marked ability. Señor M. Romero, the secretary of finance, was for many years Mexican minister at Washington,



THE ALAMEDA, CITY OF MEXICO.

moval of dangerous rivals is a necessary condition to his continuance in the presidential chair, which he feels himself better qualified to fill than any of his countrymen. Indeed it is to be feared, that, when the strong controlling hand of "the necessary

where he did a great deal to influence American sentiment in favor of his country, and against Napoleon's schemes of imperialism. Señor Ignacio¹¹ Mariscal, the secretary of foreign affairs, is an able man with a good knowledge of international law. He repre-

sented Mexico at the Court of St. James, and is much liked. Señor Romero Rubio, secretary of the interior, is a good lawyer, and assisted in framing the Constitution of Mexico. Señor Baranda, minister of justice and education; Señor Seal, chief of the department of fomento¹² (industries, commerce, colonization, and agriculture); General Hinojosa,¹³ secretary of war and marine; and General Cosío, chief of the department of communications and public works, are all well fitted for their posts.

Díaz has two official residences: the National Palace in the city of Mexico, and the Castle of Chapultepec in the suburbs. The latter is reached by the *Paseo de la Reforma*,¹⁴ one of the noblest thoroughfares in the world.

The Paseo is 200 feet wide, has a double row of trees on each side, and is adorned with some fine and appropriate statuary. At its entrance stands a famous equestrian statue of Charles IV. of Spain. Every day between four and seven in the afternoon all the people

of wealth and fashion turn out to the Paseo in smart carriages driven by coachmen wearing broad-brimmed, silver-ornamented *sombreros*.¹⁵ On Sundays between twelve and one o'clock, there is a church parade in the Alameda, or public garden, music being furnished by the band of one of the regiments quartered in the city. The walks are crowded with languorous-eyed *señoritas*¹⁶ dressed in elegant Parisian costumes, with dainty bonnets and brilliant

skirts. The young men eye the girls, but do not walk with them: indeed, courting is a hard job in Mexico. A young man who admires a young woman must post himself in view of her window, and "play the bear" for hours in the hope of getting a glance of recognition or a flutter of a lace handkerchief. In the streets the elderly women wear the mantilla, but the young ones usually don smart French hats.

The valley in which the city of Mexico lies

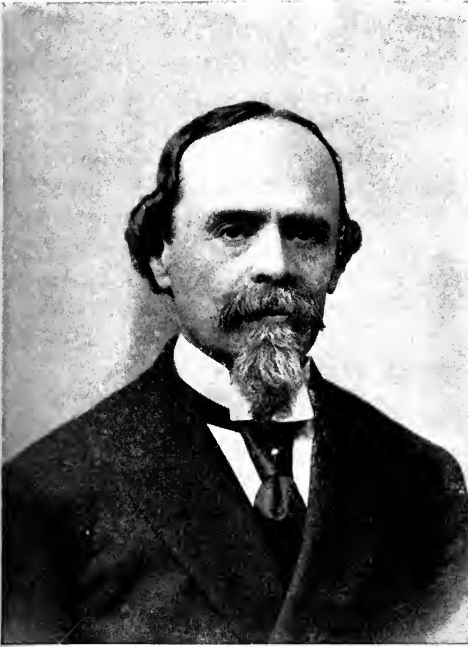
is really a plain at a very high level; it is about thirty miles wide and forty-five miles long, has an average height of 7,500 feet above sea-level, and is surrounded by mountains. There are five lakes in the valley, viz., Chalco, Xochimilco, Texcoco,¹⁷ and the small Zumpango and San Cristobal. These lakes are above the level of the city, which in earlier days was exposed to destructive floods, the danger from which has now been much diminished by dykes and pumping-stations. The city has for so long a time had a large



PRESIDENT DIAZ IN THE UNIFORM OF A MEXICAN GENERAL.

population, living on a site where the drainage is very poor, that it is in an unsanitary condition, and has a high death-rate. But since 1885 the work of tunneling through the mountainous side of the valley, and constructing a great ditch to carry off the sewage of the city has gone on and is now nearly completed. The valley should thus be rendered one of the most salubrious places of residence in the world.

The cost of living in Mexico varies in dif-



IGNACIO MARISCAL, SECRETARY OF FOREIGN AFFAIRS.

ferent localities, but speaking generally is not high. Beef, vegetables, and other provisions are cheap, but coffee and tea are dear in the interior towns; and luxuries that have to be imported are prohibitively dear. Butter is expensive; and in some interior cities imported German beer costs seventy-five *centavos*¹⁸ for a pint bottle. The bills of fare are limited, but a meal at a country hotel does not cost more than fifty *centavos*. In the city of Mexico living is dearer; hotels charge from two and a half to three dollars a day, and good meals cost a dollar. Only inferior ready-made clothing can be bought; suits made to order costing about the same price as in the United States. The milliners' and mercers' stores are very well stocked.

Rents are very high in the city of Mexico; a circumstance due chiefly to the cost of building, and to the fact that landlords have to pay to the municipality a tax of 12 per cent on the annual rental. Nor can one economize much by taking lodgings, for they cost nearly as much as rooms in the hotels. *Casas de huéspedes*,¹⁹ or the Mexican equivalents of boarding houses, are numerous, and charge pretty moderately, but the food is not altogether satisfactory. The hotels make no

provisions for bathing, but in every Mexican city there are excellent public baths, where the prices are reasonable. American tourists are rarely satisfied with Mexican hotels, which possess no means of warming the rooms, and on winter evenings are often very cold.

The prevailing style of architecture for all modern buildings is the Spanish renaissance.²⁰ The fronts of almost all the cathedrals and churches are richly, and often extravagantly decorated with carvings and arabesques.²¹ The National Palace, the city residence of the president, is an enormous two-storied structure having a frontage of 675 feet on the great Plaza. Private houses are built in rectangular form round a *patio* or courtyard; they are rarely more than two stories high, and have flat roofs with walls running round them. The roofs, or *azoteas*, are often adorned with trees and plants, and are used in hot weather for sleeping. The larger houses are built of hewn stone, and the smaller ones of brick and *tepetate*, a kind of soft stone that is easily cut, but hardens on



MANUEL ROMERO RUBIO, SECRETARY OF THE INTERIOR.

exposure to the air. Owing to the materials employed in the construction of the houses, fires are of very infrequent occurrence. The windows of the ground floor are strongly barred, and the door is of massive wood, thickly studded with iron. Inside the great door sleeps the *portero*,²² whose watchfulness combined with the strength of the house renders burglary an almost unknown crime. Blank as the houses look on the outside, their interiors are very cheerful, the *patio* being ornamented with flowers and trees, and often with a fountain and statuary.

Servants in a Mexican household get rations of from nine to eighteen cents a day, and wages of from five to ten dollars a month. A servant generally sleeps on a mat, though in the better houses cots are provided. Provisions and vegetables are purchased in very small quantities, an account being rendered daily to the mistress. For cooking, grates set in brick masonry are used, the fuel being charcoal kept in a state of incandescence by fanning. The utensils in ordinary use in the kitchen are quite cheap ones of native pottery.

The *peons*, or peasants, live in adobe²³ houses in the cool parts of the country, but in the hot land they inhabit mere frameworks of wood thatched on roof and sides with grass and palm-leaves. Their domestic furniture is of the scantiest description; they own but two or three articles of dress, and sleep on straw mats. But the climate is

warm, the absolute necessities of life are easily obtained, and fresh air is at the disposal of every one. The *peon* is fond of traveling, and the third-class cars on the railroad are generally crowded. Each regular train is accompanied by an army officer with a squad of soldiers, and if any one is detected attempting to wreck a train, he is at once shot by the guards. Owing to this wholesome discipline trains are very seldom robbed in Mexico.

Mexico is now well supplied with railroads,

the pioneer line having been the Mexican, opened in 1873, and uniting the capital with the principal seaport of the republic. It passes through a magnificent country, and in its descent of about 8,000 feet from the city of Mexico to Vera Cruz, called for some great engineering feats. It is splendidly built, the cost of construction having been so great that it is difficult to earn satisfactory dividends on its capital. Vera Cruz is also connected with the city of Mexico by



MEXICAN SOLDIERS.

the Inter-Oceanic railway, which has a station at Jalapa.²⁴

The Mexican Central, opened in 1883, runs from El Paso, Texas, to the city of Mexico, covering a distance of 1,225 miles. It enters Mexico at a point where the plateau is at an elevation of 3,717 feet above the sea; and at Marquez, seventy-six miles from the city of Mexico, the track is 8,134 feet above sea-level. As it is of standard gauge, passengers can go through to St. Louis without change. It passes through many cities of

great antiquity and interest, chief among which are Chihuahua, Zacatecas, and Queretaro.²⁵ It has two branch lines, one to Guadalajara, one of the most attractive cities of Mexico, and another to Tampico,²⁶ a port on the Gulf. There are several other lines, but these are the most important. The railroads and telegraph systems have tended much to tranquilize Mexico, for it is now easy to receive news of disturbances, and to send troops quickly to any threatened point.

Transportation about the city of Mexico and to the suburbs is provided for by the District Railway company, which employs nearly five hundred cars daily, and has 130 miles of steel track. It carries between fifteen and sixteen million passengers per annum; and though, like all business enterprises in Mexico, it is heavily taxed to support the national exchequer, it yields most profitable returns. The cars start from the Plaza in front of the Cathedral, the first-class fares for short distances being $6\frac{1}{4}$ centavos, and to the suburbs 8 centavos and upward; and the second-class fares about half these amounts. Cars of the first and second classes leave the starting-point in pairs: they are drawn by hardy little mules which keep up an excellent pace. Pedestrians are warned of an approaching car by a horn blown by the driver; and the tickets purchased from the conductor are taken up by collectors who come on to the cars at certain points. Furniture is removed, and *peons* often travel on platform cars, and coffins are carried in special cars to the cemeteries, the friends following in a passenger-car.

The inhabitants of Mexico consist mainly of two classes, the rich and the poor; there is scarcely any middle class. The rich are the *hacendados*, owners of large estates or mines; the *hacienda* being a sort of feudal castle, fortified and completely provided with all the necessities of life. The *peons* are the laborers, who live round the *hacienda*; they are Indians or the descendants of Indians enslaved by the Spanish, but now emancipated. Yet they still cling closely to the soil of their birth and to the great estates to which they are attached; and in agricultural districts their mode of life is very much

the same as it was before their emancipation. They buy their provisions, clothing, and little luxuries from the *haciendado*, and get from $27\frac{1}{2}$ to $37\frac{1}{2}$ centavos per day as wages. Their previous servitude and present condition of dependence have rendered them spiritless, very ignorant, and without ambition to better their condition. They wear coarse cotton clothing and sandals with soles of leather, rawhide, or plaited fibers of the maguey²⁷ fastened to the feet with strings or thongs. Every *peon* is his own shoemaker and cobbler; and, when serving in the infantry, wears sandals in preference to shoes, as being more comfortable and more easily repaired. On the head the *peons* wear, if they can afford it, a felt *sombrero* with silver decorations, but if not, a sugar-loaf hat of straw.

Mexicans of all classes are very fond of music, and the opera is always well attended by an audience in evening dress. Bullfighting, the national sport, is not permitted in the Federal District, though in 1892 a great bullfight was held in the city of Mexico for the benefit of the sufferers from the inundations in Spain. It was attended by large numbers of people of high social standing, and by President Diaz, whose arrival was announced by the bands playing the National Hymn. For the fight nine bulls were provided, and seven horses were killed; about \$20,000 was realized. The interior towns are visited from time to time by traveling *matadors*, with *cuadrillas*²⁸ of fighters, and a bull-ring is a prominent feature in almost every town.

The police system of Mexico has the reputation of being one of the best in the world. In appearance the policemen are like soldiers, wearing neat blue uniforms decorated with white braid, and caps with white covers. Their weapons are staves and revolvers. At night they set a lantern down on the ground in front of them, and so are easily found. They communicate with each other during the night by whistles.

The army—infantry, cavalry, artillery, and train—consists of 37,103 men with 2,270 officers. The total fighting strength of the army including the standing and the reserve forces,

is estimated at between 150,000 and 160,000 men. Included in the cavalry are 250 gendarmes²⁹ and 2,365 rural guards. These *rurales* are the most picturesque troops in the republic: they wear large silver-trimmed *sombreros* of gray felt, suits of buckskin set off with facings and necktie of red; and they carry a sword, rifle, and revolver. The saddles of the officers are very handsomely decorated. Many of them were bandits, but Diaz cleverly tempted them by the offer of good pay into the national service, where their skill and courage are of great value.

The republic has scarcely any navy; possessing only two unarmored cruisers of 450 tons, three small gunboats, and a steel training-ship built in France. Five first-class torpedo-boats have been ordered in England. There are naval arsenals at Campeche and Acapulco.

As regards religion, the great bulk of people are Roman Catholics, there being upward of 10,000 churches of this faith in Mexico. Many of the educated men are free-thinkers, but the women are devout churchwomen. During the three hundred years of Spanish domination, from 1521 to 1821, the church had acquired so much influence and so large a proportion of the valuable property in the country, that it had almost strangled the civil power. If the state was to maintain its existence, it became necessary that the church should go. Accordingly, the patriot Benito Juarez³⁰ and the liberal party nationalized (a polite term for *confiscated*) all church property, dissolved all ecclesiastical corporations, and prohibited the members of religious orders from appearing publicly in their distinctive dress.

Before 1857 no Protestant denominations had any foothold in Mexico, but, after the new Constitution came into operation, they began to acquire property. The headquarters of the Franciscans in the city of Mexico were purchased by Bishop Riley for the American Episcopal Missions. In Puebla the American Baptist Missionaries own the Palace of the Inquisition. The Methodist Episcopal Church, founded in Mexico by Dr. William Butler in 1873, has branches in the capital, in Puebla, Guanajuato, Orizaba,

Cordova, and other cities; it has twenty-one congregations and thirty-three missionaries. It also maintains a theological seminary and various schools, and publishes periodicals and other religious literature. In other cities there are Presbyterians, Baptists, Congregationalists, Quakers, and adherents of other religious bodies.

The national revenue for the year 1894-5 is estimated at \$43,600,000, and the expenditure at \$45,610,280. Of the expenditure 44 per cent goes to the administration of the government; 46 per cent to pay interest on the national debt; and 10 per cent to subsidize railways. The total public debt is \$181,000,000, the interest on more than half of which is payable in London. Not less than 58 per cent of the revenue is derived from customs. So large a proportion of the population lives in great poverty, with scarcely any clothes or personal property whatever, that taxation is difficult, and the only means of raising revenue is by a tariff on imported goods. The tariff is not reckoned *ad valorem*,³¹ but according to net weight and measurement.

The government, however, is fully aware how seriously commerce is crippled by the high duties, and that a reduction is very much to be desired. The high protective tariff of the United States has stood much in the way of the increase of trade between the two countries, for it happens that the things which Mexico produces are the very things that the United States taxes. The high tariff between Mexico and the United States greatly assists European exporters, and the citizens of the United States lose thereby much trade which they might easily obtain. Mexico would, of course, be relatively a larger gainer by reciprocal free trade than the United States would be, but this hardly affords a sufficient reason why a reciprocity treaty should not be entered into between the two republics. Though Mexico has a very poor population, she is by no means a poor country; she has immense resources, a very productive soil, and many large *haciendas* yielding fine incomes; many rich Mexicans, too, live in Paris or elsewhere in Europe on ground-rents obtained in Mexico.

The serious hindrance to any high development of the population of Mexico is the fact that the land is in the hands of so very small a proportion of the inhabitants, about six thousand persons being said to own almost the whole country. Another hindrance is the practical exemption of the land from taxation. To raise revenue nearly every article that is imported is taxed, taxes being levied not only at the port of

entry, but in every state whose borders the goods cross. This system renders necessary the maintenance of an army of customs officials, and increases to an almost prohibitive price the cost of many imported articles. It further imposes almost insuperable restraints upon industrial and commercial enterprises, and retards the development of the country and the spread of intelligence among the people.

(*The end.*)

THE CONSTITUTION OF THE UNITED STATES.

BY PROFESSOR JOHN W. BURGESS, LL.D.

OF COLUMBIA COLLEGE.

PART I. (*Second Article.*)

THE HISTORY OF ITS GENESIS DURING THE COLONIAL AND REVOLUTIONARY PERIODS.

IN the presence of so strong a party still loyal to the crown, it was natural that the Continental Congress felt its way toward independence slowly and cautiously, employing at first the forms of petition and protest, and arriving at the declaration of separation and independence only after the motherland had shown itself unyielding in its demand of obedience, and, by the use of military power, had exasperated the revolutionists, and had driven many of the loyalists over to their party. Meanwhile, however, the Congress had gradually assumed the exercise of constituent powers. It had created an army, a navy, a general post office, and a treasury. It had appointed a commander-in-chief, *i. e.*, a military executive, and had asserted control over commerce and intercourse. And it had authorized the inhabitants of the several territories, as yet, from a legal point of view, colonies of the British crown, to create civil institutions, independent of the royal power. In all these things the Congress was acting as sovereign, as the American state. That is, *national unity and national sovereignty preceded the Declaration of Independence and produced it.*

At last, on the fourth of July, 1776, the Congress took the final step and announced

to the world the existence of a new state. A nation and a state did not spring into existence through that declaration, as dramatic publicists are wont to express it. Nations and states do not *spring* into existence. The significance of the proclamation was this: a people testified thereby the consciousness of the fact that they had become in the progressive development of history one whole, separate, and adult nation, and a national state, and that they were determined to defend this natural status against the now no longer natural supremacy of a foreign state.

The Declaration of Independence was thus a national act and asserted national independence. It was neither the act of each colony, nor of a majority of the inhabitants of each colony, nor of a party in each colony; nor did it declare the independence of each colony, except as that was involved in national independence, nor did it declare individual independence. In what we may call the preamble to the enacting part of it, the proposition was advanced that all men are created equal and endowed by their Creator with certain inalienable rights, but this doctrine was not repeated in that part of it which constitutes the enactment. This proposition, however, shows that the doctrine of the "Contract Social" was laid at the foundation of this enactment, and this doctrine was, that the political unit is the

individual and that sovereignty resides in the national unity of individuals.

As I have said, the Congress had already before the issue of the Declaration assumed the exercise of constituent, *i. e.*, sovereign powers, in constituting the elements of a national government, itself acting as the legislative department of it, and in authorizing the revolutionists resident in the several territories as designated in the British law of colonial boundaries to organize local government in each of these territories, independent of the British crown.

By the latter act, Congress impliedly adopted the boundaries of the British law of colonial administration, and made them the boundaries of American law in local self-government, *i. e.*, Congress, as constituent assembly of the nation, determined the boundaries of the American commonwealths, and conferred upon the people resident in each the authority to form and establish their own civil institutions, their own local government. This was one of the most important acts of the Continental Congress. It was an act, the significance of which was lost sight of for more than eighty years in our political history. It was Mr. Lincoln himself, in his famous message to the special session of the Congress of the United States in 1861, who first brought it into its proper light, when he bravely and bluntly declared that "the Union created the States."

Thus did the Continental Congress in the first two years of its existence, by its acts, resolves, permissions, and declarations indicate the outline of the new American institutions. That indication contained briefly the following forms: first, national sovereignty, the American state; second, federal government, *i. e.*, central government and local government with separate powers and machinery, each substantially independent of the other in its own sphere, but equally subject to the one national sovereignty; and third, the delimitation² of the respective spheres of central and local government by the national sovereignty. It will be noticed that in this proposition, I do not use the term federal government, as it is generally employed, to designate the central govern-

ment alone in a dual system of government, but that I call the whole system of dual government resting upon a common sovereignty federal government, in distinction from a whole system of dual government where each local government rests upon a different sovereignty and the central government is only an agency of the local governments, which system I term confederate government.

It will also be correctly inferred that I ignore the conception of a federal *state* altogether. It rests upon the idea of a division of sovereignty in the same state, which is a logical absurdity and a practical impossibility. There can be, there always is, distribution of powers and authorities among different organs of the government, but the ultimate distributing hand is subject to no division. The state, the sovereignty, is a unit, undivided and indivisible, original and unlimited.

The Continental Congress did not, however, successfully sketch this outline in a positive constitutional enactment. It appointed a committee for the purpose of drafting such an enactment on the same day that it appointed the committee for drafting the Declaration of Independence. But construction demands more time and labor than destruction. Moreover, as soon as Congress ventured upon the assertion of independence, it was obliged to address itself more assiduously and exclusively than ever before to the tasks of a *government engaged in foreign war*. The exercise of its constituent powers must be for the moment suspended, in a greater or less measure, and internal civil government must be almost entirely entrusted to the local authorities, the newly made commonwealths.

Backed by the power and prestige of the Continental Congress, the revolutionists in these now so called "states" succeeded in establishing regular local governments, in which the legislatures fell heir to the position, in many respects, of the extraordinary assemblies or conventions of the previous period of the revolution. Among other things, they began to choose the delegates to the Continental Congress and to claim to instruct them as to their voice and vote in that body.

From this doctrine, it was but a short step to the idea that the newly made "states," as they now termed themselves, were confederated in the Continental Congress, confederated temporarily, and that the change of the temporary confederation into a permanent confederation could be effected only by the consent of each and every "state," and that no future modification in the permanent confederation could be effected save by the consent of each and every "state."

This was a simple idea, as far as the form of thought was concerned, one easy to comprehend. To the mass of men who are never able to lift themselves above local interests and prejudices, it appeared natural and truthful, and the jealousies developed among the national leaders, during the first years of the war, and the confusion attendant thereon, now inclined most of them to the same view. The most eminent of them who sat in the Congress at the date of the Declaration of Independence retired soon thereafter to become "state" officials or members of "state" legislatures.

The committee for drafting the Constitution of the permanent central government reported on the twelfth of July, '76, but Congress did not reach a vote upon the report until November of '77. For an entire year of this period Congress did not consider the recommendations of the committee at all. When finally it reached a vote, the "states-rights" feeling—I will not say theory, for the feeling had not yet become a consciously recognized thought—ran high, and the report of the committee, untrue as it was to our history and existing conditions, was still further modified in the same false direction, and the articles finally proposed and voted were based upon the doctrine of confederatism, and contained the details of a confederate system of government. They were called "Articles of Confederation and Perpetual Union between the States," and they contained provisions, declaring that "each state retains its sovereignty, freedom, and independence, and every power, jurisdiction, and right, which is not by this Confederation expressly delegated to the United States in Congress assembled," and ordaining that

no alteration should be made in any of them thereafter, except it should be agreed to in the Congress established by these articles and afterwards confirmed by the legislature of every "state." Finally, they were submitted by the Continental Congress to the legislature of every state and not considered as ratified and established until every legislature had approved. This did not come to pass until January of 1781, when the legislature of Maryland at last authorized the delegates selected by that legislature to the Continental Congress to sign the Articles of Confederation.

On the second of March, 1781, the Continental Congress gave way to the first Confederate Congress. There is little or no evidence that anybody felt that the change was one which reached to the foundation of our political system. The drift toward the practice, if not the theory, of "states-rights" had been so steady and so general from '77 onward that hardly anybody appeared to recognize the fact that the principles of the Articles of Confederation differed *toto caelo*³ from those which Patrick Henry had, in September of 1774, declared to be the foundation and character of the Continental Congress. Nevertheless it is true that, while the course of the revolutionary history, the relations of the revolutionary party, and the logic of the devolution⁴ of the sovereignty of the British crown all pointed to the Continental Congress as the organization of the new American sovereignty, the new national American state, the Articles of Confederation, on the other hand, made the Confederate Congress nothing more than a legislature with very limited powers, to be exercised usually through the forms of an extraordinary majority.

It is not my contention that the Continental Congress did not have the power to establish the confederate system as the new public law of the United States. If the Continental Congress was the new American sovereign in organization, it certainly had that power, and, from the point of view of political science, any other power which it might choose to exercise. What I mean to say is, that when the Continental Con-

gress gave way to the doctrine that the Constitution which it voted in November of 1777 was an instrument of confederation between sovereign states, and that therefore the commonwealths, which it had, as the national organization of the revolutionary party, created, were sovereign states, it belied its own origin and character; and that when it put into that Constitution the provisions that no alteration could thereafter be made in any of its articles, except by the consent of the legislature of each and every state, it legalized the falsehood that sovereignty was in each state instead of the nation.

In a word, instead of a political system composed of a national sovereignty, a central government, and thirteen autonomous local governments, it substituted thirteen sovereignties, thirteen autonomous local governments, and one dependent central government, the common agent of the local governments for certain defined purposes.

This was now the system as delineated in the first instrument of public positive law for the United States. From the point of view of a strict political science, however, which requires that positive law shall correctly interpret political conditions, the confederate system was composed of thirteen autonomous local governments and one dependent central government, but the sovereignty, which lay at the foundation of the whole governmental system, had not been organized in the new Constitution at all. The American state, organized in the Continental Congress, had in the new system returned to its subjective condition as idea in the consciousness of the people, idea bedimmed by the reaction from the national enthusiasm of the early years of the revolution and awaiting its renaissance when experience should prove that the confederate system was an erroneous interpretation of actual political conditions and relations.

AMERICAN CHARACTER IN POLITICS.

BY PROFESSOR ALBERT BUSHNELL HART.

OF HARVARD UNIVERSITY.

WHAT is character?" says Dr. McKenzie: "What we are? Not at all! What we are in comparison with what we ought to be." These winged words apply as well to nations as to individuals. We all know that the United States has had unmatched blessings of natural wealth, personal freedom, and relief from outgrown traditions; we have a right to expect of ourselves a steadfast maintenance of a high standard. It is not enough to know what people admire and desire: the test of character is how far people reach their own ideals.

Perhaps no measure of our national character is more just than its application to politics. A study of the religious development of the country would be as important: but sects are more numerous and harder to classify than parties. Politics has been, since early colonial times, the principal intellectual interest of many Americans. On the fron-

tier, parties, elections, and political questions are still the staple topic of thought and conversation. When young Abraham Lincoln began to use his powers, he naturally went into the legislature. At that time the great speeches on political questions were read as now people read the prize novels in the Sunday papers, or the latest guesses on the international yacht races.

Politics has also been a national pursuit. Every two years in the congressional campaigns people discuss the same questions throughout the Union. Nothing could be more mistaken than the notion that people are losing interest in politics: the proportion of votes to voters tends to rise; the number of men willing to be elected to office has never fallen off: and sooner or later almost any question in which any one is interested will get into politics—whether it be bicycling, improved stock, or shaded ribbons.

The number of writers interested in American character and its connection with politics is now considerable. Several notable statesmen have written upon it; John Adams in his "Constitutions of Government"; Hamilton and Madison in "The Federalist"; Jefferson in his "Anas"; John Quincy Adams in his "Memoirs"; Thomas H. Benton in "The Thirty Years' View"; and James G. Blaine in his "Twenty Years of Congress." Of recent discussions on the same subject may be mentioned James Russell Lowell's "Democracy," Woodrow Wilson's "Congressional Government," A. Laurence Lowell's "Essays on Government," H. C. Lodge's "Political Essays," and Theodore Roosevelt's "Practical Politics." Three foreign writers have given to the subject the advantage of an outside standpoint, fortified by actual residence in the United States. De Tocqueville¹ in his "Democracy in America," Von Holst in "Constitutional History," and James Bryce in his "American Commonwealth." Nearly all these writers unite in the belief that this is the country of the world in which character counts most and the accident of birth least; in which the standards of private life among the mass of the people are highest; in which popular government is most successful.

These writers agree also in general that in politics Americans have made their greatest contributions to the world's stock of ideas. There is an old story that Josiah Quincy once said of the noted painter Copley²: "Yes, Copley has gone to England and become a lord; for lords are the natural product of that soil. I have remained here and become a sovereign, for sovereigns are the natural product of this soil." Self-government has become the national art in the United States. We must match our town meetings, Senate, and Supreme Court against the pictures of Italy and the literature of England. If we were not successful in politics we should have to confess that we have nothing to export except corn, pork, and cotton.

Undeniably there is a very vigorous American character, distinctly set forth in American politics. However, no nation

creates itself, there must be sources out of which grew the present average man. The underlying stratum of American character is English character. The earliest colonial politicians were transplanted Englishmen. It was hardly more than accident that prevented Oliver Cromwell³ from being governor of Massachusetts, and John Winthrop from sitting in Parliament. As late as the Revolution the colonists were much more Englishmen than are the present Canadians. We have the English traits of boldness, tenacity, independence, and contempt for inferior races.

Yet even in colonial times there was a large and troublesome infusion of other races. There were Huguenots in South Carolina, Scotch-Irish⁴ in the southern mountains, Hollanders in the Hudson valley, and the so-called "Pennsylvania Dutch"⁵ further south. A few years ago a descendant of some of the last named people showed that he was not wholly Americanized by announcing, "*Ich habe mein Haus geshingled und geclapboarded.*"⁶ Each of these races brought something to graft upon the English tree. A Swiss suggested the rectangular survey of public lands; an Irish building⁷ was the model of the White House; a Frenchman started the first party newspaper; and an Englishman⁸ set up the first power looms.

By 1830 these elements were all fairly well amalgamated, and American politics had grown into the system with which we are familiar. Then came wave after wave of immigration—English, Irish, German, Scandinavian, Swiss, all easily made accustomed to our language and our ways, then came Chinese, Slavs,⁹ Hungarians, Portuguese, Italians, Armenians, and French Canadians, a Midway Plaisance of strange races.

This mass of peoples has been subjected from the first to a set of conditions almost unknown in the world's history; a wild country to subdue, with few and scattered savage inhabitants; unlimited fertile land, and unlimited timber; many navigable waters; a wealth of mineral and fuel; and all this at such a distance from Europe as to set us free from restraint and out of the currents of European politics. That a clear

and consistent political system has been worked out here is a proof that from the first there has been a definite American character, which has adapted its government to its own surroundings. The nation has deserved the phrase which John Adams so loftily applied to it in 1797: "a great, free, powerful, and independent people."

One of the most obvious of American characteristics is our remarkable capacity for acting together. We have preserved through colonial and state history the splendid English tradition of doing things in a lawful, peaceable, and orderly manner. Our Latin-American¹⁰ neighbors change their governments by the short cut of revolution and murder. France has had ten constitutions in a century, nearly all marking a violent revolution. In Germany and even in England national legislatures are breaking up into factions which cannot be got to work together. The American practice of sinking small matters for the sake of harmony in greater things means progress and peace. To try to reach one's ends by violence is to move backward toward barbarism, whether it be by a mob, a terrorizing strike, or a lynching.

For the reasons just stated, Americans have the firmest party organizations in the world. Ever since 1793 there have been (except during the mis-called Era of Good Feeling¹¹) two great national parties,—rarely a third or fourth. Gradually these parties have come to have almost the discipline of an army. Young voters choose one of them, and usually vote with it while they and the party live. A man elected by one party almost never changes over while in office. A feeling of party patriotism grows up: to bolt,¹² no matter how bad the nominations, is looked upon by many people as a kind of treason.

Of course such strict organization depends on leadership. Here comes in one of the most curious traits of American character, a contempt for experts. It goes all the way through American life. A blacksmith is made roadmaster, an unsuccessful minister the president of a college, and a good stump-speaker superintendent of schools. Why

shall not an Irishman be sent as minister to a Spanish-speaking country, a dive-keeper be put on the bench of the police court, and a rather obscure newspaper man be chief of a great party? To be sure the head of a factory puts a skilled mechanic in the engine room and an accountant in charge of the books; but he is perfectly willing to see the engineer made city treasurer, and the book-keeper put on a highway commission.

Furthermore, the people in many states are too willing to accept the experts whom they ought to avoid, the adepts in political management,—the so-called "bosses."¹³ Complicated party affairs must be directed by some one, and tend to fall into the hands of manipulators. When it is once understood that nominations can be had only by agreement with them, they have the party in their pockets,—so long as their party will vote for their nominees. Nothing breaks up this voluntary slavery but an adverse vote—or wholesale abstention.

People commonly deprecate the "boss" system, while often supporting it with their votes. It is more rational to uphold the system and sometimes withhold the votes. Democratic government in large communities needs leaders, needs men of convictions and definite policies, who can be trusted to use their party's power for public ends. The people admire, love, and follow men of force and courage, men like Washington, Clay, Webster, and Lincoln, who are not afraid to commit themselves. Then why do they also follow party chieftains who might say of themselves as did Artemus Ward: "Principles? I ain't got no principles; I'm in the show business!" The leaders should be where the power is—in speakers' chairs and senators' seats and governors' chambers and mayors' offices; and they should be deserted when they go wrong.

Doubtless one reason for the dangerous power of bosses is that they know how to manage our intricate political machinery. Americans are as inventive in politics as in mechanics. With astonishing deftness the colonists continued to transform the aristocratic government with which they had been fa-

miliar in England into sturdy little republics, where titles and the distinctions of hereditary wealth were little known. There they reformed—two centuries earlier than the English themselves—the uneven representative system, and enlarged the suffrage.

They knew not only how to build the ship of state, but how to run her also. Most of our modern political devices are older than the Federal Constitution; Connecticut had a written Constitution in 1638; there was a political speaker in Massachusetts about 1712; the nominating caucus dates back to about 1740; and the state convention to about 1780. The descendants of these men have not lost this skill in making a political machine perform desired work. For instance, the managing political committee, which can be traced back to the Committees of Correspondence of 1773, has gradually been developed till it includes city, county, state, and national committees, all closely interwoven. It is reasonable to suppose that the same political skill will find remedies for the evils of over-organization and boss rule.

Indeed the greatest triumph of American character in politics, our federal government, is a partial remedy; for no boss has as yet been able to control more than a state. Our complicated federal system, which moves with so little friction, is the American solution of the problem of governing a great country. It was left to the United States to prove that the whole may be greater than the sum of all the parts.¹⁴

Another striking American characteristic is our good nature. A crowd is usually cheerful and fond of a joke. A public meeting is by tradition a place of free and orderly speech. New England town meetings have been known to permit debate for hours on a motion which received but one vote when put to the test. We expect to accept every legal vote offered, at an election, and honestly to count and announce the result. Violent caucuses, disorderly meetings, fraudulent returns, are not uncommon, but they meet with public disapprobation. Fairness and a disposition to protect everybody's rights is an American characteristic. Ordinarily people do not take political cam-

paigns much to heart. To be sure they belabor each other in speeches, and predict the ruin of the country if A should be elected over B. But when A is elected, people calm down and go about their business.

To this excellent good nature there is a lamentable, sometimes a criminal side. Of all people west of Russia and Turkey the Americans are perhaps those most willing to be deprived of what they pay for. Our inferior pavements and country roads, which to a foreigner seem barbarous, are due to a lazy conservative acceptance of a public waste and discomfort. We ride in overcrowded street-cars, at a speed dangerous to foot passengers, because we do not choose to insist on comfort and safety. We send our children to poisonous school-rooms, under incompetent teachers, because we will not take the trouble to see how our money is spent. American public-life is a standing disproof of the axiom of political economy that men are moved by self-interest. The majority of the voters in many cities allow men to get into office who are incompetent to handle public money, and to stay in after they have handled too much of it—because if people voted for competent men, somebody whom they did not like might be elected governor, or become postmaster. America needs a vigorous set of protestors, who insist on claiming the full measure of their rights, and that the public shall have all its rights. That is the office of the Good Government clubs which are springing up over the country.

Many of the ills of municipal government arise out of an American characteristic sometimes overlooked—the love of “a big thing.” We are a people of very strong imagination, which is impressed by large objects and large events. This is in part due to the position which the United States now occupies in the family of nations. At this moment the three greatest reservoirs of human force are Great Britain, Russia, and the United States; and of these three the last named is by far the greatest in defensive strength, is the richest, and (leaving India out of account) will soon be the most populous. This is a nation not only great, but welded together

by the furnace heat of the Civil War. Of Americans might almost be said what the visitor to the Columbian Exposition said of Chicago: "I don't wonder these people do not believe in a God when I see what they can do themselves."

Physical greatness has a great effect on our minds. Most Americans would rather live in a city of 100,000 people, of whom 80,000 are ignorant, than in a city of 20,000 people all of refinement and education. "The largest cotton factory in the state," "the biggest rock crystal in the world," "the longest procession ever seen in our streets," are these things to admire, or is it the skill of the mill-builder, the deftness of the stone cutter, and the beauty of the costumes? So in elections which is really largest to us—that for a president whom we shall never see, or of a council which can remove or perpetuate a slaughter house in our village?

Fortunately the love of great things extends to a love of great men, in which Americans yield to no people. They venerated Washington, part of them adored Henry Clay, they all, with one mind, unite to love Abraham Lincoln. They have delighted also in great foreigners like Kossuth.¹⁵ "King Henry loved a man," said the English of Henry VIII. Americans love men who have principles, courage, and patriotism.

A people of strong feelings is likely to desire and admire success. In sports, and probably in politics, we are more prone than some other people to accept the coming in first as all the victory. To win a match by evading a rule is not thought sportsmanlike in England; nor to get elected by packing ballot-boxes or capturing the board of elections. We have little to fear in America from bad men; they are in the minority, even in New York City. Our danger is from good men giving their votes and subscribing their money for notoriously bad nominees, in order to "help out the party." A man who would scorn to bribe a bank cashier to discount his firm's paper will often give money to buy votes, so as to prevent

"the wrong crowd" from getting into office. There is only one safe principle; and that is that, if the majority want bad men or bad measures, the minority must get out of it by argument, by a new effort, or by moving away: or else we must give up popular government altogether.

In the long run the evils of American politics tend to disappear. They are no new growth. Bribery, for instance, appeared at least a century and a half ago. The evils die hard; but the "Average Man," in whose hands are the destinies of this country, is sound, honest, and of good judgment; and he dislikes thieves and tricksters. A public belief that a man is corrupt does not necessarily keep him out of councils and legislatures, or even out of Congress; but it does usually put him under public contempt, and bars the way to high judicial or executive office. What kind of people associate with "boodle aldermen"¹⁶ and blackmailing police captains, and "striking" members of legislatures?

Even Tammany Hall¹⁷ pretends to be a charitable society, a protection for the poor and friendless. The public at large is such a protection. It was the public of Boston that stood behind the brave woman¹⁸ who insisted on investigating the city infirmaries and prisons. It has been the public and not the politicians which for sixty years has been interested in the negro race.

To sum up the matter, American character, though made up out of very diverse elements, is upright and just. Its great defects are an easy tolerance of things that are going wrong, an over-estimate of the importance of great political contests, as compared with the lesser elections that really come nearer home, and an undue attachment to organization. In the other scale is to be put the quick vigorous power to create political machinery; the willingness to combine and act together; the admiration for men of force and courage; and the sound belief in and encouragement of the simple virtues of truth, good faith, and public spirit.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

WHAT IS RELIGION?

[*November 3.*]

MANY, perhaps most, people, look at religion through the churches, and cannot understand it apart from them. To many, church is religion, and religion is church. Religion is the church's concern. What it does is to them religious. What it does not do is secular, or profane, or outside religion. What it condemns is irreligious. Many, so thinking, set down all the good religion has done to the churches, while others, so thinking, set down all the evil the churches have done to religion. I mean to reverse that process, and look at the churches through religion, not at religion through the churches. They exist for it; it does not exist for them; they are to be judged as they are faithful to it; it is not to be condemned because they are unfaithful to their own great purpose and own great mission. Often the hardest obstacle to the realization of religion has been a church. An unfaithful servant may ruin a master; a church unfaithful may discredit religion. The great point, therefore, is to find what relation exists between these, that the one may be rightly conceived in its ideal perfection, and the other rightly judged in its historical sin or imperfection.

Let me illustrate what I mean. In Europe you have various types of politics. There is the imperial, absolute as in Russia, modified as in Austria, elective as in Germany. Then you have the monarchical running through various degrees, personal as in Prussia, constitutional as in Italy, and constitutional and limited—very limited indeed—as in England. Then you have the republican, young as in France, centuries old as in Switzerland. Now do you identify these politics with the peoples that dwell under them? or do you distinguish the two, studying the politics and judging them in relation to the peoples? The politics that

really represent the people, that do most to promote the happiness, the progress, the freedom, of their peoples, are judged by you to be good, but the politics that fail to secure these things are judged by you to be bad, and bad in proportion to their failure. You do not judge the people through the polity, but you judge the polity through the people. Now as politics stand related to peoples, churches stand related to religion. The best polity is the polity that best secures highest material and social welfare, the best church is the church that secures most perfect realization for the ideal and spiritual—that is, the eternal, contents of religion. That polity which fails to do justice to the ideal of man is bad. That church which fails to do justice to the ideal of religion is not good.

But you will perceive that we have fixed an important principle. Religion is not to be looked at or judged simply from the churches. The churches are to be judged by religion. Again I say, they exist for it; it does not exist for them. They are good as they realize it; bad as they fail in realization. But that involves two points, first the utter futility and folly of condemning religion through and because of the churches, the utter injustice of identifying it with their imperfections and evils, or even holding it responsible for them.

If a polity wrongs a people you don't declare that all government ought to cease, nay, you say, Let a government be created that shall do justice to the people, and help it to realize all the best possibilities within it, the whole ideal of society and of man it may contain. So, if you find imperfections in churches, do not use them as occasions to condemn religion, use religion as a law or standard to condemn these imperfections, and insist that perfect churches alone can do justice to perfect religion. Then here is the next and second point: you must have

a positive ideal of religion before you can have a standard by which to judge the churches. The standard by which you judge a polity is the supreme good of the people. It depends upon your idea of the people's good how you judge the polity. We now understand, thanks to agencies which will be discussed later, that the grand purpose of all government is to promote the highest weal of the people; that being reached, we can easily by due discussion determine the best form of polity and institution. So when we have got at the idea of religion we shall be able to determine in what way, by what methods, according to what polity, along what lines, churches must serve religion in order that they may serve the cause of God and of man.

[*November 10.*]

We have got then the length of seeing this point: that the churches exist for religion, and are to be judged purely by their capability or power of realizing it. It is not to be held responsible for their imperfections, nay, these are to be judged by its perfection. But that only, as we see, throws us back upon the question with which we started—What is religion? But now, if we are to answer that, we must do so not only in a clear way, but in a large way, for, mark!—man is a religious being. Look to the north and south, the east and west, and what do you see? religions! Wherever you turn—man; wherever man—religion. “No,” says some very wise person, “not at all; there are low tribes, far down in the scale, found without any religious customs, without any religious ideas; religion is not universal.”

I will not discuss the matter, but will only say this: the greatest ethnographers,—that is, the men who have most extensively studied the customs, the manners, the beliefs of men,—are on my side in affirming the opposite. But I do not stand on that. If you insist on it, let us grant that there are low tribes without religion. What then? Why this: to be without it is to be fallen into utter savagery; to be without it is to have the sure and indelible mark of lost manhood and utter barbarism. Society and re-

ligion, as it were, begin to be together. Man cannot become a social, and therefore a civilized, being until he has a religion.

But now that has brought us to this point—that religion, since as old and as universal as man, is natural to him. So consonant are religious ideas with man's nature that that nature has always been at its best, whether in the individual or in the nation, when the religious idea was purest and when the religious idea was strongest. That is a matter capable of historical proof, absolutely incapable of historical disproof.

Peoples that have been great in art have been great, why? To the Greeks, the masters in this region of all time, art was religious—the temple, the sculpture that glorified the god, declared the excellency of religion. Peoples, too, that have been great in literature have been great through their religious ideas. Look at the Jews. They were at the largest when at home a small people—a very little handful; they were rude, they were unlettered in a sense, yet they created what, from the literary point of view, must be called the most extraordinary literature in the world. There is in India a wonderful literature, vast, immense, it begins with the hymns of the Rig Veda, about fourteen hundred years before Christ, and comes down through the great Epics and Law Books and Philosophers to the Puranas, works almost of our own day. And what marks it? Religious ideas. The Chinese have a great literature. What marks it? It is the exposition of the religion and the rule by which they seek to live. The Greeks, too, at their highest, noblest moment: what sort of a literature did they make?—what marks it? religious ideas, and those very ideas were the breath of life to the men who vanquished Persia and made the drama and the philosophy of Greece.

But it is not matter of art and of literature only. Take politics, the collective life, the freedom, the ideals which have been realized in all the higher and nobler forms of collective and social being, whence have they come? From religion; wherever there has been highest order, wherever there has been noblest freedom, wherever

there has been a patriotism that did not fear to die and did not care to live, save in so far as it lived for fatherland and faith, there has also been as the factor and inspiration of all the rest, the reign of great religious ideas. It is a universal law. Man at his best, man at his noblest, has been so through the action and by the help of religious ideas.

[*November 17.*]

We see, then, that religion is something natural; that religious ideas are inseparable from our kind, that human nature is at its best when most religious. Now a wise man when he stands face to face with this natural universalism, asks, Whence are our common and imperishable religious ideas? Why do they everywhere come to be? Why has man in history been what he has been? Why has he thought as he has thought? These are necessary questions; these are scientific questions. It is not enough to say, certain orders of ideas are incredible. There stands behind us man in his history, and the whole course of that history illustrates man's invariable, uniform, absolutely universal tendency to produce, or generate if you like, or evolve religious ideas, and to be, in the whole of his institutions and in all his social order, governed and determined by them. Why? that is the point—why? He only who is able to enter into the meaning of that why, and get a reason, has come within glimpse of understanding the question, What is religion? for what it is depends in great part upon why it is.

I am not going to pause very long on this matter—the why. There are two great questions that arise out of that “Why is religion?”—the one philosophical, the other historical. The philosophical question asks the reason as to the existence, as to the coming into being, and as to the growth in history of religious ideas and religious customs; and seeking this reason, it comes to see, what all history makes manifest, that the production and growth of these ideas are inseparable from the genesis and evolution of the reasonable nature of man.

For what is history? It is a great attempt

to realize man's inmost mind. It is but the externalization of what lay contained in him and his spirit. You cannot find that anything comes into being without a reason. You create institutions; this town is full of them: infirmaries, societies, unions—all manner of institutions; what are they? The realization of ideas, created by ideas, by thoughts which imperiously demanded of man that he should so embody them. And it is the function of the philosophic historian, the man of science in the field of religion, to get by analysis at the whole history of the genesis of the ideas that create our religious institutions. He is not concerned simply about how they are, he asks why they are, and traces them back into man, where mind acts and dwells. But what is so native and necessary to man is no matter of chance or accident; it is there of purpose; it was built into his nature by his Maker. And what the Creator thus purposed appears everywhere in and with the creature.

So much for the philosophical question, but the historical is quite as vital. It is a comparative one, concerned with all the religions of man. It puts the actual, extant, existing religions together, and compares them; and, comparing them, proceeds on the same scientific principle that comparative anatomy recognizes when it sees begin in the leaf the structural plan or purpose which finds its culmination in the glorious form and moving image of man. And so you find running through the religions a structural principle. Where that principle stands highest, in its greatest perfection, there and there only have you a perfect religion.

[*November 24.*]

Now you see that this second discussion has carried us beyond the principle which was the conclusion or deduction from our first. Since man is unable to escape from religion, that which stands highest and is the best has most claim on his acceptance. Mark this—the people that has conceived the best idea of a commonwealth is the people farthest on the way to its realization, and the people that has the most perfect or

the ideal religion has the greatest, the humanest, the wealthiest of all possessions, for it is the condition of every other ideal good. But there is another point involved in this second discussion. Religion is no affair of the churches. They did not create it. It created them. It is a great fact of nature, rooted in nature, growing out of nature, indissolubly connected with the whole system of nature or order to which man belongs. It is impossible for man to be, and yet to be without religion—observe, I say man, not men.

Now, so much having been determined by our two discussions, we are only the more completely and absolutely thrown back on our old question—What is religion, this universal, this natural, this inalienable possession of man?

Now there are two points of view from which the question may be discussed—the subjective and the objective, or religion conceived through man and religion in relation to man. We begin with the subjective, or more philosophical, for the function of a philosopher is this:—He seeks to explain what is or what comes to be through the nature of man, through the reason or the subjective personal capabilities of men. We will ask the philosophers to help us, and we shall find them so explaining religion that they fall into three classes—those who have tried to explain it through the intellect; those who have tried to explain it through the feelings; and those who have tried to explain it through the conscience.

First, then, those who have tried to explain it through the intellect: and three writers come here. One man says it is a matter of belief—altogether of belief, and not at all of reason. Jacobi, a distinguished German, said, "I believe; by my faith I am a Christian; by my reason I am a heathen." Now that man's theory is worth nothing, and I will tell you why. Any theory that leaves a division in a man's own soul is false. If religion be a mere matter of faith, unable to bear the light of reason, it is untrue to the nature the Creator gave the man. The second theory said, it is a matter of intuition; men, without proof direct, by action of intu-

itive reason, see the truths that constitute religion. This was Schelling's view, but he erred, and for this reason: a man's intuition may be sufficient for himself, but if made authoritative for other men, it is only dogmatism. The third writer is Hegel. He said, "Religion is a matter of thought, of spirit."

Now Hegel stood in this position: People say that we have knowledge of phenomena. They forget that knowledge is not phenomenal. Phenomena are what appear. Take away the subject to whom they appear, and where are your phenomena? Seek to find a world where there is no thought, and you will never find any world at all. Thought ever is the principle alike of the intelligence and the intelligible; without it man cannot interpret nature, nor could nature be interpreted.

Hence it is implied in all things scientific, for the scientific is simply the intelligible.

And the thought which makes science makes also experience possible; and thence comes this very vast but most valid deduction: as behind all experience thought lies, so at the root of the universe thought is.

What is necessary to explain me, is necessary to explain nature. I am thought, and since phenomena can be only as thought is, then the reason or consciousness which is the condition of their existence, cannot be itself one of them. Nature, then, can be only as thought makes nature, underlies it, and builds it into an order or system. And that is apparent, for you can interpret nature only where you can take thought out of it, that is, only where you find the thought that is intelligible to your intelligence. There is not a language on earth that is not capable of allowing translation into any other language. But what is the necessary condition? That thought be in the language. Where there is no thought, there can be no translation, nor can there be any language. There must be reason within in order that reason may be got out; and what is true of language is true of nature. Man could not get any natural science, could not get any knowl-

edge of nature, unless nature were the great speech, the great language, an articulate and definite expression of thought. And as thought is the very medium in which reason lives and moves, religion as something rational has to do with thought, is our thought of the ultimate Being or Reason, and of our

relation to Him. It is a matter of the Spirit within us and its relation to the Spirit without us; it is the thought wherein man, the individual, places himself in relation to the universal—the intelligence in me to the intelligence that underlies all things.

—*A. M. Fairbairn, D.D.*

THE MARCH OF INVENTION.

BY PROFESSOR N. S. SHALER, SC. D.

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THE invention of the steam engine laid the foundations of the mechanical age in which we live: this it did not alone by giving to man a means whereby practically unlimited power could be had wherever fuel and water were obtainable but also through the hopefulness it inspired in the hearts of all those who have been moved to contrive machines. The example of this success led at once to a vigorous assault upon all the evident problems of our industries. The greater part of these undertakings was made possible by the command of energy which the possession of the steam engine gave to man; but many others were developed on lines where strength of the human hand or that of horses had long served the need. In considering these accomplishments of this inventive age we find that their number is so great that only the more signal,—those which have had the largest influence on the advancement of mankind, can be brought under brief review. In endeavoring to present the leading facts it will be well in general, to take them up first in relation to the work of the household, next as regards the labor of the fields, and lastly in regard to the means of intellectual communication, leaving the place of science and invention in relation to the resources of the earth to the third and last paper of the series.

Nothing so well shows the absence of the inventive faculty in the earlier ages as the lack of all noteworthy advances in the domestic utensils and tools which were used in the arts. At the time when this country

was first settled by Europeans the household implements were essentially the same as they had been for a thousand years or more,—an open fire with a few earthen or metal pots furnished the kitchen; tallow dip candles the light; smoking in the chimney or drying in the sun the means of preserving the food; soap of the rudest quality was made in the lye vat. The family clothing except the finer cloths and ribbons was shaped by the spinning wheels and looms of the household. In these immemorial conditions which generally held down to the early decades of this century and in many places until near the present time, the household was the place of the most unremitting labor, which though in many ways educative left no place for higher culture; no possible room for the education of the mass of people above the plane of their ancestors.

The first step in invention was in the betterment of the fireplace. The stove¹ by greatly reducing the amount of fuel required in cooking and the labor of the process as well was a great gift to the home. Next the process of tinning the iron plates made it possible to furnish culinary² instruments in great variety at a very small cost; it also provided the means whereby many articles of food could be preserved in a fresh condition. The advantage of this system of preserving vegetables and meats is most evident in the dietary of seamen; it has almost made an end of the once universal malady known as scurvy, which in olden days was the greatest evil of the seas.

The gain in all that regards the lighting

of our households has been of almost as great value as the advance in the conditions of the kitchens. Down to the beginning of this century the candle and the lamp without the chimney were the only appliances for illumination. Then came in swift succession gas, petroleum, and electric lights. These appliances have done more for comfort and culture than any other inventions which pertain to our domestic life. Of the three, petroleum is the most valuable: long known in the east as a light giving fluid, its true service is due to the last half of this century. It was made effective by the application of the glass chimney which first came into use in oil lamps. This invention has gone further and faster throughout the world than any other. Like the stove, it rests on the simplest of scientific principles of a strong regulated draft.

Most noteworthy among the inventions pertaining to household life are those which relate to clothing. The spinning jenny³ and the power loom, which can only be used in the factory, have taken the place of the domestic system of cloth making; with them at least one quarter of the family labor went forth to be done at a far less cost of toil in appropriate factories. The remainder of the burden for raiment has been reduced to almost one tenth of its original weight by the sewing machine.⁴ In these and in many other ways the old toil beneath the family roof has been lightened and the opportunities for education thereby enlarged. In this work the people of this country have had a leading share; to them in large measure is due that sparing of toil which of old weighed so heavily upon children. The possibilities of our public school system rest indeed on this gain in the conditions of our homes. Nowhere else has the advance in science and invention so effectually worked for the betterment of man.

In the tilled fields, whence comes in the main the support of all households, whence in the last reckoning are derived the means of all human life, invention has been revolutionary in its effects. Every process of tillage has felt this labor saving influence from the plow that turns the soil to the

instruments which harvest the crops; the saving due to the manifold contrivances is so great that the farmer of to-day is able to do several times as much effective work as could his ancestors of two generations ago.

This advance in the machinery of agriculture has been greatest and most effective in this country, and as a consequence, as has recently been shown, the American soil tiller produces more than four times the amount of grain that is on the average won by the laborers in the fields of continental Europe. The gain is not limited to the processes of rearing agricultural products; it is seen in the steps by which they are brought into conditions for use. The cotton gin which separates the lint from the seed, has made the general use of this fiber a characteristic of our country. The new forms of plow making machinery have cheapened and bettered the product in an admirable way. So through the list of the processes by which the raw materials of the earth are brought to the use of man, the inventive genius of the English speaking peoples has worked to such effect that the cost in labor of the food which a man need consume is probably less than one third what it was at the beginning of this century.

In connection with the application of invention to agriculture, we must note the signal advances which have been made in the processes of the art, especially those which relate to the establishment of new and improved varieties of plants and animals, to modes of tillage, and to the restoration of the fertility of the soil. From very early times it has been recognized that care in the selection of seed or in the choosing of young of domesticated animals for breeding would lead to the establishment of better varieties; nevertheless the application of this simple principle in a deliberate and systematic way to the needs of the farmer and the horticulturist⁵ is a matter of our own time. By the application of the method and by the related work of importing into our own the successes of other lands, the animals and plants of our barnyards and fields have undergone a marvelous change, one which is now in the full tide of its ongoing. So,

too, as regards the methods of using the tilled earth the gain has been great. The simple devices of deeper plowing, of under-draining, of rotation in crops, have likewise helped not only to increase the yield but to prolong the fertility of the virgin soil.

Broadly considered, the greatest gift of science to agriculture is doubtless found in the system of artificial manuring which has been invented and developed during the last half century. This began with the importation of the waste of sea bird life from the rainless islands off the west coast of South America, the material being known as guano.⁶ The very great fertilizing capacity of this substance led to a chemical study of its constituents, and to the gradual replacement of the costly stuff, the supply of which was soon exhausted, by compounds of various rock materials such as lime phosphate, soda, and potash mingled with the waste from slaughter houses, etc. In this manner, as the sources of supply of the needed minerals are practically inexhaustible, it has been found practicable to manufacture and distribute to farmers artificial manures which are especially adapted to the several crops which may be sown with the seed with a certainty of a return in the harvest. Already a large part of the cotton fields of this country have felt the effect of this invention in such measure that their yield per acre is probably near double what it would be without this resource. Our market gardens mainly rest for their success on the application of these artificial fertilizers; their use is extending to all forms of cropping.

The application of chemical science to agriculture is rapidly changing it from its original rude state to that in which it will be truly scientific, in which it will demand of its managers a large measure of technical education. The good work promises to make a revolution in the methods of the industry by replacing the old extensive method, when the cultivator sought to increase his crops by tilling more land, with an intensive method when the aim will be to obtain the largest possible yield from a limited average. Experience shows that the food giving power of

the earth can be singularly increased by this change in practice which has been made possible by the resort to mineral fertilizers. All the old computations as to the number of people this world can subsist and the fears as to the exhaustion of its fields are annulled by this invention.

While the scientific organization of the household and of tillage has served to enlarge the higher opportunities of man by the diminution of domestic labor and the reduction in the cost of food, the same influences have been at work in providing the means whereby the gain in time for intellectual advancement might be well utilized. In considering the restraining influences which limit the development of men we must give first account of the limitations of intercourse, the conditions which hamper a man's access to those of his kind, the living and the dead, who in any way can help him. The first great contribution of modern science toward this great end was brought about by the inventions which cheapened printing; thus lessening the cost of books has gone so far that the works of many an author, the price of which a century ago was beyond the means of any but the rich, may now be had for half the daily wage of the laboring man. This has largely been brought about by the inventions which lower the cost of paper, but much of it is due to the application of steam power to the printing press. The result is that books of good quality may now be had for less than one fourth the cost they bore a hundred years ago.

While the cheapening in the price of books due to the march of invention has delivered the written messages of humanity into the hands of the common people, other inventions have served to bring the daily life of man into closer relations. For all the generations down to our own the barrier of distance has been absolute. By beacon fires alarums⁷ of invasion were spread, and, in a small way, messages were sent by "semaphores"⁸ or flags, as in the mode still practiced in the army signal corps; but the application of electricity to the conveyance of messages is an invention of our own time and country; so, too, the telephone which

now transmits the sounds of the human voice with its personal quality for a thousand miles or more. These instruments, but more especially the former because of its wider range, knit the people together in immediate action. Men at the antipodes⁹ are no longer dependent on the mails that require two or three months and which once took a year for their journey; they may act as neighbors, transacting their business as though they were side by side.

The progress of electrical invention bids fair to solve another problem of union, that which depends on the distribution of energy. Until within the last twenty-five years there has been no way discovered by which power derived from steam or falling water could be conveyed without excessive cost to a distance from its source. Although the contrivances to effect the task are as yet not complete it is evident that energy in the electrical form is to be conveyed in an economic form for very considerable distances. Thus in the case of the energy from Niagara Falls it seems likely that it may in time be transmitted westward as far at least as Cleveland and eastward to Syracuse. So, too, in the case of the storage of this energy, though the problem has not advanced beyond the point of practical initiation, there is reason to believe that we shall before long be able to harvest the strength of the winds for use in times of calm. In none other of the fields which have been won by invention have the harvests been so speedy as in this of electricity. The reason for the success is to be found in the fact that the pure science, *i. e.*, theory affirmed by experiment, has been ever used in advance of and ready to guide the ways of the inventor.

Last of all in this brief chapter concerning the channels in which invention has run we must note the work which has been done to remove or lessen the evils of disease and premature death in man and to domesticated animals. Although medicine and surgery are among the oldest arts their eminent

successes are with rare exceptions very modern. If we compare the conditions of the civilized world of to-day with that of three centuries ago we see that the several kinds of plague have been banished: smallpox is no longer a monstrous scourge; typhus fever is limited in its range to narrow bounds; the cholera in a large measure controlled in its deadly marches; even diphtheria, which threatened to elude remedial methods, has within a year been successfully attacked by the masterful science. Of the contagious diseases which remain unchecked or at least uncontrolled we have learned to know that certainly the greater part and probably all are due to action of organisms of a lowly kind and of a nature similar to those which have as regards their extension been limited by medical skill.

In surgery the triumphs of modern science have been even more brilliant than in the kindred medical art. In this field invention has played a large part; it has been associated with courage and self-devotion in a larger measure than has been called for in any other walk of life. Many physical mischances which in former centuries were fatal are now curable by the surgeon's skill. Perhaps the most important invention in connection with the wide realm of benefits is to be found in the use of agents for allaying pain or producing temporary insensibility; of old the sufferer had but to suffer; however great his pain the healing art could give him no immediate aid. The discovery of the peculiar effects arising from the inhalation of ether has made it possible to spare mankind the worst of physical trials.

In the ways above noted and in many others which cannot be considered in this glance at the matter, science co-operating with mechanical skill has established a new order in the affairs of civilized man, an order that makes for his comfort, for his length of days, and above all, for the enlargement of his opportunities of mental and moral growth.

WAR IN LEGISLATION.

BY PROFESSOR HENRY E. BOURNE.

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IT is not by war that the United States has become one of the great nations of the world. Except in certain crises preparations for warfare have demanded comparatively little attention from either the state or the national legislatures. This was to be expected in a country which for nearly fifty years has been territorially too strong to be afraid of its neighbors and wise enough to avoid being drawn into the struggle for colonies and empire. Early in the century, however, when there was a possibility that either Spain or France, or perhaps both, might colonize the west and the southwest, the circumstances were not as favorable to peace. Hostile collisions could with difficulty have been avoided, since the movement of population westward has been largely along parallels of latitude. Even after the purchase of Louisiana the danger still remained. Probably, indeed, the Mexican war could not have occurred had Texas, and the region west of it, lain further south, for in this case the annexation schemes would have effervesced in mere filibustering expeditions.¹ But although it is true that war legislation was promoted by adventurous statesmen like Hamilton in order to secure, by violence if necessary, the Spanish southwest, with an incidental "squint at South America," such legislation owed its origin mainly to the great revolutionary conflicts of Europe from 1789 to 1815,² into which the United States was dragged much against its will.

This gives a peculiar interest to the early efforts in Congress to create an army and a navy, an interest which is heightened by the fact that the organization of the war power was naturally a battle ground for those who wished a strong central government and those who were jealous of any seeming encroachments upon the rights of the states. The time was yet far distant when a presi-

dent belonging to Jefferson's party could send United States troops to put down a riot in a state whose own troops had not made serious attempts to check the disorder. In 1798 it was acknowledged in Congress that many southerners were so opposed to a standing army that they did not wish it even to set foot within their borders.

So eminent an authority as the late Comte de Paris³ declares that the regular army really came into existence with the peace establishment of 1815. In a certain sense this may be true. Nevertheless, the 840 men who were by act of Congress "adapted to the Constitution" September 29, 1789, were enough of a regular army seriously to frighten the anti-Federalists.⁴ Even under the frail Confederation the fear had been expressed that since Congress had the money power, to allow it to exercise the war power in raising a standing army would be to lay the foundations of despotism. In 1784, influenced by these vague terrors, Congress had dismissed all except eighty men, twenty-five of whom were to be stationed at Fort Pitt⁵ and fifty-five at West Point.

The convictions that dictated this measure had not died out in 1789, although the little force had grown in numbers. In spite of the Indian attacks on the frontier and the successive defeats of Harmer and St. Clair,⁶ it was with much difficulty that the army was increased, until in 1792 there were nominally 5,000 men organized, it may be remarked, as a legion. The feeling of the opposition was naively⁷ expressed by Senator Maclay, one of the earliest members of what became Jefferson's Republican party. In his diary under date of March 30, 1790, he wrote: "The first error seems to have been the appointing of a secretary of war when we were at peace, and now we must find troops lest his office should run out of employment."

Like other anti-Federalists, he believed

everything necessary could be done by militia. They insisted on the classic instance of Braddock's defeat, forgetting that it was the regulars in St. Clair's battle who by their steadiness saved the militia from total destruction. Those who were eager to strengthen the regular army Maclay called "flamers," a quaint term, certainly as apt as the similar modern words "jingo" or "chauvinist."⁸ A year later he thinks that "the designs of the court are to have a fleet and army," and that if they are established, as well as a system of revenue officers, it is time to cry out, "Farewell freedom in America."

There was some reason in the opposition of anti-Federalists to the creation of a standing army. Men like Hamilton wanted a government strong in a sense not altogether favorable to liberty. They believed that a critical struggle with democracy was impending, and that force alone could bring the government out safely. Fisher Ames⁹ said in a private conversation with the secretary of the treasury in 1800: "A few thousand, or even a few hundred, regular troops, well officered, would give the first advantages to government in every contest." The effort to defeat Federalist aims was reinforced by the need of a wise economy. The national debt of \$78,000,000 bringing by 1796 an annual charge of \$4,000,000, was a heavy burden for a country of not much over three million free inhabitants, with undeveloped resources.

It was only in the year 1798 under the influence of the X Y Z exposures, and when war with France was imminent, that the army could be temporarily increased by 10,000 men. Albert Gallatin, later Jefferson's secretary of the treasury, opposed this legislation to the last, and John Randolph signalized his advent in Congress by a bitter protest against paying "hirelings under the stale pretext of an invasion of the French," and by stigmatizing the army as "a handful of ragamuffins."

While the Indian wars and the troubles with France enabled the friends of strong government to collect a small army, similar causes led to the creation of a navy. Curiously enough there was a navy before there

was a navy department, for the first frigate, the *United States*, was launched in May, 1797, although a separate department was not created until April of the following year. Congress took no steps toward building ships until forced to, in March, 1794, by the attacks of the Algerine corsairs¹⁰ upon American commerce. Even then its action, judged by the customary standards of national honor, was ambiguous. It voted to build six frigates, indeed, but it also voted to buy a treaty. Now the first cost of this treaty was over \$992,000 and the cost of completing the frigates would have been not \$200,000 more. Had the frigates been promptly built and sent to the Mediterranean, the necessity of purchasing a treaty might have been spared, as well as the disgrace of further tribute to the Barbary pirates. But the anti-Federalists were so anxious to prevent the creation of a navy that they forced Congress to decide that work on the frigates must be discontinued as soon as peace was bought. In 1796, however, it was determined to finish the *United States*, the *Constitution*, and the *Constellation*, three ships which were to make their flag justly famous on the ocean.

The opposition to the navy did not terminate until silenced during the 1812 war by the victories of the *Constitution* over the *Guerrière* and the *Java*, and of the *United States* over the *Macedonian*.

Here as in the opposition in the army were mingled reason and unreason. During one of the debates John Nicholas¹¹ made the refreshing statement that "the British navy has been the means of sinking that power to its present state," where "it is doubtful whether it can exist for a day, a month, or any other period." Of course Nicholas could not be expected to foretell that exactly this fatal sea power of England would become the only barrier that the French Emperor's genius could not surmount, and therefore was destined to be one of the most potent forces in shaping the history of the century about to dawn. Albert Gallatin's opposition was as obstinate as his although much more intelligent. When the question of completing the frigates came up in the session of 1795—

96 he said: "If the sums expended to build and maintain the frigates were applied to paying a part of our national debt, the payment would make us more respectable in the eyes of foreign nations than all the frigates we can build. To spend money unnecessarily at present will diminish our future resources, and instead of enabling us will perhaps render it more difficult for us to build a navy some years hence." He added a suggestion the wisdom of which was proved when in 1814 an insurance rate of thirteen per cent was paid on risks in crossing the Irish Channel. His suggestion was this: "Our only mode of warfare against European nations at sea is by putting our seamen on board privateers and covering the sea with them." Gallatin's opposition was unavailing in 1798 as well as in 1796, and before the impetus from the French troubles had spent its force the new navy department controlled twelve frigates and eighteen smaller vessels, all provided with a full complement of men and officers.

The overthrow of the Federalists, bringing the bitter opponents of the war policy of the government into power, threatened the paralysis of both army and navy. The army underwent what Jefferson called "a chaste reformation," and was reduced to about 3,000 men. Jefferson's plans for the navy were summed up in one of his earliest letters as president. "I shall really be chagrined," he wrote, "if the water in the Eastern Branch will not admit our laying up the whole seven there in time of peace, because they would be under the immediate eye of the department, and would require but one set of plunderers to take care of them." This pleasant prospect could not be fulfilled, for the war with Tripoli began almost immediately and kept the navy in breath for some years.

Even when the peace of Amiens was broken, and the rights of neutrals, and especially of Americans, were recklessly trampled upon, Jefferson continued to believe in the efficacy of peaceable coercion. He thought that American commerce was so valuable to the European powers that they would be glad to "purchase it when the only price we asked is to do us justice."

It was argued in the Senate that every nation with West Indian colonies was dependent upon the United States, and must come to its terms or starve. Accordingly it was the determination of the Republican leaders under no circumstances to be forced into war with the European powers. In case these powers "combine to injure America," to quote Henry Adams,¹² "she would close her ports, abandon her commerce, shut herself within her own continent, and let the world outside murder and rob elsewhere."

This policy, admirable in its impulses, was framed without consideration of the difficulty of persuading whole communities to give up a lucrative trade and to subsist on a fine consciousness of moral worth until the enemy, made repentant by his own suffering, offered due redress. The first decades of the nineteenth century were an unfortunate period in which to try ethical experiments of this sort, as the dullest Republican might have learned by the light of the fires of Copenhagen¹³ in the summer of 1807.

Had the grievances been all on one side, it would have been easy for Jefferson and his friends to abandon their pet policy, but the situation was vexatiously complex. The American shipping interest was fattening on a trade with the French colonies which would have been illegal in time of peace. On condition of a reshipment of colonial produce in the ports of the United States, which was treated by the British government for some years as a genuine importation, these goods could be carried to France without fear of seizure.

In consequence of this the British West Indian trade began to suffer, and British ships were gradually being crowded out of American harbors also. From 1790 to 1800 the entries of British ships fell from 550 to 140, while the entries of American ships which had been only 280 in the three years 1790-92 rose in 1800 to 1,057. It is not surprising, therefore, that John Randolph made a distinction between "the fair, the honest, and the useful trade, that is engaged in carrying our own productions to foreign markets," and that trade "which covers enemy's property, and carries the coffee, the sugar

and other West Indian products to the mother country." The latter he called "this mushroom, this fungus of war," and both he and many others from the agricultural states did not exert themselves to defend it. Moreover the steady increase in shipping led to an extraordinary demand for sailors; but of the four thousand additional men employed each year, more than two thousand were British, and many of these took advantage of the easy method of naturalization to doff their allegiance to King George III. Great Britain saw herself seriously crippled in two directions, men and trade, by the way in which American enterprise thrived on European necessities. By 1805 her administration had decided to return substantially to its earlier attitude of hostility to neutral commerce.

Of course Great Britain had no right at all to construct and reconstruct international law to suit her supposed commercial interests, but her interpretations of law had an adequate sanction in frigates and line-of-battle ships, which in those times were a fitting substitute for equitableness. Thus began the final attempt to destroy American trade and establish a British commercial monopoly. Shortly afterwards in disastrous sequence came the Berlin and Milan decrees, and Orders in Council, furiously whirling upper and nether millstones, only to be escaped by Non-Importation acts and embargoes.

What was Congress to do? Would it really decide to abandon commerce and shut itself within its own continent, trying peaceful coercion? After the British change of policy had taken place, Jefferson was apparently ready to urge the construction of line-of-battle ships; but the House refused even to replace frigates which had been lost or condemned, and offered instead fifty gunboats. Nor did the effort to get money for fortifications fare better: in fact, according to Josiah Quincy's¹⁴ statement at the time, only \$724,000 had been spent for this purpose since the foundation of the government. Several of the southern Republicans in the session of 1806-07 out-Jeffersoned Jefferson. "When the enemy come," Nelson of Mary-

land declared, "let them take our towns, and let us retire into the country."

In the previous spring Congress had begun its effort at peaceful coercion with the Non-Importation act of 1806 which was to go into effect the following November, "a dose of chicken broth to be taken nine months hence," Randolph called it. The country merely tasted this, for December 19 Congress suspended the act. Already inclined toward gunboats rather than frigates or seventy-fours, Congress was confirmed in this tendency by the unfortunate affair of the *Chesapeake* and the *Leopard*, which occurred June 22, 1807. Even the president's Cabinet yielded to the storm of disapproval and concluded that in case of war the *Constitution* at Boston, the *United States* and the *Wasp* at New York, and the *Chesapeake* at Norfolk "would serve as receptacles for enlisting seamen to fill the gunboats occasionally."

With the adoption of the embargo in December, 1807, which was regarded more as a means of self-protection than as a war measure, 188 additional gunboats were decided upon. Under the spur of the English Orders in Council, nevertheless, Congress did not close its session until it had voted, besides a million for fortifications, to raise eight new regiments of infantry, whose principal business might be, as Randolph suggested, to eat the fish rotting on the wharves at Marblehead and Gloucester, and in this way to relieve the distress caused the fisherman by the embargo.

It must not be inferred from this show of energy that Congress was in a very belligerent mood. Probably John Quincy Adams' analysis of the situation in November, 1807, was an accurate enough description of the real state of feeling during the whole session. Under date of the seventh he wrote in his diary: "I observe among the members great embarrassment, alarm, anxiety, and confusion of mind, but no preparation for any measure of vigor, and an obvious strong disposition to yield all that Great Britain may require, to preserve peace under a thin external show of dignity and bravery." When Adams in the following January offered

a resolution that a committee be appointed to advise when the embargo should be removed and vessels allowed to arm, his suggestion met with general disapproval.

But, however intended, the embargo injured England as much as any measure short of an actual declaration of war could. Combined with the indirect effects upon her own trade of the Orders in Council, it might have fatally crippled her in the struggle against Napoleon's Continental System¹⁵ had not his seizure of the Spanish throne led to a national uprising against him which threw open the Spanish colonies to English trade. The embargo, really an attempt to see which, the English or the Americans, could hold their breath longer, was replaced in 1809 by non-intercourse with Great Britain and France. Enlistments were also stopped in the same year, and there were serious proposals of reducing the navy in that and the following year. The government was singularly incapable. Richard M. Johnson declared in the House: "The annals of human nature have not given to the world as sad an example of a nation so powerful, so free, so intelligent, so jealous of their rights, and at the same time so grossly insulted, so materially injured under such extraordinary forbearance."

A year or two later the leadership of the House fell into new hands, young men like Johnson himself, John C. Calhoun and Henry Clay. The first session of the twelfth Congress was filled with the discussion of war measures prompted by them, ending June 18, 1812, in a declaration of war. The causes for this action had existed in 1808, when, if ever, the declaration of war should have come. But these belated discussions show that another generation controlled by different ideas had arisen, and that a new era in the history of the country had begun. In the legislation of the 1812 war it was the army that was first strengthened, while nothing was done for the navy until the victories of the *Constitution*, the *United States*, and the *Wasp* turned public sentiment powerfully in its favor.

After war had actually been declared, as was the case also in 1861, Congress at first

in a measure effaced itself before the executive will. The recommendations in the President's Message were followed almost like orders. When the war dragged on, however, and failure on land filled the country with discouragement, the possibility of effectively maintaining the struggle seemed to fade away. The most serious difficulty concerned enlistments to the army which were not sufficient to meet the needs of the service.

The efforts made to solve the problem are especially interesting because they are in striking contrast to the action of Congress in creating the draft of 1863. Monroe, who became secretary of war in September, 1814, in view of the serious dangers which then threatened the country, called for 100,000 more regulars, and declared that Congress ought to exercise its undoubted war power to draft these soldiers if they could not be found by a more popular method. The House Committee reported that they would press no measures "on the House from the solemn conviction that there was no disposition in the Legislature to act finally upon the subject." In the Senate a bill was brought to raise 80,000 militia by draft, who were not to be called out for service beyond their own or an adjoining state.

Even this wretched makeshift met with determined opposition both in the Senate and in the House. The Hartford Convention was soon to meet, and the shadows of its treasonable intent cast themselves over the debate. Senator Dagget suggested that the states would refuse to aid in the execution of the law which would thus become inoperative. Senator Mason of New Hampshire declared if the measure "could in no other way be averted, he not only believed, but hoped, it would be resisted." The bill could not survive the conference stage. Fortunately for the country the treaty of Ghent¹⁶ had already been signed and the people, therefore, were not made to bear the ill effects of congressional incompetence and disloyalty.

Soon after the war closed, although Congress brought both army and navy back to a peace footing, it had no thought of returning to the policy so enthusiastically adopted

in 1801. When the outbreak of war once more called for troops in greater numbers, first in 1846 and again in 1861, Congress did not rely on an increase of the regular army, but devised the system of volunteers, which required the intimate co-operation of

the states. The history of their legislation under these circumstances is second in instructiveness only to the account of the congressional conflicts over war and peace in the first years of the Republic, but the limits of this article forbid its treatment here.

AMERICAN HUMORISTS.

BY PROFESSOR L. A. SHERMAN.

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WHY is it that any allusion to Anglo-Saxon or British humor, outside of England, is so likely itself to be construed as humorous? We are wont to regard humor as the recognition of the incongruous, or the effect of forcing incongruous things into some sort of conjunction. For instance, the spectacle of a white-cravated parson, in canonical frock-coat buttoned to the chin, but wearing top-boots or a shako,¹ would be ludicrous because of the extreme incongruity of the types involved. The shako means war or at least a warrior of some kind; and imagination essaying to figure the personality of the wearer from the insistent promise of the one type, is violently estopped² by the equally insistent signs and suggestions belonging to the other profession. But why should half the world assume, in the face of Sydney Smith and Thomas Hood and Douglas Jerrold,³ that the John-Bull⁴ brain is too heavy to be stirred by humor? One swallow to be sure does not make a summer, but not because we are incapable of hasty generalizings. The reason is, we all remember too well that story about John Bright,—or some other story perhaps nearer our own observation.

Artemus Ward had delivered his lecture on Utah in London. We know how it ran—"It was an error to call Salt Lake City the City of the Plain, as some of the women were really very pretty! . . . The Mormon's religion was singular, but his wives were plural! . . . Brigham Young is an indulgent father and a numerous husband. He has two hundred wives, two hundred

souls with but a single thought, two hundred hearts that beat as one. He loves not wisely, but two hundred well," and more and more of the same kind. It is averred that John Bright sat through the whole, listening with grave attention, and afterwards remarked, "I must say I can't see what people find to enjoy in this lecture. 'The information is meager, and is presented in a desultory, disconnected manner. In fact, I can't help seriously questioning some of his statements.'" That story is doubtless true, yet hardly carries with it any serious conclusion. John Bright was in many respects a typical Englishman, but it does not follow that the rest of the audience was as insensible to the differences between sense and nonsense as himself. On the contrary, we have it that Ward won with the audience he addressed that night in Egyptian Hall the greatest success of his life.

Let us not forget that English humor is as old as Chaucer, and can boast of names unsurpassed in the world's literature. Even if we hold that humor must be professional, we shall be content with Isaac Hawkins Browne and Swift,⁵ not to mention those literary desperadoes, Peter Pindar⁶ and James and Horace Smith. Where is there anything more clever and tremendous than the "Rejected Addresses,"⁷ in which Crabbe, and Scott, and Coleridge, and Byron, and even Johnson are hit off so perfectly? If we do not know the book, let us remember its title the next time we go to our public library.

On the other hand, that there is to be

found with us a more acute and ready sense of humor than in the mother country, goes without saying. The American is not Anglo-Saxon except in a rudimentary way; he is also Celtic,⁸ and Huguenot, and Scandinavian. A dryer atmosphere and an intenser industrial life have energized his brain. The American mind is quicker and more facile than the British in many ways. As Mr. Higginson not long ago expressed it, "There is somewhere an extra drop of nervous fluid in our temperament." Perhaps that is as specific and physiologic as we could wish. It is the world's wonder that, without great galleries and art-traditions, our painters are at no disadvantage in continental studios, that our students of music are not outrivaled in the foreign conservatories, and that some of our discoveries and inventions are the most brilliant in history. To be sure Russia, the newest of the nations, is doing many of the same things, but by no means in the same way. There is a strain of barbaric strength, there is somewhat of Tartarism⁹ in everything the Russians do. It displays itself everywhere in their art, it sounds out weirdly in their music. It is the same wild Cossack¹⁰ energy that we can detect in the melodies that Hungarian composers love. But there is nothing of this untamed strength in the American brain. It is rather a superior intuition or penetration, a species of second-sight, the power to grasp the world without experience. Grant showed this, to the amazement of Kearney, and Lee, and Sherman, and like strategists, who had kept read in theory, as he had not. It had been exhibited a century earlier by Franklin, who divined and supplied all his provincial shortcomings, and made himself the lion even of the French court. This Americanism is a spiritual quality which foreigners can best appreciate, and no inconsiderable ingredient in it is humor. Of it as a race-characteristic Henry James has made a very subtle and successful study in his novel "The American."

It is no part of the purpose here to sketch the history of American humor. That would mean not an article, but a volume. The first gleams of truly American humor are

detected in the poems of Joseph Green, Esq., and the Reverend Mather Byles, who as Harvard classmates and social rivals geyed each other valiantly in public verse in the Boston of 1725-50. A picture of the reverend wag, in a rhyming directory of Boston ministers, has come down to us in the following lines:

"There's punning Byles, provokes our smiles,
A man of stately parts;
He visits folks to crack his jokes,
Which never mend their hearts.

"With strutting gait, and wig so great,
He walks along the streets,
And throws out wit, or what 's like it,
To every one he meets."

Byles was pastor of the Hollis Street Church from 1733 to 1776, and published quite a little verse, some of which found its way to England and even the eye of Pope. From Byles we leap to Irving, whose "Knickerbocker History," published in 1809, made its author's reputation. This is the real beginning of classic humorous literature on this side of the Atlantic. Ten years later the "Croaker Pieces," written by Drake and Halleck, appeared in the New York *Evening Post*. Then we leap again to 1848, when Lowell's "Fable for Critics" was printed, and the "Biglow Papers" began. In the latter we have the full type of sensational American humor, which clings yet to existence in the guise of outlandish and preposterous spelling. Lowell of course added much to the effect by his masterly use of the New England dialect.

The example of Lowell seems at once to have quickened minds of the lighter sort. For the next ten years the country was flooded with comic literature. Benjamin Penhallow Shillaber (born in New Hampshire in 1814) issued in 1854 his "Life and Writings of Mrs. Partington." Immediately there were dialect imitations everywhere. Even so refined a magazine as Godey's started a series of "Mrs. Slimmens" papers. There were funny poems and monologues in the *Waverly Magazine*, the *Olive Branch*, the *True Flag*, and all the other periodicals of that kind. Fanny Fern¹¹ had begun to make the fortune of the New York *Ledger*

with her "Fern Leaves." George Horatio Derby was getting ready his "Phoenixiana" and "Squibob Papers." Then there was literature of a much better order, notably the "Potiphar Papers" by George William Curtis, and the "Sparrowgrass Papers" by Frederick Swartwout Cozzens, which volumes are I believe both still in print. The decade was one of literary sentimentality and trashy reading, which the healthy sentiment of the war was to reform effectually. But out of these conditions new and better things were already growing.

In November, 1857, Dr. Holmes began his series of "Autocrat" papers. Here was at last American humor indeed, that was something more than nonsense, something better than clown's foolery. Here was humor that would bear gathering into volumes, and reading again and again, because it was organic and genuine, because it was also life and truth. Holmes was not a great poet like Hawthorne, nor a great seer like Emerson, but he led us up to them. After his work was done he had opened to the commoner readers of the country the higher realm. But his talismanic key was humor.

There is an essential difference between a writer like Holmes and the professional humorist, that it were well to bear in mind. The man of letters who reveals or interprets the higher truth or beauty to his public must oftentimes perforce be serious. New truth, new views of truth, hush the soul to reverence: new revelations of beauty bring refined delight. The man who never can be serious is the man who does not know the highest experiences of the soul. The true interpreter recognizes the comic and the tragic equally, and helps us to the heart of the one not more willingly than to that of the other. But the man whose only usefulness is to make people laugh, and who will make light if need be of serious things, cannot enter lastingly into literature. No books tire so soon as his: none find their way quicker into the lumber-room. Hence professional humorists, unless, like Curtis, they attack some evil, or like Lowell, voice some truth, must be creatures but of a day.

Chief among the popular humorists of

America stand Artemus Ward and Mark Twain. Ward, whose true name was Charles Farrar Browne, was born in Waterford, Me., in 1834. His education was scanty. At fifteen he had secured employment in the office of the *Carpet Bag*, a comic weekly published in Boston, and in this were printed his first comic contributions. Later he served as a reporter to the Cleveland *Plaindealer*, and to this furnished, over the signature of Artemus Ward, the whimsical sayings that soon made his name a household word. His first work was unrevised and hasty. Finding himself famous, he attempted some degree of elaboration and began to lecture. He was called to the staff of a comic venture in New York, styled *Vanity Fair*, and before its brief career was finished served as its editor. He crossed the plains to gather materials for a lecture on the Mormons, which with his "Babes in the Wood," and "Sixty Minutes in Africa," was his best work. He crossed to England in 1866, spent four months in the effort to gather strength for his lecture season, and died of consumption in the following year. In 1862 had been published "Artemus Ward, His Book"; in 1865 "Artemus Ward's Travels"; and in 1867 was added "Artemus Ward in London."

But what of Ward's work, of what value is it to the world? Those of us who never heard Ward lecture, or did not read his books in their own day, will not be much puzzled for an answer. Humor is properly interpretive, not constructive, and nothing can be literature that does not reveal or interpret something from beyond itself either in matter or in manner. Sometimes the greatest truths may be told by a clever contrast, or even by suppression. The true humorist, though he be superacute¹² in drollery, has always some relation to the deeper things of life. He must be neither pessimist nor cynic. He must live a hearty physical life; he must be charitable to all the follies of the times, though he lash them sternly. He will be the foe of shams and snobbery, and will himself be no pretender. He will be manly and self-respecting; he will never sacrifice a friendship for a pun. Ward was a survival

from the funny school of the fifties. He was, one might fancy, an Elizabethan clown that had strayed beyond his century. He was belated in his work, for the times were ripe already for that higher sort of humor which may at any moment turn to pathos, and which Bret Harte's "Luck of Roaring Camp" and John Hay's "Pike County Ballads" were soon to bring.

When Ward went to England there was already at home a successor who was turning popular minds unto himself. Nonsense with a message, a residuum of homely wisdom, was better than nonsense sheer and undiluted, and such nonsense Josh Billings had begun to write. Billings, who was really Henry Wheeler Shaw (born in Massachusetts in 1818), had taken the field as a lecturer in 1863. He was however more effective in print than in speech, such new atrocities had he compassed in English spelling. Nothing had so appealed to the masculine sense of humor as the "Farmers Allminax." Shaw's day, however, was soon done, and at the time of his death, which occurred in 1885, few of his old admirers remembered him. His resources of manner were but slender, and people in search for the sensationally humorous soon tired of his sameness. He had in fact been overshadowed by the "Nasby Letters" and the "Innocents Abroad." David Ross Locke (born in New York in 1833) had begun his "Letters" in the *Toledo Blade* as far back as 1860, but had reached his largest public in connection with questions growing out of the Civil War. Not since Lowell's first "Biglow Papers" had so much strong meaning been expressed in dialect irony as now.

Samuel Langhorne Clemens was born in Florida, Mo., November 30, 1835. He worked as a printer in St. Louis, Cincinnati, Philadelphia, and New York until 1851. He served for some years as pilot on Mississippi steamboats. In 1861 we hear of him in Nevada, whither he had accompanied his brother, who was now secretary of that territory. In the following year he made himself editor of the *Virginia City Enterprise*, and in this first brought out his pen-name, which he appropriated from the call of the

steamboat leadsmen when he finds two fathoms, "Mark twain!" Three years after we find him in California, where he tried mining and newspaper work, with little success. In 1866 he visited the Hawaiian Islands, and the next year started from New York on a trip to Europe and the Orient. Two years later "Innocents Abroad" was published and fame as well as fortune for the author immediately assured. "Roughing It" appeared in 1872, and after a year, "The Gilded Age,"—this written in conjunction with Charles Dudley Warner. Other books of the same general sort followed up to 1885, when Mr. Clemens embarked in a publishing venture on a considerable scale. General Grant's "Memoirs" was issued by his house, and a good profit realized. Owing to the depression of business throughout the country the enterprise has proved a losing one. Within the year the firm has failed, and Mr. Clemens assumes the debts, repeating in a manner the experiences of Scott. He has just begun a long lecturing tour, from the proceeds of which he hopes to meet all obligations. He will then, as he has Mark-Twainishly expressed it, "begin life in earnest."

Mark Twain is the greatest of American humorists, popularly so-called,—greatest, that is, of those who make humor an end rather than a means. Mark Twain is greatest of these professional fun-makers because he is in a higher degree than the rest something more than a fun-maker. He does not belong to the tribe of clowns and punsters. He has invented no dialect, he has wrought no new departure in preposterous spelling. He is only an interpreter of life and men, not as Holmes, through culture, for that has been denied him, but through experience. He tells light things formally, and formal things lightly, and these make up his method. At his best, we find always something sound at bottom that lasts beyond the moment,—as in his story of a night's battle with the croup. That little domestic episode has its lesson, which no dullest reader can fail to master. Twain is, however, but a provisional humorist. By him we may learn to read the ludicrous side of life. He is a

means of education toward humor as that spiritual thing which all men need, and toward which in America we are fast advancing.

Thus by a long and various evolution there has come into being in America a very general if not active sense of humor. In the workshop, on the farm, as well as on the stump and in the drawing room, there is the constant crackling spark which tells of its subtle and surcharged power. I believe that, in respect to humor, we are not a whit behind the Italian or the Frenchman, though we are not as demonstrative, as histrionic as they in giving it expression. We cannot hope to interpret ourselves to one another by such inimitable shrugs and poses and *capriolas*¹³ as they. But just as our women have admittedly more of native taste and tact than their continental sisters, so by that same gift of Americanism have our people at large come into possession of strange graces of sentiment and thought. And this reminds us that, though we have had no feminine humorist in books since Fanny Fern, the unwritten humor of our women is superb, for it is always intuitive and practical. The days, indeed, of professional pleasantry are

fairly ended. Forty years ago it was the fashion to label certain newspaper columns baldly "Wit and Humor," as if the reader might do his laughing for the day in one installment. We want our humor now as condiment, not a whole course by itself. And herein is registered to us the progress of the century.

In sum,¹⁴ we might affirm that there are two kinds of American humor. There is first the Romantic, which borrows outrageous exaggerations of dialect and bad spelling, with now and then some affectation perhaps of coarseness. This seems to have descended of late years to negro dialect, cartoons, and burnt-cork minstrelsy. Then there is the humor that we must of course call realistic, which reflects life, and in right proportions, which does not refuse to give away upon occasion to tragic seriousness, or to blend with it. This is the true humor of literature, and America is giving not a little of it to the world. But the humorists to be read are not solely Holmes, and Howells, and others of their school. The greatest of all humorists, when the world shall know it, is William Shakespeare.

CITY GOVERNMENT OF WASHINGTON, D. C.

BY MARGARET NOBLE LEE.

II.

PRESENT GOVERNMENT.

THE municipality of Washington up to the present time has passed through two contrasting phases, the republican form prevailing for three quarters of a century, and the paternal for the last twenty years. The transition took place during the existence of the hybrid¹ "territorial government," free in form but despotic in principle. In the first period, as has been noted, the right of suffrage was undisputed, and elections determined all purely municipal affairs. The franchise was, however, guarded by a tax qualification until, shortly before the war, this was abolished by Congress and suffrage made universal. That the early

development of the city should be slow was inevitable owing to the irresponsible and indifferent attitude of Congress. Meanwhile the debt of the city at the end of the self-governing period was but a trifle over three million dollars.

In the territorial period the officials elected were figureheads by the side of the all-powerful Board of Public Works, appointed independently of the people. Under the management of that board, the debt of the District mounted in three years to twenty million dollars. Enormous as was the burden thus imposed upon the community by United States officials, Congress refused to share it, nor did it assume any financial obligations in District expenses under the

"temporary government." Down to 1876 the government had expended upon its capital only twenty-seven million dollars, while the District in the same time had spent forty-three millions.

With the inauguration of the present government in 1878 disappeared the last vestige of local self-government in Washington. Suffrage and elections of every kind were abolished in the District. An executive form of government was set over the capital. Under this system three commissioners appointed by the president and confirmed by the Senate are given entire administration of local affairs. Two of the number must be residents of the city, and the third an engineer officer of the army, the term of the civilians being three years, and that of the engineer lasting during the pleasure of the president. Citizens of the District have no voice in these appointments and in making them no account is taken of the different sections of the city, the majority having been made from one favored section.

Supreme and unqualified executive power over Washington City is lodged in this triune² authority. The commissioners appoint all officials of all city departments. They may abolish, consolidate, or create offices and fill them. Police, firemen, school trustees, school superintendents, and theoretically teachers, clerks, tax-assessors, and collectors, health officers, inspectors, contractors, mechanics, laborers,—in short every officer and agent employed in any municipal capacity, is the official servant of the commissioners. They let all city contracts, and control the disbursement of all city funds.

Besides having sole executive authority the commissioners have large legislative power. They make police regulations, define and fix penalties for petty offenses, and make numerous rules concerning the good order of the city. They also play a very important part in District legislation before Congress. By the organic law of 1878 Congress assumed direct and exclusive legislative power over the District, making itself virtually the common council of Washington City. Evi-

dently a body composed of the representatives of 44 states and 356 districts, occupied with the affairs of a great nation and the fortunes of party, is by itself ill-equipped to deal with the multiplicity of details that arise in the daily life of a municipality. Moreover, since 1875 the District of Columbia has been allowed no representative in Congress. So it has become the custom to refer bills affecting the District to the commissioners for their opinion, thus making them the power behind the throne in District legislation. Ordinarily the recommendation of these officials decides the fate of a bill. Much of their labors consists in examining and reporting upon proposed legislation. They also frame a large part of the legislation passed by Congress for the District. Consequently by approving or originating bills, this board is practically the legislature as well as the sole executive over a great city.

The organic law provides that all expenditures of the District are to be voted by Congress. The long-standing dispute over the respective obligations of the government and the District toward local expenses is finally adjusted by the government agreeing to pay one half the amount appropriated, the District paying the other half. In this connection the commissioners are given another very important power. It is made their duty annually to make and submit to Congress itemized estimates of all expenditures of the District for the ensuing year, apportioning amounts among the city's departments, according to their discretion. Their action may promote or arrest the prosperity of any section of the city. Congress may alter these estimates, but to the extent of its approval, it appropriates one half from the United States treasury, and levies the other half upon private property in the District. The estimates of the commissioners are usually granted for the purposes designated except as they are cut down according to the tradition of the appropriations committees.

By thus limiting District expenditures to its own appropriations, Congress in theory reserves exclusive power to tax the national

capital. It has, in fact, limited the tax rate to \$1.50 per \$100 of property. But the commissioners appoint the board of assessors, whose valuation of property increases or decreases the bulk of taxes, while the rate may remain uniform. The board of equalization are also the appointees of the commissioners. Thus in practice the powers to assess taxes, collect them, and determine their disposal—all reside in the commissioners. The safeguard to the danger of this is pointed out in the subjection of every estimate to the critical scrutiny and alteration of Congress and the watchfulness of tax-paying citizens. Public revenues in the national capital are nevertheless raised by a system under which more than a quarter of a million people are taxed without representation or a voice as to the amount of taxes which they shall pay or the purposes to which their revenues shall be devoted.

Except as limited by Congressional appropriations, the commissioners inherit most of the anomalous powers of the old board of public works. The real safety of the people hangs upon the appointment of uncorrupt and incorruptible men. The almost overwhelming burden of executive duties is lightened by dividing up supervision of the city departments among the three members. The engineer with assistants from the army is by law in charge of streets and sewers; a second commissioner has supervision of schools; and the third, charge of the police department. As a rule, the decision of each in his particular domain is final. The agreement of two constitutes a decision of the board. Meetings of the board are held daily lasting three or four hours. Beyond being allowed to appear before these meetings to present petitions for some certain action or for their approval of a bill before Congress, citizens have no part nor power in the councils or decrees of this municipal triumvirate.³

This roughly outlines the part borne in the present government of the federal capital, by one of the two elements of rule—the commissioners. The other factor is Congress which passes laws for the District, votes expenditures,—and substantially car-

ries out the recommendations of the local board. In each House are two committees in control of District legislation, the Committee on the District of Columbia and the Committee on Appropriations. To the District Committee in each House are referred all bills concerning District affairs; the Appropriations Committee has charge of District appropriation bills, thus holding in its hands the keys of the District treasury.

The progress of a District bill usually follows a devious path. After being introduced it is referred to the District Committee, before which a hearing is usually secured by friends of the bill. If reported back favorably to the House, its passage is attended by the divers vicissitudes to which legislation under party government is subjected. If the bill involve an appropriation, it must further run the gauntlet of the appropriations committee. Unless of great urgency, its passage is there delayed until the closing days of the session, when from its comparative insignificance among a host of huge appropriation bills on which the support of the government depends, its chances of final consideration are rendered precarious. In the House the second and fourth Fridays of each month are given to District affairs; in the Senate the District takes its chances with other subjects of legislation.

The most important District legislation, as is seen, is controlled by the appropriations committees. This committee in each House is one of the oldest, most powerful, and tenacious of its traditional right of controlling the thirteen great appropriation bills for the support of the government. Despite the fact that it controls the expenditure of a half billion dollars annually, it is unwilling to yield to the District committee control of the comparatively small District bill, carrying some six millions of the great total, although it cannot act so intelligently upon it. The commissioners themselves as well as the citizens, would much prefer that all bills affecting the District should be considered by the District Committee, and criticise the bad policy of dividing responsibility for the District between two committees. The delay and jeopardy to legislation

from this cause are at times exceedingly unjust.

The powers thus exercised by commissioners and Congress constitute the entire government of our national center. To understand this system one must forget the American principle that governments derive their just powers from the consent of the governed; for this is a type in which public authority inheres in bodies extraneous to the governed. One must also forget the republican dogma, that the three functions of government—the executive, legislative, and judicial—should be kept separated; for in this system they are entangled and confused. To appreciate this government highly is in fact difficult for the average American.

But a word needs to be said concerning the financial resources of the capital. Washington has no fiscal officers of its own. The United States treasurer is *ex officio*⁴ commissioner of the sinking fund,⁵ thereby having charge of the District debt. All revenues are daily turned into the United States treasury and credited to the District. Thereafter only Congressional act and commissioners' certification form the combination unlocking these vaults of the national depository.

The annual expenses of the national capital are about \$6,000,000. Of this outlay, which is large compared with that of other American cities of similar size, the largest item is in round numbers one and a quarter million dollars, required to pay interest on the debt, which is now about \$18,000,000, and to meet the sinking fund payment.

No student of municipal governments can examine that of Washington without asking, what are the merits of this executive government over ordinary self-government that it should be enthroned in the very heart of our national life? By outsiders we have been accused of mistrusting our own national doctrine where it should best be exemplified. Nor can this system be defended as the only type possible within the limitations of the Constitution; for during the greater part of its history the city exercised a delegated

power of self-government, as Story says, "without any constitutional scruple or surmise of doubt." Such a defense would cast the discredit of unconstitutionality upon the city's whole government up to late years. Neither can it be maintained that the present form was in the minds of the founders when exclusive legislative jurisdiction was vested in Congress. Records of debates of that time show no intention to deprive the city of autonomy in local affairs. Mr. Huger, a representative from South Carolina, voicing this sentiment in the House, said he "looked forward to the time when the inhabitants would from their numbers be entitled to a representative on this floor. And respecting local concerns when they grew more numerous and wealthy there would be no difficulty in giving them a territorial legislature." Randolph mistrusting the wording of the Constitution warned Congress of its misconstruction, declaring that the condition in which a community is ruled by laws to which its assent is not required is political slavery. Madison, however, wrote in "The Federalist" that "a municipal legislature for local purposes derived from their own suffrages will of course be allowed the District."

That this was the intention of the founders is proven by the fact that the promise was fulfilled as soon as the government was fairly established at Washington. The Constitution, therefore, as applied by its makers to the early government of the capital cannot be held responsible for imposing upon it the present system. Executive government must find its defense in its superior adaptation to the needs of the national capital.

It has virtues. Prominent among these is financial safety. Where the disbursers of public funds must submit every contemplated expenditure to the secretary of the treasury, then to Congress to be legalized, there is little danger of bankruptcy or reckless waste. Where contracts are public and the humblest citizen has access to bids and estimates, there is little danger of jobbery. Washington is thus freed from a prevalent curse of politically-governed cities. In this regard,

indeed, the commissioners are free from the besetting temptations of city officials. Not owing their office to party success they have no campaign promises to keep, no debts to cancel with spoils of office; no crowd of hungry henchmen hangs about administrative offices; no seedy procession flaunting a servile "loyalty" files in to beg official charity. The boss and vote broker so familiar in the government of many cities, are here unknown.

Party is unheard of in this system. The two civilian commissioners must be of opposite political belief, the army officer being presumed to have no politics. In the exercise of their enormous patronage consequently, there is no opportunity for wholesale removals or appointments for partisan reasons. This power is really fast becoming distasteful to commissioners. While some use of it is undoubtedly made to please members of the District Committees who are haunted by office-seeking constituents, the commissioners have recently forwarded to Congress and the president a petition to place subordinate District offices under civil-service rules.

The expiration of commissioners' terms, one at a time, renders the administration continuous and consistent. The experienced element is always in the majority in the board, consequently the advent of a new member cannot cause the upsetting of enterprises half carried out nor the discarding of a fairly successful policy for doubtful experiments.

In Washington the minor functions of city government are carried out punctually and effectively. Long is the arm and unerring the blow of administrative vengeance upon an unwary offender against city ordinances. Persons of this class are wont to compare Washington unfavorably with other cities of their experience. No American city is habitually so clean faced, well dressed, and presentable as Washington.

A peculiarity in the population of Washington, which would be a perplexity in an elective system, is a formidable floating element. A large class drift in and out with the changes of administration; many

wealthy people make Washington their residence for part of the year; hordes of office-seekers, lobbyists, and other variegated characters take up an uncertain residence in Washington, to whom the chances of local politics would be meat and drink. Under such circumstances the ordinary methods by which the suffrage is protected would be difficult here to apply. Also of the many thousand residents who hold positions in the government, a large number have retained legal residence elsewhere, and "go home to vote." For this reason many of this class do not begrudge the commissioners their exclusive prerogatives in the capital. A further fact is that perhaps the most abiding portion of the Washington population is the colored third. Self-government would therefore make the colored race a formidable if not preponderating power in national capital affairs. It is even feared by some that suffrage in Washington would for once place the well-to-do in the power of the ne'er do wells.

It is further urged that the absence of elections and local politics from Washington protects the government from dangerous forces; from infection with local issues; from disturbance by incendiary elements in the very citadel of the government; perhaps from political outbreaks, contrived to intimidate impressionable statesmen.

The strongest argument for the present system is found in the share held in Washington by all constituent parts of the nation. A nation's capital is not possessed by its residents to the extent that other cities are. The former should in a measure be ruled by the nation. Congress representing the people should, therefore, have a voice in the government of the capital.

Such are the leading merits of the local system of Washington, strengthened by the prosperous course of affairs since aristocratic rule began. The commissioners as a rule have been faithful to their trust. The city departments of recent years have been free from the notorious scandals now familiar to large municipalities. Huge frauds or flagrant connivance with vice are unknown. A policeman hastily discharged was recently

re-instated at the solicitation, not of the powerful saloon element, but of W. C. T. U. women. Jurists attribute the decrease in the quantity and degree of crime in Washington to the good discipline of the police. The commissioners have at the least secured to Washington cleanliness, good order, and financial soundness.

Having seen wherein the municipal system of our capital has succeeded, a very important aspect remains. Opposition to this system has risen and gathered sufficient weight to force the inquiry, will this form of government remain "permanent"? Is this a system with which a patriotic American can be content? Is it one from which the hundreds of Congressmen and the yearly throng of citizens from all parts of the country can draw inspiration for the improvement of their own municipalities? Is it one which typifies American principles and in which the observant foreigner may see the successful workings of free institutions? Those who live under it, as a rule, say it is not; citizens' associations, a committee of one hundred from these and other organizations have been formed for the avowed purpose of subverting it; Congress has been petitioned session after session for legal enactments or the submission of a Constitutional amendment placing these citizens on a different political footing; in their memorials they accuse the government of injustice and demand that the birthright of a free community shall be restored to them. Their indictment of the present government may be recounted very briefly.

In the first place, this system is contrary to the cardinal political principles upon which government in this country both national and local is founded. It violates our own Declaration of Independence in that it does not derive its powers from the consent of the governed. It was even imposed upon the community without asking their consent. Akin to this charge is that the people are taxed without representation or the power of assent. No other community, not even the smallest village, can be found in this republic under such political disabilities. That the common rights of freemen upon

which every school boy is catechized, should be denied to almost three hundred thousand citizens of an American community,—that this community should be the very fountain of our national life, the depository of our immortal Declaration,—nay, that we appear unable to make our government secure in its capital without reducing the inhabitants to the condition characterized by Randolph as "political slavery," seems indeed a dangerous admission of the inadequacy of our own political creed.

The practical effects of this disfranchisement is seen in a certain political apathy prevalent in Washington. Where young people grow up without ever seeing an election or a ballot, without the expectation of ever participating in government of any sort, or without having reason to inform themselves upon the public questions which are fireside topics in other localities, it would be futile to expect a high degree of public intelligence or patriotism. To disfranchise a community in the heart of the republic fosters a body of political wards incapable of self-government. More favored is the far off Indian to whom Congress is glad to extend American citizenship.

Home-rule in local affairs is a vital principle in our government. It is entrenched in our Constitution, which reserves to local authority every right not specifically granted to the general government. Yet in matters entirely local, in school affairs, in health measures, Washington citizens have no voice nor control over the expenditure of a single dollar of their taxes. In other cities the power to correct official abuses is in the hands of the people; here, whatever the blunders committed, it is hard to locate the guilty ones. What is worse, though the guilty be known, the people are powerless to rebuke them at the polls. The spectacle, meanwhile, of a body chosen to legislate for 65,000,000 people diverted into a city council dealing with ditch cleaning, care of markets, graveyards, and other neighborhood concerns, becomes more incongruous each year. Congressional sessions, moreover, are not suited to municipal needs. Sudden emergencies occurring during recesses of Congress place

the District under embarrassments which in other cities can be instantly dealt with; here action must be delayed till the reassembling of Congress, although it be the rebuilding of a burnt schoolhouse.

However earnest and disinterested the efforts of District Committees, Congress has not taken too seriously its duty of legislating for the District as shown by the sparse attendance and desultory debates on "District days." Great complaint is made of the tardy and dilatory attention paid to District needs. The superintendent of the city schools recently stated that forty city schools of the third and fourth grades have been obliged to follow the half-day system for lack of room, and that schools are driven into basements and rented rooms totally unfit for the purpose and harmful to the health of pupils. The last Congress made appropriations to this department which had been delayed and neglected several years. It is charged also that appropriations are sometimes made for questionable purposes over the protest of tax-payers.

For instance, a few years ago Congress was persuaded by interested parties to provide an "alternate water supply" for the city at an estimated cost of a million and a half dollars. The work ran far beyond the estimates, costing \$2,570,000; the reservoir is now abandoned. Twenty thousand dollars were spent in a Congressional investigation, and \$575,000 for a main as a temporary substitute, and yet the object of this work remains unaccomplished. Mismanagement of this kind is not unknown to self-governing cities, yet it is a peculiar exasperation to citizens under such circumstances to feel themselves helpless. On the other hand, the honesty of the majority of Congress cannot be questioned, lack of knowledge of District affairs accounting for many such blunders.

The scramble, however, among representatives and even senators for a place upon the District Committee indicates the view commonly held of the chances open to that committee for promising speculation. Franchises of a variety of sorts have been

granted to corporations on such easy terms that Washington has become a Mecca⁶ for syndicates and capitalistic enterprise. It is bitterly complained by citizens' associations that District improvements have followed the holdings of syndicate capital. It has been openly charged in the Senate that Congress and the commissioners have favored the wealthy sections of the city in improvements, while other parts were paying heavier proportionate taxes. At its best Congressional legislation for the District is slow and awkward; at its worst it exposes a helpless people to the machinations of skillful ringsters, whose "ground floor" privileges have been too inviting for the legislative conscience to withstand. Probably no city of the country has so questionable a real estate history as Washington.

The claim, therefore, that Washington is free from political rule may be met by the assertion that no city has been so great a prey to a combination of politicians of both parties who have battened upon municipal privileges. The community is now awakening to the dangers of the present system, and a reform movement has been set on foot. Its object is not to throw off Congressional control, but the promoters maintain that citizens should enjoy a share in their own government. The assumption made by supporters of the present system that, since Washington citizens pay only half their local expenses, they are not entitled to complete self-control, ignores the fact that the government pays no taxes upon its real estate, amounting to more than half of that of the city. Should it cease its appropriations and pay taxes, as is done by governments in most European capitals, its outlay would be greater than now.

Some modification of the present local system is probable at no very distant day. Various remedies have been proposed before Congress. A feasible one provides for a single commissioner with an elected local council; all ask for suffrage, representation, and for the separation of the legislative and executive powers. No less a remedy is in accord with American principles.

TASSO: HIS CENTENARY AND HIS LEGEND.

BY M. V. CHERBULIEZ.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE FRENCH "REVUE DES DEUX MONDES."

ON April 25, 1595, Torquato Tasso, who was preparing for his coronation at the capitol, died at the convent of St. Onofrio, Rome, pressing to his heart a crucifix. He began to repeat the passage, "Into Thy hands, O Lord," but before he had finished it life was gone.

On April 25, 1895, Italy demonstrated with great *éclat* that through all the vicissitudes and revolutions of the intervening centuries she had sacredly preserved as a precious trust the memory of the most excellent and most popular of her poets. Commemorative festivals were celebrated at Bergamo, the home of his ancestors, at Sorrento, his own native place, at Ferrara, where he lived for years, and at Rome, whither he had gone to receive triumphal honors and where instead he found the religious Hieronymytes who closed his eyes in death.

The testimony borne him showed that his glory had never paled, that he had acquired by his works an imperishable renown. And who ever merited such renown more than he? He is of the number of poets who can truly be called delightful. "Signior Torquato Tasso," wrote Bartolomeo Zucchi, June 20, 1595, "passed, some days ago, into the better life, depriving us of the greatest light in poetry and *belles-lettres* which our age possessed."

In all of his works, but especially in "Jerusalem Delivered," did his unique genius display itself. The happy choice of subject in this work, the novelty of the characters, the ingenious artifices of composition, the exciting description of battles, the penetrating savor of certain episodes, the divine music of the verse, all combined to secure success, and easily explain why Italy experienced an ecstasy of pleasure as she read and reread the poem.

Editions multiplied rapidly; it was trans-

lated very soon into French, into Spanish, into English, and various other languages. It pleased princes, it pleased warriors, as two centuries later it pleased Napoleon. The author has always been passionately admired by artists. From the first his writings won the highest admiration from women. He charmed the common people, who are more susceptible in Italy than anywhere else in the world to pleasing and rhythmical sounds.

If the poet seemed admirable, the man excited astonishment and compassion. The news was spread abroad, just as the "Jerusalem Delivered," which won for him such renown, was published, that his mind was unbalanced and he was languishing in a hospital where his illustrious protector, Alfonso II., Duke of Ferrara, had him placed.

Tasso had remained deaf to the counsel of his father, a courtier disabused of the pleasures of court life by hard experiences; he, too, in his turn wished to live at court; and when he succeeded in getting himself settled in the palace of Ferrara, dazzled by his good fortune, he believed that he had signed a pact with happiness. The life which he led there was what he had always desired; he was granted privileges accorded to no others. "That which I have always sought is a life of leisure consecrated to study, without being held to anything, without obligations of any sort; for I cannot write and serve in any other way at the same time. Here I can keep up a table, lodgings, and all honors, without being restricted in service. It is through my quality as poet that I have a right to fortune. It is a god who has given me all these honors and his altars shall always be decorated with flowers by my hands, and I will offer to him sweet incense."

A few years passed away at Ferrara and then the place became to him nothing more than a prison. Twice he escaped from it and twice he returned "into servitude," as

he said : and very soon after, the "god" at whose altar he had flourished, shut him up in the Saint Anne Hospital, where he remained seven years. His liberty once recovered, he led a wandering existence, reduced to all expedients ; at times peddling his grievances from city to city, and at times actually begging his bread, and being regarded as a maniac. He became a prey to horrible suspicions, distrusting everybody, especially physicians, deploring the shipwreck in which his happiness was engulfed, spreading broadcast his complaints, his invectives, his groanings, quickly wearying of the asylums offered him in his distress ; and, worse, taking a dislike to his own masterpieces and, worse still, inflicting upon them the outrage of rewriting them.

So much genius accompanied by so much misfortune could not fail to inspire the fabricators of legends ; Tasso, scarcely dead, had his. There were found ingenious men who claimed, that, having conceived a violent love for one of the sisters of the Duke of Ferrara, his patron had punished him for it by making him pass for a maniac and placing him under restraint. It is sufficient though to read with attention his correspondence published long ago by M. Cesare Guasti, to convince anyone that this invention rests on nothing. It appears from his letters, in which he wrote freely and at great length of himself, that he was subject to the greatest intemperance of imagination ; his discomfiture and his unhealthy susceptibility disturbed his reason. It appears also that, being a son of the Renaissance by his turn of mind, by his education, by the liberty of his thought, he had the misfortune to write during an epoch of religious reaction ; that feeling himself no longer in accord with a church which had reformed the Council of Trent, and which governed henceforth most vigorously, his imagination was alarmed ; that he feared being called to account by the Inquisition ; that, more and more disquieted and persuaded that his books testified against him, he undertook to rewrite them, effacing all which he thought anyone might regard as suspicious.

Such were the conclusions which I deduced for myself thirty years ago. I then summed them up as follows : " Tasso owed half of his infirmities to the feebleness of his character and the other half to the delicate nature of his genius."

Mr. Angelo Solerti has just published a book which will live and which is the most valuable of all the testimonials rendered during the late centenary festivities to the memory of the poet. We can henceforth accompany Tasso step by step through his sad life. The book emphatically affirms what I have just stated, and the legends concerning Tasso must be forever discredited.

Whether one likes legends or not, their history is always curious. In this new book it is shown that the generation which knew Tasso in his youth was unanimous in thinking that after a few years' stay at the court, he became deranged, that he committed extravagances, that he had attacks of fury and delirium, and that as he refused to take treatment, the duke had him placed in the hospital of Saint Anne.

A peccant humor which refused to allow itself to be healed was altogether too prosaic and trivial an explanation of the misfortunes of a great poet. One could very readily persuade himself that there must be some mystery to be cleared up, some puzzling question to solve in connection with the affair. A Florentine cavalier, living at the court of France, was the first to imagine that Tasso had been incarcerated for having loved a "star," for having placed his affections and his desires too high. Fables are oftenest derived from anterior fables, of which they are only the amended and retouched counterparts. The fate of Tasso called to mind that of a celebrated Latin poet, whom the Emperor Augustus, according to the chroniclers of Rome, had relegated to Scythia in order to punish him for loving his sister Julia. A Neapolitan jurisconsult wrote concerning Tasso, " I know no other cause for this detention than that which brought about the exile of Ovid." This seed was good, it soon germinated. Another Neapolitan, Manso, who had known Tasso somewhat late in his life and who, according

to the custom of all the friends of great men, sought to increase his own renown in the glory of his friend, embraced the conjecture of the jurisconsult. "A new Ovid," he wrote, "an unhappy love was the cause of all his misfortunes." In 1628, Barbato affirmed unquestioningly that Tasso was inflamed with love for the Princess Lucretia, the sister of Alfonso. Then the tale became more and more elaborated. One told how, in the presence of the court, in a transport of feeling, Tasso kissed the princess; upon which the duke, turning to his courtiers, said, "See what a misfortune has fallen upon a great man; he is suddenly deprived of his reason."

The writers of the first legends are rather reserved, they have doubts; their successors write with assurance. It is thus that legendary histories are always born, are embellished, and accredited; the acorn falls into a favorable soil and becomes an oak. To be just to fiction writers, it is necessary to recognize that their fabrications are always founded upon some phase of truth. Woman holding an enormous place in the works of Tasso, it was natural to infer that she had exercised a decisive influence over his life; that, having inspired his genius and caused his delight and glory, she had also affected his destiny. He immortalized in his sonnets the queens of beauty who lived at Ferrara.

It is in his greatest poem, "Jerusalem Delivered," that he has traced his inimitable portraits of women,—portraits done by a hand so delicate and so loving that they seem the work of enchantment.

No poet ever sang better of ideal love, tragic and sovereign; but he never experienced it personally. Poets of his kind are so made that the passions which they paint best they feel least. Tasso himself acknowledged that, while he passed his whole youth in deeply admiring some woman, yet he was the most fickle of men. Among the women for whom he professed a fondness, Lucrezia Bendidio was perhaps the one whom he loved best. However, when she was sought in marriage by the secretary of state, M. Pigna, a man who had the ear of Alfonso II., he judged that it was good

policy to desist from his own pretensions; and nothing proves that this sacrifice cost him much heartache.

In his writings there are many allusions to his singular mental condition. He was asked to go to the Academy at Genoa to teach ethics and poetry, but he himself said, "While having a great wish to accept, I should distrust my memory if my condition does not improve." But it is also true that in all of his writings of that time there is no trace of irregularity, no contradiction, no incoherence. In the last ten years of his life he wrote a tragedy, a poem on the Creation, and remodeled his "Jerusalem," and in none of these works is there any evidence which would indicate a disordered mind, there is no incoherence of thought or language, nothing which would indicate insanity.

What, then, was his derangement and its cause? He often alluded to it and partially explained it in his writings. He was the subject of hallucinations, both as to sight and to sound. He saw little flames burst forth from his eyes; he heard strange sounds—the whistling of the wind, the striking of clocks, the voices of people, and sarcastic bursts of laughter. These things troubled him in his work and brought on a state of frenzy.

He often attributed these hallucinations to the secret action of demoniacal powers, and it is owing to his belief in these influences that he was able to describe in his "Jerusalem" with such marvelous clearness the plots, the enchantments, the operations of spirits. This is not due to the genius of the poet; they are the visions of a believer.

He always believed that men were evilly disposed toward him; that they made occult conspiracies against Torquato Tasso; that, being envious of him, they felt for him the same spirit of hate which he attributed to Alfonso. He was touched with that most incurable of maladies, the mania of thinking himself persecuted; his hallucinations were accompanied with an incessant fear of being poisoned which tormented his whole life. His friend Cataneo was convinced that he destroyed his health and hastened his death by the use of antidotes.

He feared not only physicians, intriguers of the court, and hostile princes but to the list he added the church. He always thought himself on the eve of being cited to appear before the Holy Office. In vain the Inquisition itself sought to reassure him; this inquietude devoured him. He went to confess to the inquisitor at Ferrara, who absolved him and tried to calm him; this absolution was not sufficient, he wished to obtain that of the inquisitor of Bologna; had he been permitted he would have gone to Rome to implore the mercy of the pope. Tortured by these scruples, he disowned his masterpieces which he thought could furnish arms against him. He forsook Aristotle and Plato in order to plunge into pious readings. He could be content only when he had expurgated his "Jerusalem."

It might be thought strange that one who could write as clearly and as beautifully as did Tasso, could be suffering from a mental disorder. But madness does not disclose itself suddenly, it foreshadows itself for a long distance. That of Tasso grew more pronounced as soon as he had finished his great poem; and I am tempted to believe that it waited before declaring itself fully until, deprived of the great distraction of writing and living no longer in the society of Tancred, of Renaud, of Herminie, and Armide, he fell back upon himself. All which draws one out of self, helps drive away insanity. To forget self is the secret of good health as well as of happiness and of virtue.

Were the misfortunes of Tasso all imaginary? It is a question. When he complained of his destiny ought he not to have complained only of himself? Mr. Solerti inclines to the latter belief; he considers the poet whom he loves as the author of his own misfortunes. If I dared enter into controversy with so clear-sighted, so conscientious, so masterful a writer, I should reproach him with being too absolute in his statement. There might have been things which the chroniclers did not relate which keenly affected a too sensitive soul that had the weakness to attach an extreme importance to details.

That which is certain is that he suffered at Ferrara, and I cannot believe that it was all imaginary. I do not want to think of Duke Alfonso II. as a tyrant; but without being a tyrant one might lack that generosity which would neglect nothing in order to dissipate the shadows, to heal the wounds of diseased imagination. It was not, assuredly, by a cruel caprice that he placed Tasso in the hospital; and we must remember that on several returns he received him and accorded to him many kindnesses. But during his whole captivity he never gave him any mark of sympathy or of compassion, and when he let him have his liberty, he refused to see him. There were reasons why the duke had him imprisoned, but he might have been somewhat to blame for the unfortunate condition of the poet.

Tasso had from his youth a mania for honors. "There is no baron or duke who will find me disposed to pay him honor . . . I hold it certain that I shall be a great man, and I shall show my greatness now, as if I already possessed it," he wrote in early life. Eager for honors, he also sought pleasure. He demanded that he should have a peaceful, an agreeable, a brilliant life, infinitely varied. He was impatient of any yoke, of all rules. He could sleep only on a bed of roses; if one of these roses made a fold, he would have the nightmare and complain of his destiny.

Bernardo Tasso wrote once to his wife Portia, "You know how our son Torquato used to do in his childhood when anything was taken away from him; in spite he would throw everything else on the ground and refuse all consolation." As he was then, so he remained through life. He was like a spoiled child who said, "All or nothing." By a fatality of his nature he conceived of life as a May day festival, perfumed with lilacs and roses. It was impossible for him to understand that the bitter must be mingled with the sweet, that man must prepare himself to meet reverses. He never learned that one of the first things a man needs to know is how to come to his own aid and to sweeten the refusals of destiny by the manner of his acceptance of them.

THE SENATOR'S DAUGHTERS.*

BY A. C. WHEELER.

CHAPTER XIII.

MRS. RINGGOLD never knew just what took place in that parlor. She was piqued enough to prefer her own conclusions to the safer method of listening. She had her sex's knowledge of her sex and she said to herself, "That woman is stubborn enough to go and throw herself into St. Clair's arms?" A woman sometimes prophesies with her suspicions.

It was two days later, and Mr. McBurney drove to the door of Upsandowns in a sleigh, driving a high-stepping horse that appeared to take an esthetic delight in kicking the snow wreaths in clouds of sparkling dust. It was so early in the morning that the big house had not yet opened its eyes. Smoke wreaths poured from the kitchen chimney and blew down in steel blue films upon the lawn and went racing round in the western breeze and disappearing among the cedars.

The call was so obviously premature that Mr. McBurney's habitual impatience seemed to realize itself as he looked round at the unawakened house, and while he stood at his horse's head wondering how he could gain admission to the house without making a rude summons, Barney came from the kitchen in his shirt sleeves, smoking his pipe and wearing the smile of intelligence which belongs to a privileged servant. "I understand your impatience, young man," his rugged face seemed to say, "but is n't this a little early?"

"Barney," said the young man, "I've got important news for Miss Van Houghton, and it will not keep. Go and get her up, that's a good fellow. Tell her I came from the city late last night and must see her for a moment at once."

"All right," replied Barney, with apparent incredulity. "I'll go round and unlock the front door for you, and light a fire in the reception room."

When, half an hour later, Cicely came down the staircase, hurriedly attired in a wrapper and too anxious to be aware how luxuriantly improvised was her hair, Mr. McBurney thought he had never seen such a vision of loveliness in *dishabille*. She appeared at the reception room door a very fine picture of astonishment, and Mr. McBurney with a desperate effort leaped over his admiration with his usual vigor.

"You see, I would n't do this sort of thing at this time of day," he began, "if it would keep. But it would n't, and your father is in Washington."

"What has happened?" exclaimed Cicely, beginning to scent disaster. "Have you heard from Banny?"

"It's about your sister, Miss Van Houghton," and then seeing the look of apprehension deepen on the girl's face, the delicacy of his mission suddenly struck him and he said, "Confound it, I've frightened you, it's just like me, and you'll catch cold here. I ought to have written it in a letter."

"Why don't you tell me what the matter is?" cried Cicely, with a half indignant gesture.

"I understood that your sister was going to marry Mr. St. Clair."

"Well, well, why should you interest yourself in it? Did you come here at this unseemly hour to tell me that?"

Mr. McBurney began to get a little confused.

"Well, you see," he said, "I could n't rest for I don't think she knows."

"Knows what?"

"That he has a wife in Europe!"

Cicely stared at him with blank amazement. "I don't believe you know what you are talking about," she said, mechanically.

"No," replied Mr. McBurney, helplessly, "you confuse me so. Suppose you get your breakfast and I'll go back and write it all out in a letter. I'm not so apt to be

* Begun in the August number.

disagreeable if I'm alone."

"If you have anything to tell me, Mr. McBurney, that I ought to listen to, I wish you would tell it without any farther nonsense."

"It's like this. You sit down and let me close that door. You see, I went to the city to do what you wanted and find your brother. I had a pretty tough hunt of it, but I found him. Oh, yes, he gave me a letter for you, here it is. Then I thought I'd run in at the Calumet Club a minute, and the first man I met was Dawson. He was giving a dinner to some college chums, and we got talking about social matters, and St. Clair's name came up because it was in the papers; and somebody, I think it was McKilway, says, 'Why he's a social lion here'; and Dawson says, 'I wonder what he did with that wife of his?' 'Wife!' says I, 'Oh, he is n't married, he's looking out for a wife now.' 'Is n't?' says Dawson, 'well he was when I saw him in Milan two years ago. He came to Novara and stopped at the Albergo d'Italia with her and I was introduced to her. His governor was there and it was understood he was working him for capital.' I give it to you just as I heard it, and I said to myself, the Van Houghton family ought to know it."

Mr. McBurney looked rather ridiculous when he came to the end of this speech. All at once he became aware that in spite of his honesty of purpose it wore a sudden air of impertinence. And that was the aspect it presented to Cicely.

"You have not a very high opinion of my sister's discretion," she said, "and I don't think you need worry any more about the Van Houghton family. If there is one thing you have had every opportunity to learn and have failed to learn, it is that Mr. Van Houghton's daughters are not marrying men because they ask them to."

"Awfully glad," said Mr. McBurney, impulsively.

"Oh, are you?" remarked Cicely with genuine surprise.

"No, by Jove, I don't mean that, you know. I wish they would, of course."

"Then I am to understand that you made

a parade of warning the family at this unseemly hour and in your heart desire the misfortune to take place."

This was too much for the young man. "I thought you'd take it seriously," he said. "It looked serious to me. It's one of my mistakes, I always make 'em when I allow myself to be serious. But it's all right. If you don't want me to take any interest in the Van Houghton family, it's a go. I'm sorry I interfered, and I apologize for tumbling in on you this way. I didn't know what a brute a fellow could make of himself when he thinks more of somebody else than he does of himself."

In this absurd speech there was a clumsy self-respect and a rude assertion of wounded sensibility that Cicely had never seen before. Before she knew it, he had reached the front door, and was bowing preparatively to his exit. The next moment he was gone and she heard the crunch of his foot in the snow and the shake of his horse's sleigh bells, as he untied the animal. She tossed her head and went to the stairs. But so incredibly rapid are the revisions and revulsions of the woman's mind, that she stopped on the bottom step a moment, and then turned and ran to the hall door. Throwing it open with a sudden movement, she saw Mr. McBurney turning his horse into the avenue with a whip in his hand. She had slippers on, and was not warmly clad. While she hesitated, the young man struck the horse and started at a lively pace down the road, without looking back, his sleigh bells making a sharp music as if they expressed relief. A moment later she had run down the steps into the snow and was calling after him, "Mr. McBurney, Mr. McBurney."

But Mr. McBurney gave no sign that he heard her. She saw him turn into the highway. Then the trees hid his vehicle from her, and she came into the house, slowly.

CHAPTER XIV.

It might as well be confessed that in deliberating over the matter, her chief concern was that she had wronged Mr. McBurney by her girlish pride. The danger to her sister would be removed in some way at once, or

explained away, but it would not do to have Mr. McBurney feel that he had been treated with unladylike rudeness. The more she thought of the information the young man had furnished the more incredible it appeared. It was not possible, she said, for so conspicuous a person to attempt to deceive anybody in such a matter, and the probable outcome of it all would be that either the story would turn out to be false or his attentions to Louise would cease. This attempt at a reasonable conclusion did not remove from her mind an uneasy feeling. Her first impulse was to write to her sister and tell her what she had heard. But she did not wish to offend Louise by an officious solicitude which had no other warrant than gossip.

Mrs. Bland scouted the idea playfully when told what Mr. McBurney had said, and remarked that if Mr. St. Clair was a widower he was none the worse for a woman who liked his style of man. But the moment Cicely was out of hearing she said to Mrs. Blood, "It would be useless to try to explain social customs on the continent to a young girl. I suppose Mr. St. Clair, like all the rest of them, had his *amours*. I should only like to be within listening distance when Louise hears of it." Then the married sisters looked intelligently at each other, as if further reference to the matter could be best made mutely.

It was late in the day when Cicely sent Barney after Mr. McBurney, and had a fire made in the library, where she sat for an hour awaiting him. But he did not come. The people at the house where he boarded said they thought he had gone to the city, for he took his traveling satchel when he went out, and said he did not know when he would be back.

In spite of all her efforts Cicely felt a new sense of loneliness that night. She missed Louise keenly, as one always misses a confidante when perplexed and worried, and the impression was deep upon her that everybody that made Upsandowns tolerable was leaving it. The few words that Banny had sent her did not comfort her. In fact they were hardly intelligible. They said :

"My dear little Cis, don't send anybody to hunt me up. I'm all right. You wouldn't know me. I've been born again. How 's the old hotel up there? What 's the governor up to? Write me, Care of Job Vincent, Florist, 86 Third Avenue, and address letter to Benjamin Hardy. Don't forget."

On the morrow Cicely had made up her mind. She took the nine o'clock express and at eleven o'clock was at Aunt Bertha's, looking so blooming and radiant that Mrs. Ringgold was in danger of treating her like one of her *bon-bons*.

"Why, bless your sweet heart, child," she said when the flourishes of consanguinity had subsided, "your sister has gone off, bag and baggage. My establishment was n't prim enough for her. I should n't be surprised to hear that she had eloped with St. Clair."

"Impossible and absurd," exclaimed Cicely. "You don't know Louise, aunt. Why did she leave you?"

"Why! because she's got her own schemes to carry out, my dear, and she resented her aunt's advice. She's hypnotized."

"What do you mean by that?"

"I mean that St. Clair winds her around his finger, just like a curl paper."

"Tell me about Mr. St. Clair. Do you know anything of his history?"

"Yes; he's a son of old Commodore St. Clair of Bangor, who's living on his wife's money abroad,—married a Hollander and got forty or fifty thousand a year,—most of which he spent on women in Paris—"

"But what about the son, aunt,—his character?"

"Oh, his character is up to the average, I guess. I would n't trust him any farther than other men."

"Did you ever hear that he was married in Europe?"

"Not that I remember," replied Mrs. Ringgold, carelessly. "Did you?"

"Yes."

"Well it's odd that people in the country always hear those things. I suppose you don't have much of more importance to take your attention. I'm afraid, my dear, if we established a moral code for our men of genius we should have to get along without them."

It was not possible for a young woman like Cicely to carry on such a conversation long. Her instincts drew her away to platitudes and formalities in self-defense. Mrs. Ringgold's moral standard was incomprehensible to Miss Van Houghton, and she avoided any inspection of it.

"I am going to stay with you a day or two," she said, "and hunt up Louise and my brother. By that time I hope my father will be back."

"I am glad of it, my dear. If you will take pot luck and don't lecture me on my free and easy life, we shall have a very nice time."

The next day Cicely made the rounds of her city acquaintances in search of some tidings of her sister, but without avail, and late in the afternoon her coupé drove up in front of 86 Third Avenue, where from the inside of the vehicle she saw the sign, "Job Vincent, Florist."

It was much more of an establishment than its humble exterior indicated, as Cicely saw the moment she entered. A rear vista of glass roofs and a long perspective of plants, with a great many people moving about, showed her that the florist's domain extended far into the block. A gruff and overworked man at a counter didn't know Mr. Van Houghton, must be a new hand; and Benjamin Hardy drove one of the wagons; he had a sick wife and had gone home. Would they give her Mr. Hardy's address? Yes, he supposed so; she could get it of the young woman at the desk.

"Number 22, Seventh Street?" said the driver of the coupé. "It's just round the corner, ma'am. All right."

In five minutes they were there. Cicely looked up at the towering tenement and then at the card. "Number 22 Seventh: Sixth floor." There was nothing to do but to mount. She was resolute and went on, groping her way in the dusky upper passages and standing at last before the sixth floor door, to knock timidly. An old woman opened the door cautiously.

"I want to see Mr. Hardy."

He was not home.

"Then I should like to see his wife, I wish

to get some information from her, that is all."

As Cicely stepped into the room, the old woman disappeared into a darker apartment and lighting a lamp beckoned to her to come in. Cicely had taken but one step over the threshold, when she stopped, startled by a strange vision. Half risen in the bed supporting herself on her arm was the wraith of Mary Geike. Wasted and fallow, she was the mere suggestion of her former self. She had recognized Cicely's tone. "Ah," she said, in a weak voice, "you came to me. How beautiful you are and how good."

"My poor girl!" said Cicely. "It was the merest accident. I did not know you were ill, or were here. I came to see your husband to get my brother's address."

"My husband! Does he then know your brother, why did he not tell me?"

"It seems that he does, but never mind that, tell me what is the matter. Lie down again. You are excited, and we can have a good talk. How glad I am that I found you, and how strange."

"You were sent. I saw you coming last night. I have told Ben about you so often, that he says he knows you as well as I do."

Cicely sat down by the bedside with a yearning tenderness.

"Tell me," she said, "what has happened to you—and you have a husband."

"Yes," replied the invalid. "The best husband in the world. One can't have every blessing at once. Tell me all about yourself. I have dreamed of you and wondered day and night if I should ever see you again; now you have come, haven't you?"

"There is nothing for me to tell," rejoined Cicely. "My life is uneventful. You are the only surprise that is in it, and I cannot tell you how it grieves me to find you an invalid—and here."

"Yes, it looks very distressing to you, I dare say, but I am not unhappy. Something has come into my life that is new. I am an invalid for life. The doctors say my trouble is spinal and that I can never walk again. I fell from a carriage, and the fall developed the trouble—and I shall have to

lie on my back the rest of my life—except when Ben carries me in his arms. And I was so full of work and so self-reliant, as you know. It's very strange, my dear friend. Heaven took all my strength and independence away, and sent me the kindest, noblest man on earth to make up for it."

"Your misfortune took place after you were married?"

"Just after. But I have gone through all the disappointment and despair—I don't feel a bit of it now—for it has killed all there was of the Mary Geike you knew. I am quite another person, and you will have to get acquainted with me all over again."

Cicely listened wonderingly, and suspected that the woman's sickness had affected her mind. All she could do was to express her sympathy with an earnest vagueness saying, "Now that I have found you, you must let me renew our old intimacy and come and see you often, and get acquainted with your husband. Please have him leave my brother's address here so that I can get it."

Then after a further account of the sufferer's misfortune Cicely went away, pensively, promising to come next day.

CHAPTER XV.

CICELY suddenly became conscious of several causes of anxiety. She made one other discovery and she pondered over it. She must be different from the rest of the family. Something of the matriarchal instinct had been transmitted to her and she was face to face with it in her bed chamber at Aunt Ringgold's. Had her intuitions been stated in the terms of social economics she would have found herself saying that the family was the social unit, and here was a family disintegrating before her eyes. She had grown up with the unexpressed faith in a common family bond of interest. As she looked over the ground, the bond appeared to have snapped. Then she thought backwards with a quickened memory of her mother and saw more clearly than ever how that mother's life and character had held together with undemonstrative but irresistible cohesive power all the elements of her own household. This girl could not under-

stand why the mother's influence should cease when the mother was removed.

It looked to her as if Banny had been neglected. She recalled how that mother had refused to die until she had left her legacy of advice and love with him. And Louise—some kind of inexpressible danger appeared to be hovering over Louise, and, what was worse, Louise was inviting it.

Very pretty it is to see the first glintings in a pure and inexperienced girl of those divine forces which sooner or later, if not rooted out by artificial means, expand into the magnificence of maternity and throw out feminine arms to conserve and consolidate what would else wander from its center of affection on devious roads of selfishness.

To Cicely's mind there was one remedy. It was her father. He had not given the subject that affectionate attention that it deserved. He had been too busy with the affairs of the nation. She would fly to him and as she had done a thousand times before, put her arms around his neck and beg him to help her. From an infant it had never failed.

Saying all this and much more that was consoling, she turned over on her pillow that night, like innocence itself, and went calmly to sleep.

The next day was one of poignant surprises. A telegraphic answer from her father informed her that he would be in the city one day later, and at the Astor House. She was to come there where he had engaged a room for her. This looked like an omen of success, she would get Louise and they would go together. This left hours for sympathy, and off she posted to her invalid friend, Mary Geike, whose married name she had forgotten. No sooner was she in the dingy apartment comfortably seated at the bedside for condolence, than in walked Banny, and then there was a scene. The discovery that Mary Geike was his wife overwhelmed Cicely with the force of a great disaster and she looked from her brother to the pallid woman on the bed with the dumb reproach that one gives to unpardonable offenders. Then she strode out into the other apartment and flinging herself into a

chair had a good cry, Banny looking on with crestfallen impatience.

When the first paroxysm was over, and she saw her brother standing in front of her trying to look brave, she glanced round at the humble walls and said, "Oh, Banny—this will break your father's heart."

But Banny did not share her apprehension of danger to his father's physical economy, for he said, "Pickles, Cis, try to be a sensible woman. I wasn't thinking of my father when I took this step."

"No, indeed, whom were you thinking of, I wonder?"

"I was thinking of my mother."

"Don't," she said, with a deprecating appeal.

"Don't what?" inquired Banny.

"Don't speak of mother at present. Let me get this thing fairly into my mind, and all that it means."

"You can't," replied Banny. "It means too much, and your pride is shutting your mind up tight."

"Pride," she repeated, as if in some doubt about it.

"Yes," said Banny, "a most unworthy pride. You look at me as if I were a culprit. But you are wrong."

At that moment the invalid, who by a rash effort had risen from the bed and appeared at the door, interposed her voice.

"You must not quarrel," she said, "I could not stand it. Let me explain."

Cicely half rose to go to her assistance, involuntarily. But before she could do so, Banny had his strong arm about his wife and, lifting her tenderly, he carried her as he would a child, and placed her in a cushioned rocker.

"I don't want to quarrel with her," he said, "so you tell her about it. She doesn't quite believe in me," saying which he seized his hat and went out before either of them could interpose.

"Tell me, Mary," said Cicely, "did you know you were marrying my brother?"

"No, but knowing it would not have made any difference. Neither his family nor mine could influence either of us."

"It seems to me that Banny should have

considered his family," said Cicely, somewhat vaguely.

"He did; that's the reason he changed his name and never told them. He insisted that they never understood him, that is, none of them but you. I was strangely drawn to him, and often told him that he reminded me of you. He said that when I knew his sister I would love her better than I did you. He must have counted on your sympathy, and this has been a great disappointment to him."

"But, Mary, it is so rash. Banny was never able to take care of himself, how could he take care of a wife?"

"If you ask his wife," said Mary, "she will answer you that he has taken care of her better than any other man on earth could, because he is the noblest, dearest man that lives. That ought to be sufficient. He was right when he said his family did not know him. He had to find me to be appreciated. I have taken care of him, my dear."

By this time the first impulse of resentment had worn itself out and Cicely made a dash at what began to appear like a duty.

"Well," she said, "if you are married, that settles it, I suppose. But you can't live this way, you know, it's too distressing."

The matriarchal instinct is apt to be patronizing before it is disciplined.

"You are mistaken," replied Mary. "It is not distressing to us, and we have not invited other people to be uncomfortable."

"Do you mean to tell me that you are happy and contented, that my brother is—"

"We are independent. We have learned to help each other—we could not have learned it elsewhere."

"Independent?" repeated Cicely with a beautiful incredulity. "And you tell me that you are helpless for life."

"Oh, no, not helpless. I did not say that. I have a great deal to do, and I am doing it cheerfully."

"Married," said Cicely, musingly. "Married. I have never thought of Banny as a husband. It is hard to realize it. But I suppose," she added with a comical look of

resignation, "that I must accept you as a sister, Mary."

"Isn't it strange? Somehow you seemed like a sister to me away back in our school dormitory, but I never thought it would come about in this way. It must be fate, and it was intended that your brother and I should help you in some way."

"Help me?" said Cicely. "It seems to me that you need help yourself."

Then giving way to her feelings again, she broke into soliloquy as she got up and went to the window. "I felt all along as if Banny's career was somehow left to me in trust. It was one of the duties of my life. Now I suppose I must give him up, to another. Oh, dear, it's incomprehensible to me."

Mary smiled somewhat faintly. "Perhaps," she said, "you would like me to give him up. You are trying to make me in some sense a rival. It isn't fair and you cannot do it."

Then Cicely came to her senses, and sitting down again said, "Say no more about it. But tell me about yourself. Have you had the best of advice? You have not given up all hope of recovery?"

"The doctors at the hospital say I never can have the free use of my legs again. It is partial paralysis and proceeds from the spine."

"How dreadful," exclaimed Cicely, with the spontaneity of a girl's first experience of anything of the kind.

"But not as dreadful as you imagine when one gets used to it, and finds one's mind quickened and chastened. It has brought into the world for me a great and noble and tender pity that I never suspected, and I am sure your brother never suspected it either till it took possession of him. Think what it must have been to that rugged masculine nature to see me struck down just at the threshold of our work. And we had planned a great deal of work together. But not a complaint has escaped him. He has comforted me and shielded me and assured me that he thinks more of me than ever. Heaven knows, I had terrible struggles about it when I think of his life, tied to a helpless invalid, and I have prayed that I might die

and free him. But always he has upbraided me for it and asked me to live for his sake. It will take you some time to understand it, but you will understand it in time."

"I'm glad I found you," replied Cicely, with an impulse that was sudden. "You must forget all that I said. I am so astonished that I dare say I was rude. You must not suppose that I could be any the less your friend because you are unfortunate. I am going to see my father at once."

And Cicely after a mollified talk came away from the place full of great projects that she never suspected had the rather officious air of charity.

She was met by her Aunt Bertha when she got back and that lady carried a fresh surprise.

"Did you see your prodigal sister?"

"If you mean Louise," replied Cicely, "I have not. I have sent to all our friends and cannot find her."

"Did you send to Mr. St. Clair?"

Cicely looked at her with some amazement.

"Certainly not," she said. "I should never have thought of doing that."

"Well, that's much the shortest way, my dear. They are both living at the same hotel. But they have n't sent out any cards."

"I don't know where you could have heard such a thing, but it's a malicious falsehood. You ought to know Louise better."

"Now, my dear, don't go off into a tantrum. Take your hat off and sit down. Let me get my fan."

Cicely did not take her hat off; she stared after her aunt speechlessly until the lady finally dropped into a chair.

"You need n't worry yourself with wrong conclusions. Louise is only rash. She's never vulgar, and the probability is she's married."

"Married," repeated Cicely, with something like congealed consternation.

"Oh, yes, it's the regular Van Houghton alternative. It runs in the family. Whenever they come up against a dilemma, they solve it by marrying somebody. Your father started the system. It has one advantage. It affords so much leisure, don't you know, for repentance."

Cicely was quite oblivious of the cynicism of this speech. Her mind only seized upon one danger. She had no time for irony. She must see her sister. "Where is the hotel?" she asked. "I am going to her."

"How like the Van Houghtons that is. Whenever they can't get married themselves they amuse themselves trying to prevent other people. I think I must have worn that same house-a-fire look when your father disappeared and committed matrimony. It takes a long time, my dear, to accustom oneself to these humdrum and inevitable things."

"You have been misinformed, beyond question," said Cicely. "If you will tell me where it is that Louise is stopping, I will ascertain the truth."

"Ah, but she has taken care not to let us know where she is," replied the aunt. "That in itself is a pretty good sign that she does n't want to be interfered with even by her family. Now if I were you I would n't bother about it. When she gets ready she will send for you. That St. Clair has mesmerized her."

"It is n't possible," Cicely exclaimed, with just a shade of despair in her tone. "Louise is a paragon of discretion, and you quarreled with her, aunt, and are disparaging her ungraciously."

"My child, I never disparage anybody. But I read her through and through, just as I am reading you now. She had one weakness, she was too unselfish and unselfishness is the most uncomfortable and risky thing that one can carry round. If she married Mr. St. Clair it was because she was thinking more of him than she was of herself."

"Or her family," ejaculated Cicely, "and I'll never believe it."

"As to that, I supposed the woman of our day had got past marrying to please her family," observed Aunt Bertha.

Left to herself, Cicely felt somewhat desolate. Marriage was fast becoming a family bugaboo to her mind and it was curiously associated with misfortune. She wanted advice and counsel and sympathy, and the sister who had always furnished them sud-

denly appeared to be beyond her reach. So she consoled herself with the promise of going to her father on the morrow.

CHAPTER XVI.

THE next day she was overwhelmed by invitations and beset by callers, but she got away impatiently to meet her father. She found him in an elegant suite in the Astor House, just from the train but looking as fresh and handsome as ever. A valet was unpacking his trunks and laying out his wardrobe.

"Ah, ha, my dear," he cried, "there you are again. It seems to me I have n't seen you for a year. Let me look at you. Yes, yes, there are the Upsandowns roses in your cheeks and the mountain dew in your eyes. Well, what do you think of your overworked old dad? Have I got any new wrinkles? I don't stoop in the shoulders do I? Bless my soul, what a woman you have got to be! Let me see, how old are you, Cicely?"

With a woman's *finesse* she humored him to the top of his bent. His girls had always had the trick of flattering him innocently. She said he looked younger than ever. She knew every gray hair and pretended to count them so as to declare that he had not added a new one to the number, and they sat down together on a sofa very affectionately.

"I have so much to say to you," Cicely began, as soon as she saw an opening, "that I hardly know where to begin. In the first place, have you heard from Louise?"

"Have I? Why, bless your soul, of course I have. Have n't you? She's married by this time. I got a despatch from her, very brief and very characteristic."

"Then," said Cicely clasping her hands, "it is true."

The senator lay back and laughed at her. "True as gospel, I dare say. The die is cast, the bolt has fallen, the doom is sealed, and all that sort of thing. But she'll survive it. So brace up. You have got your old dad left, for a while at least. I should have preferred a proper Van Houghton wedding, but none of us were prepared for it, and I don't think Louise wanted it."

"It seems to me the family is all going to pieces," murmured Cicely.

"Yes," said her father, "it's the way of families. You will be doing the same thing yourself presently. It's my punishment for having such handsome daughters. Louise must have sent word to the farm; she thought you were there."

"I cannot believe, father, that it is the way of such families as ours. We have all had the home feeling inculcated in us and our attachments should not be broken off in this way. All the members of our circle are not only going different ways but there seems to be nothing ever to bring them back to the old home."

"My child," said her father, "it is the normal law in this country. Homes last for one generation only. What one generation builds up the other abandons. They establish new centers. Do you know what that home cost me last year? Twenty thousand dollars. It's rather an expensive luxury for a man of my means, and that's what I want to talk to you about. I've got to retrench. I intend to sell Upsandowns, and you and I can live modestly and comfortably here in the city."

"Sell Upsandowns," Cicely repeated dreamily. "Why not keep the home, father, and retrench in something else? It would be better to have a place that the family could return to, if any of them should ever want to. That was mother's idea."

Then the senator got up and assumed his paternal dignity. "Cicely, your ideas are all very pretty and poetic," he said, "and I appreciate them. But by and by you will change your views, you will want a home of your own. You will share the new ideas of a stranger, and together you will set about building your own nest in your own way. The paternal home will be old-fashioned and humdrum. That's the *rationale* of it. Now we must consider the economical side of it. It is too expensive. I cannot afford to spend twenty thousand a year on a sentiment, which so far as the home is concerned is dying a natural death. You see your old dad has to be practical. At your time of life, you need social advantages that Ups-

andowns cannot furnish. No, no, you shall live with me down here, and brighten yourself up among the gifted people of your own class. Did you bring any trunks?"

"No," said Cicely, somewhat plaintively. "I intended to return immediately."

"Oh, well, you can run up and pack your things, or I'll send up for you. We shall only stop here until we find better accommodations up town. Now get yourself ready for dinner. By the way, the Prestons of South Carolina are here. I believe I told you about the widow Preston, she's a very charming woman and I want you to meet her. I've got to go to the Union League Club this evening, or I'd take you to hear Parepa sing."

All this was wofully unsatisfactory to Cicely. The longer her father talked the more sensible she was of an aching void. The conservative instinct which had hastened her steps to him and made her resolute, seemed to have suffered a rebuff. The womanly nature, hardly yet accustomed to blows, was a little benumbed. Nobody had anything but indulgence for that which was tenderest and holiest in her. For the first time in her life a suspicion crept into her mind that her father might with all his knowledge of the world, be too utterly worldly minded to understand her. She went down to dinner with him into a restaurant filled with guests from the West and South, many of whom knew the senator and several of whom came to his table to be introduced to his daughter. She noticed the vivacity of her father in this company and wondered at his stream of complimentary commonplace and his evident enjoyment of the political and social tittle tattle. She heard the evasions, the misrepresentations, the polite falsehoods of political social life, and all at once she found herself wondering if Louise had not known and hidden a great deal more of this than she ever suspected. Nothing was farther from this girl's mind than a disagreement with her father. She loved and honored him as the traditional head of a family to whom they had all looked up. She was simply undergoing the very ordinary process of adapting

herself to the new aspects of her ideal, a process that is always accompanied by secret tears. She was like a captive bird in the hotel, and she availed herself of the privilege to go back to the farm for the trunks, with a sense of escape.

She arrived there on one of those prematurely warm spring days, when one smells the earth and sees the glint in all the nooks of the impatient season. There had been no public announcement of the intended sale but the knowledge of it had mysteriously reached the servants and there was a visible laxity in all the outdoor duties.

Cicely went over the house and grounds with an acute sentimentalism. There was not a room in the house nor a spot on the estate that was not associated in her mind with an event or an emotion. Her mother's room and Banny's room by common consent had remained as the occupants had left them, Louise having after some effort overcome Mrs. Blood's determination to dismantle one of them.

She wandered from room to room with a girl's luxury of reminiscence, recalling the little events of her happy life. There was the inscription on the nursery pane written that rainy Saturday with her first little diamond ring, "I love Banny," and under it the attempt of Banny to scratch his reciprocal line. Outside the lilac tree that Banny had planted on his tenth birthday reached up over the window, and a bluebird was building her nest in it, and making a great clatter. She stood in the big dining room and noticed the nail holes where the temporary stage had been put on that Christmas for the tableaux, and she recalled the wax candles, and the gay company, and the speech of her father, and how he stood Banny up on the big table to show him off, as the future lord of the manor. There was the broken flag at the gate where the clumsy men dropped the end of the grand piano that came up for the christening, and there

in the garret were the broken baby carriages and dilapidated toys which played so theatric a part in Banny's boyhood, all huddled in a corner, along with the bethumbed and torn Rollo stories, and the pictured "Froissart."

Almost every phase of the girl's home education had nurtured in her the ideal of the ancestral English castle or manor. She had imbibed the notion in her girlhood that Banny was to step into his father's shoes and reign at Upsandowns like an English heir. And she recalled how many additional castles she and Banny had built together on that theory. It was not possible to help contrasting these dreams, so golden and full of the zest of faith and hope, with the dingy room and crestfallen man she had seen in Seventh Street.

There was a favorite spot of hers in the meadow where a "willow grew aslant a brook." She had read *The Leatherstocking Tales* to Banny there in the summer afternoons while he fished for trout. She had even pointed it out to Mr. McBurney as her own retreat and he had cut her name in the bark of the willow as if she had been another *Rosalind*. She walked over the soft ground through the meadow, noticing that the crocus was up, and that the wild ducks had left their imprints in the wet soil. Coming up to the oziers that lined the stream, she caught the fragrance of a cigar, and peering through the branches she saw that a man was seated in her retreat, smoking in a pensive mood. One more look satisfied her that it was Mr. McBurney himself, and turning about she glided softly back to the house, looking warily round several times to be sure that he had not seen her and followed her. "If he wishes to see me," she said, "he will call at the house like a gentleman, and not lie in wait for me like an Indian."

But by this test, he did not wish to see her, for he did not call, although she dressed herself for the emergency.

(To be continued.)

AMONG THE OLD MISSIONS OF CALIFORNIA.

BY J. TORREY CONNOR.

THE old missions of California, wracked by the storms of a century and fast becoming habitations for the owl and the lizard, are the sole remaining landmarks of a bygone day and a race well-nigh forgotten. Who has not read how the gentle Father Junipero Serra dared the vicissitudes of life in a strange country, that he might unfurl the standard of Christianity among the benighted people? Others there were whose lives, like his, were spent in brave, unselfish endeavor to Christianize the Indian races of California, and otherwise better their condition.

"In the year 1768," we are told, "the Spanish viceroy of Mexico appointed the

1769 by Father Serra and Father Palou, was burned during an uprising of the Indians, and was afterwards rebuilt. From that time until 1820 the state was rapidly colonized, and some twenty-one missions were established.

"The ceremony attending their founding was, in every instance, much the same; a cross was erected, and in the presence of the congregated Indians the spot was consecrated with holy water, and christened after one of the saints. While the land remained in their possession, the monks industriously cultivated the fertile places, bringing forth rich harvests that more than sufficed their simple needs. During the year 1842 the missions were secularized, and



SAN DIEGO MISSION.

Franciscan monk, Padre Serra, missionary resident of Alta California, giving him a staff of sixteen friars. This band, under the protection of troops, proceeded to San Diego by the overland route, experiencing great hardships while crossing the desert. The first mission at San Diego, founded in

stripped of their lands by act of the Mexican Congress."

To see the Mission San Diego is like turning a page in the annals of the past, for here was stationed the first outpost of civilization in Alta California. It is situated midway down the fertile Mission Valley,—

a narrow tract ten miles in length, walled round by verdure-clad hills and nourished by the waters of the San Diego River.

The mission building commands an extensive view of the surrounding valley, from a rise of ground upon which it is erected. It must have been a commodious structure, judging by the length of the façade, which is the only wall standing entire. *To the rear tottering partitions, rising from a jumble of huge beams, dislodged adobe bricks, and miscellaneous débris, are all that remain of the one-time home of Father Serra and his lion-hearted workers.

The solidity of the outer walls would lead one to suppose that centuries of exposure to the warring elements would not make the place such a wreck as it now is. Perchance it would yet have been in a good state of preservation had it not been for ten years in the possession of a band of soldiers commis-

sioned by the Mexican authorities to take charge of the church property. They made it their headquarters, and during their stay many were the changes effected in and about the mission. The alteration of the interior is easily traced in the more modern workmanship, showing the use of skillful tools, and also in the difference of the materials used. Here may be seen portions of the original tile roofing, side by side with shingles; and wood was employed instead of adobe, which was the material used by the monks.

Near the main entrance, at the right, stands an adobe vault, wherein were boiled the olives that were gathered from the trees planted by the monks themselves. In extracting the oil, the fruit was placed in sacks of Indian manufacture, woven in coarse meshes, and bruised until the pulp was seemingly dry and worthless. The drippings thus obtained were first in quality, and from

the refuse, which was then boiled, an inferior grade of oil was obtained. Nothing went to waste, not even the scraps from the boiling, which were used for firing.

The bells, four in number, that were brought from Spain when the mission was young, and that swung year after year from a mighty beam at the entrance, were ruthlessly cast upon the ground by the soldiers, whether in mere wantonness, or from a distaste for the "sweet discord" that sounded forth at the wind's idle touch, none may know. But cast them down they did, and there they might have remained, had not the pious dons of Old-town transferred them to that place; and even now, although dimmed by age, their mellow tone is as clear as on their creation, over one hundred years ago. Nor were the orchards, which the friars planted and tended with such care, spared by the usurpers, and many a sturdy tree was laid low during their occupancy of the mission.



DATE PALMS AT SAN DIEGO MISSION.

There is evidence that the greater part of Mission Valley was under cultivation at an early date, for a rude viaduct, used to convey water for irrigation, can be traced seven only the sturdy old olive trees, which no manner of neglect can destroy, are left to bear witness to the good padres' patient labor. An extensive orchard of these trees



IN THE GARDEN OF SANTA BARBARA MISSION.

miles below the point where a dam had been constructed across the San Diego River; but the vineyards and orchards that were doubtless planted here have died out, and lies just outside the broken wall that once surrounded the mission, and at the entrance of the enclosure towers a group of date palms, the largest of their kind to be found

in California. Here, too, is a species of acacia, brought from Jerusalem, it is said, by one of the fathers,—with its long, needle-like thorns, and the tiny red blossom that resembles a drop of blood. It has a history, this strange growth, and is credited with being the plant used in making the Crown of Thorns.

To protect themselves further from unwelcome intrusion, the holy fathers planted, outside the adobe fortification, a cactus thicket or hedge, which has grown to a height of ten feet. This means of defense must have proved effective, for neither man nor beast could brave the cacti's spiked armor with impunity.

Hard by the fortification a rude cross has been erected, to mark the spot where

number volunteered to go to the Indians as peace-maker, and despite his comrades' protestations went forth, bearing a crucifix, only to meet his doom at the hands of those he would fain succor. They afterwards found his body, riddled by arrows; and where he fell, there he was buried.

The Santa Barbara Mission, founded in 1786, is by far the best preserved of them all, and is the most important, being the religious capitol of the order. It has been thrice remodeled, and will doubtless shelter the followers of the Cross for a century to come.

The building is massive in construction, and gazing at the thick walls, barriers impenetrable to heat and cold alike, one can but wonder how, in those primitive days, a



SAN JUAN CAPISTRANO MISSION.

repose the remains of a martyred priest.

On the occasion of the Indian outbreak the mission was stormed, and the very lives of the inmates threatened by the infuriated Indians. The soldiers within, who were retained to defend the mission from such attacks, urged upon the monks the necessity of firing upon the intruders to quell the rebellion; but the fathers, true to their creed, would have no blood shed. One of their

task so difficult as the rearing of that pile could have been accomplished.

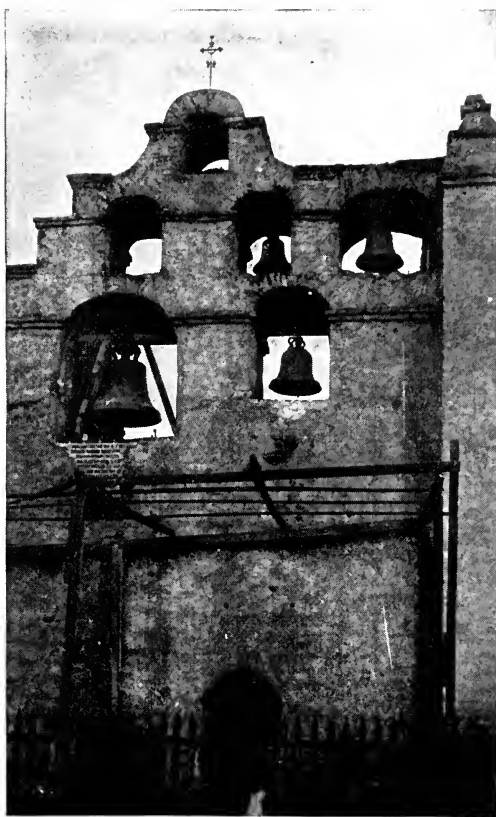
An old record describes the church as "of hewn stone and mortar, walls very strongly built, with good buttresses, a tower of two stories holding six bells, a plaster ceiling frescoed, marble columns, altar tables and pulpit in Roman style, image of Santa Barbara in front, in a niche supported by six columns; and at the extremities of

the triangle the three Virtues, all four of the figures being of cut stone, painted in oil. The interior is adorned with pictures of Purgatory, the Saints, and the Crucifixion, executed by the old Spanish masters. From high niches sacred images look benignly down upon the worshiper, as if they would murmur benedictions of peace."

The light, streaming in from the narrow windows, far overhead, falls on the same objects that were here one hundred years ago, when a different people knelt before these altars in daily worship. Adjoining the main building is a

long whitewashed adobe structure, where sandaled friars in coarse robes are said to spend their days in fasting and mortifying the flesh. Ah, could the grand old fathers, at rest in the moldy churchyard near at hand, rise from their graves, what lessons they might teach of self-denial and abasement of spirit! A large well-kept garden flanks the church, and in the stone wall which surrounds it the monks were wont to conceal their valuables in those days when pirates infested the coast.

The first forty-eight years in the mission's history were years of earnest labor for the good of soul and body alike. Aside from the conversion and baptism of 4,600 Indians, "there were raised 152,797 bushels of wheat, 24,733 of barley, 19,084 of maize, and 2,458 of beans." The breeding of sheep, cattle, horses, goats, etc., was successfully carried on, and large herds of these animals roamed the grassy slopes that lie be-



SAN GABRIEL BELLS.

tween the mountains and the sea.

The San Juan Capistrano Mission, which was twenty years in building, is, next to that of Santa Barbara, the largest in the state. An imposing structure, though its walls are fast crumbling to dust, it crowns a hill at the rear of the quaint Spanish town that bears its name. Oftentimes the wayfarer may see, coming up the winding path that leads to the chapel, a baptismal party, or a wedding train, headed by the gaily decked bride and groom, and followed by the entire populace, big and little, tricked out with the gaudy finery in

which the Spanish heart delights.

The church proper is built in the form of a cross, the nave of the edifice being the body of the cross, the dome, beneath which is the high altar, the head, and the right and left wings, the two arms. To the left of the church, facing three sides of a spacious open court, are the store-rooms, and the workshops where the Indians were taught various crafts. In 1812 the church was so badly damaged by an earthquake shock as to make it unsafe for further occupancy, and such portions of the furnishings as were needed for immediate use were transferred to a room formerly used as a granary. Even here the leaning walls menace the worshiper, and the entire building will, ere long, be abandoned to the bats that cling to the blackened rafters, beating the air with noiseless wings at the approach of a footstep.

In this chapel are treasured the sacred vessels of gold and silver, centuries old; the life-sized images that once adorned the niches above the altar; the Virgin's crown; the priestly garbs, brought from Spain, heavy with gold embroidery and of priceless value. Here, too, is a book of writings in Father Serra's own hand, detailing the mission's history; a record of births and marriages, from the founding of the church to the present day; also an ancient Bible, worn to tatters with much handling.

The Mission San Gabriel is still older than the one at Capistrano. Although but a short distance from the busy city of Los Angeles, it might be in Arcadia for aught there is in its surroundings to suggest the restless strife and turmoil of everyday existence. Situated amid smiling vineyards and fruitful orchards, with the gray-walled San Bernar-

been modernized. Narrow, barred windows pierce the walls, high up, and the entrance is guarded by a ponderous door, thickly studded with iron bolts. At the right stone stairs, green and slippery with moss, lead to the loft above; and the countless feet of generations that have passed up and down, have hollowed the surface of the steps, rendering them rough and uneven. For one hundred years and more the Angelus has pealed forth from the bells, swinging high in that massive tower, and though the dust lies thickly upon them and red rust has encrusted them, their sweet notes still summon the humble devotee from far and near. About the church is clustered a little settlement, comprising two hundred souls. At one time the Pueblo San Gabriel was of considerable importance, the Spanish governors of California making it their headquarters; but it



SAN LUIS REY MISSION.

dino Mountains and the snow-crowned San Jacinto peak standing near, like sentinels guarding the peace of this lovely spot,—to see it is to tempt one to forswear the frivolities of the world, and turn monk—or poet.

The interior of the building is no wise different from that of other chapels, having

is now a mere country cross-roads,—a handful of low adobe dwellings, tenanted by Mexicans.

Those who have read the earnest plea of Helen Hunt Jackson for the Indian races of California, cannot fail to find the San Luis Rey Mission, erected in the year 1798,

of the greatest interest. It is seldom visited by the tourists who throng California, as it is remotely situated from the beaten lines of travel, and not easy of access. Well did

many were the herds of horses, cattle, sheep, and goats owned by the mission. The California Indians, who, before the monks took them in hand, were known to be of a type



SAN ANTONIO MISSION.

the fathers look to the bodily needs of themselves and followers when they chose the fertile Vale of Santa Margarita for the location of San Luis Rey! How green and smiling is the valley! How clear and sparkling the life-giving waters of the little stream that bears the mission's name! How grand the snowy dome of San Jacinto, towering above the softly rounded hills! There is something pathetic in these ruins, fast returning to the dust that gave birth to the stately walls, the graceful colonnade, the lofty dome. The San Franciscans, it is rumored, will endeavor to restore, without modernizing the ruin, and it will then be used as a horticultural college, where the children's children of those who once worshipped here may learn the art of husbandry.

San Antonio, named doubtless from the good ship that bore the second expedition from Mexico to Alta California, was founded in 1771 by Father Sitjar. Situated on a grassy mesa, shaded by magnificent live-oaks, its location is unsurpassed. Stock-breeding was extensively carried on, and

of the human race as low as the natives of Van Dieman's Land, under the patient teachings of their instructors developed considerable skill in the manufacture of cloth, blankets, bridles, saddles, etc.: During the year 1772, Father Serra suspended his labors that he might visit Mexico and secure funds for the continuance of his work. He returned to California in 1776, accompanied by thirty soldiers and their families. The latter were sent north and stationed at San Francisco, where, on October 9 of the same year, Father Palou founded the Mission Dolores. This is not the least interesting of the twenty-one monuments to the good padres' earnest zeal. Its hospitable doors are ever open. A coin for the poor-box secures the privilege of roaming at will through the church and adjacent burialground. The latter is in a neglected state, and a rank growth of shrubs and climbing vines makes twilight at noontide. Leaning headstones, gray with lichen, are crowded thickly, one upon the other.

A fitting ending for a life spent in his

Master's service was that of Junipero Serra, president of all the missions. Of the many missions founded by the pioneer priest, none are more picturesque than San Carlos del Carmelo, and it was also the most dearly beloved by him. Here surrounded by his co-workers, his spirit was happily delivered to its Creator on August 28, 1784. Accord-

dazzling line of white foam, that advances and retreats with the ocean's ebb and flow.

The San Buenaventura Mission-by-the-Sea is a well-preserved building, its walls still bearing traces of the rude frescoing effected by the builders of that time. Tall weeds grow upon the very threshold, and swallows



CARMEL MISSION.

ing to his last wishes his body was interred in the sanctuary, where it now reposes.

San Carlos del Carmelo rises on the shore of the Bay of Carmelo. Weather-stained and neglected it stands, and around it the shifting sand has drifted deep. Sometimes, on a bright summer day, the scene takes on an aspect of rare beauty. Imagine the creamy walls of Carmelo silhouetted against a cloudless sky; in the foreground a riot of color, blue, crimson, gold, and white,—for springtime has spread a carpet of flowers, that summer may walk thereon. Beyond, where the ocean creeps up to the sand, a

build their nests unmolested in broken crevices of the wall; yet candles are kept burning before the altar as in the days of yore, and in the quaint confessional where the Indian neophytes and the stern Spanish soldiers knelt, the plea of the penitent is still heard. In the walled-in space of consecrated ground near by, generations have been laid to rest; and the ceaseless ebb and flow of human life that goes on outside the walls, does not disturb their slumber. "Ashes to ashes, dust to dust," it is written, and well have those zealous workers earned the rest that comes "after life's fitful fever."

A VISIT TO A GERMAN FACTORY.

BY SIDNEY WHITMAN, F. R. G. S.

AUTHOR OF "IMPERIAL GERMANY," ETC.

IN Germany, as in so many other countries, the towns, particularly those in which manufacturing is increasing, are continually drawing the population away from the plain, the hill, and the valley, and, as years roll on, the large industrial centers assume more and more the dreary overcrowded aspect so long familiar to the eye in Belgium, England, and elsewhere. But for all that, there is still a far larger amount of industry carried on in Germany in out of the way country places, than the enormous growth of such manufacturing centers as Cologne, Chemnitz, Leipsic, Magdeburg, and many others would lead the casual observer to think likely. For in out of the way places labor is cheap, and there where there are mountainous forests, water power can be had to take the place of steam, and pine wood, up till quite lately, was often cheaper for fuel than coal. In fact, until within recent years, it was no unusual thing for large landowning nobles to start factories merely with the view to utilize a part of their timber. The manufacture of glass is peculiarly fitted for this primitive condition of things and hence probably the fact that for many generations past the Bohemian and adjoining Bavarian forests have been the seat of the renowned Bohemian glass making. Here it is still, and here, now and then, something of those simple patriarchal conditions of life may be seen which are gradually fading away from sight and memory, not only in Germany, but right through the wide, wide world.

T. in Bavaria, is a small old-fashioned town, situated on the southwestern boundaries of the renowned Böhmer Wald. The whole district, rich in lofty hills, covered with somber pines, intersected by rapid rushing mountain streamlets, swelling to mighty torrents in the snow-melting spring, has been a center of glass making for ages past.

G-Nov.

The district's rocky soil supplies the quartz which forms the principal ingredient in so-called Bohemian glass, the fir trees supply the fuel by means of which it is fused, the mill stream turns the cutter's wheel, and even the turpentine which is used in decorating glass is furnished by the useful pine, which is also made into the cases which carry the goods to every part of the world.

One of the most prosperous of the glass factories in this neighborhood is owned by a Herr von P., a scion of an old Bavarian noble family. As it happens, several members of the same family own country seats and wooded estates in the district and several of them are besides engaged in the manufacture of glass.

Herr von P.'s case is somewhat peculiar. His father died without having made a will and he, being the eldest son, was by law entitled to claim the family estates, which were very extensive. But as it had been the custom for generations in the family that the younger son should inherit the ancestral home (a not uncommon custom in Bavaria) Herr von P., of his own voluntary act, relinquished his legal claim in favor of his younger brother, and finding that a bankrupt glass factory was to be had for the proverbial song he bought it, came from Munich, where he had studied chemistry, to T., and started in a small way.

That is thirty years ago, meaning for Herr von P. thirty years spent in the mountainous solitude of T. with his work people, broken, at most, twice a year by a visit to the Leipsic fair to see what was going on in the outside world and to keep up personal touch with the customers of his factory. For next to his work people, those nearest to his sympathies were his customers, those who honored his factory with their preference and to whose support he owed its growing prosperity. The factory was his

world—and though he was asked to stand for the Chamber, he refused, and though his sons might serve in crack regiments and make aristocratic marriages, he took no heed of all this—but, like the old cobbler, stuck to his last, and what is more, felt supremely happy in doing so. And to-day the glass factory of T. is the most renowned in Southern Germany.

But it was not money-making which was his one aim; he was much given to reading works of a socialistic turn in the long winter nights; for snow remains on the ground here six months of the year and outdoor exercise is hardly to be had. And gradually in the course of years he had come to look upon the conventional class distinctions of life as unreal, the prefix of nobility as a sham, unless it be an extra incentive to right dealing and to nerve us to leave the world a little better than we found it. Hence his care for his work people, which showed itself by doing all in his power to act as a moral force among them, with firmness allied to kindness. Also he started separate funds for days of sickness, for old age, on a system of mutual contributions, long before similar measures were dreamt of by the Prussian government. And more than this, he carried his socialistic ideas to the length of making every responsible head of a department in the factory a participator in the gross profits of the concern.

A relationship of personal regard between master and man grew up in the factory, which made its beneficent influence felt not only in the conduct of the men themselves, but also far and wide beyond the boundaries of the village of T. Rarely did a workman leave to better himself. Why should he? He owned the pretty cottage in which he lived on the hill, under the shade of the mighty fir trees; and if he died, his widow remained there and his son took his place at the furnace or at the cutter's wheel.

The widow of an old glass-cutter, standing well with the work people, was started in a little grocer's shop, and there of a summer's evening the factory girls would come to ask advice, or what not, attracted by the

force of character of the old woman. Thus was the nearest approach to patriarchal conditions realized which this imperfect world of ours perhaps can show.

But all is not sunshine even for such. The socialist wave spread throughout Germany. Railways were built right up among the sullen snow clad hills, and the taverns in the neighboring town of T. were full both day and night with roistering elements from all points of the compass. Drunkenness and quarrels were frequent, and the knife, often deadly in such hands, gleamed in the still starlit night, with only the silent majestic firs as witnesses.

"A new time was coming—the state of the future was going to do everything. A man's conduct was his own business—the capitalist was there to give them bread and, whether he liked it or not, to provide for their present and future wants. In one word, the *Arbeitgeber*, the work-giver, was the bloodsucker, their natural enemy."

And indeed it was an anxious time for Herr von P.; not anxious from the point of view of money-making, for never was business so brisk. He could scarce turn out enough goods to satisfy his customers, and prices left a handsome profit. His anxiety was of another kind. He noticed a rebellious spirit among his work people, his hold upon the looser grained portion was evidently being weakened. This touched Herr von P. in his most sensitive part—his heart. The thought that he had lost the affection of his workmen pained him beyond measure. But, although far from impulsive, he was not the man to brook a breach of discipline, and those who showed a mischievous spirit had to go—and several went. But they never knew, that in the dead of the night their master lay awake and worried about what might become of them, and whether it might not have been possible to temper justice with mercy and keep them. For he knew too well that it was very unlikely that they would better themselves. The present inflation of prices could not last and wages would soon come down to their previous level.

Years passed; and things found their

level. The outside socialist wave had spent itself long ago in this idyllic valley. The old and the best workmen had remained—they were still blowing glass at the same fierce lurid furnaces. Others who had left had only been too glad to return, and all was peace. There still stood the Herculean fair-headed glass blower, with a smile on his face, as he doffed his cap and wished “Good evening,” unchanged, though ten years had passed since I had seen him; and nearly a quarter of a century since he had stood in the thick of the fight at Bazeilles of bloody memory. “*Guten Abend*,” brave Bavarian fighter, whether on the field of battle or facing the fierce fire of the glass furnace.

For the furnaces have been relit and it takes a whole day before their contents are malleable. Thus it has been an off-day, and the work is to begin at midnight, to last right through the night; and when everything is ready, a bell sounds, and all kneel down in the glass house in solemn prayer to God. Such is the custom still.

And thus one day of toil succeeds another in this busy valley, though relaxation is not wanting either. The factory has its own fire brigade, a small body of men and mostly old soldiers, and the summer evenings are often spent in drilling for emergencies. On these occasions Herr von P. occasionally joins the men when all is over and as often as not a cask of refreshing Bavarian beer unexpectedly makes its appearance, carried by a couple of men, glasses are fetched from the factory, and the master sits with his men in the open air till far into the gloaming of a fragrant summer night, joining in their conversation and taking a lively interest in all their concerns and discussing the latest news. It was at one of those convivial gatherings of master and men that I happened to be present, though the time was midwinter and the place the glass house, when work was over.

Conversation ceases, and a whisper goes round, and then a spell of silence takes its place. What is the matter? Old mother S., the aged widow above referred to, is not expected to live through the night, and the

men are loud in their expressions of regret. And from mouth to mouth in a few words here and there, you glean that the old woman was quite a character. That though her husband was only a poor glass cutter, now dead twenty years or more, the good old soul has been a sort of moral force in this little world—working for good in her humble sphere of life, bringing peace where vicious gossip might have stirred up strife. It does one good to hear her well-spoken of in this rough little Bavarian forest community. “Will the Herr Professor come to his mother’s funeral?”

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We are sitting at breakfast scanning the papers, when the servant comes in. “The Herr Professor begs to be allowed to speak to Herr von P.” And a stout swarthy man in the prime of life, dressed in black, walks in and presses in silence the hand Herr von P. offers him. It is the humble glass cutter’s son, who has just arrived at the news of his mother’s death. He too had carried the glass in the glass house in his barefooted youthful days. But Herr von P. paid for his education, which resulted in his gaining a professorship in the gymnasium of B. He has come to bury his mother, and is evidently nervous as he tells his benefactor that some of his mother’s old friends would like to carry her to her grave. Will he kindly give permission for them to do so? For they are glass blowers, many of them, and their going to the funeral may mean the stopping of the glass oven and the consequent loss of a whole working day of the year to the factory. Herr von P. reflects for a moment and then quietly says, “Yes, they may go.”

“A thousand thanks, Herr Geheimrath,” for, rather against his wish, Herr von P. has lately received the honorary title of privy councillor from the regent.

“But won’t you come in and dine with us?” asks Herr von P. kindly, as he notices the emotion of the professor.

“I think I would better decline, if you will kindly allow me to do so, sir. My sister is alone in the house, and she might feel lonely with——”

"Well, then, *auf wiedersehen* to-morrow."

The morrow comes: the snow is on the ground and it is one of the sharpest, bitterest cold days, even for this bleak region. The glass house is idle, though the factory bell is tolling; but it is the funeral knell of the old glass cutter's widow. I was not well at the time and thus forced to remain indoors. But as I peered through the window, I could hear the sounds of choral singing

coming nearer, and soon the funeral procession hove in sight, all bareheaded in the bitter bleak easterly wind; the acolyte carrying the cross aloft, the thurifers swinging incense burners, the coffin, carried by eight workmen, behind whom followed Herr von P., bareheaded like the rest, with a crowd of factory hands following in marching order. And the cemetery was two English miles away.

THE HORSE AND HIS COMPETITORS.

BY ROBERT LEW SEYMOUR.

IT is said that life is much easier under the principle of merely "touching the button" and summoning the powers of nature to do the rest. But the desire of ease is not the ultimate aspiration of humanity. It may be sufficient to meet the needs of the fabled lives of luxury of our neighbors in the far East, but physical exertion and mastery are the need of the true American of to-day, and no other form of pleasure or trial of skill so fully meets this need as the fiery spirit of a good horse.

No one who has ever drawn the lines over a sensitive horse chafing at the bit as he leaped over a rail fence or across a brook need question for a moment that any modern mechanism, however perfect, will displace the horse. It may do for the wants of trade. But I venture the assertion, that for the companionship of man, for his service and pleasure in troublous and peaceful times, the horse will never be supplanted by any bicycle, steam, or electrical contrivance. Imagine if you please, Napoleon crossing the Alps in a blinding snow storm on a bicycle, or Alexander riding heroically at the head of his armies in a horseless carriage, or Cæsar mounted on a kerosene motor giving battle to his foes.

The horse has a definite place in history. The Duke of Wellington loved the horse, and over his favorite animal which carried him through the battle of Waterloo he had the following epitaph inscribed:

"God's humble instrument, though meaner clay,
Must share the triumph of that glorious day."

The horse in all ages has been treated as the noblest of animals. The long dependence of humanity on the horse furnishes a striking example of the adaptability of people to inevitable circumstances. The fact that the horse is extremely difficult to use developed a new art which is held in high esteem and has brought great profit to its possessors. No one ever blamed the horse for kicking the side out of the stable, or for smashing the buggy, or for throwing his mount; on the contrary the blame rests on his master for not getting the better of him. The rider who can successfully resist the horse's efforts to get rid of him has always been pointed out to the rising generation as a remarkable person. If we had a piece of mechanism that had played us all the tricks that the horse has it would have been considered a universal calamity.

I hear a great deal of talk that the horse is to be abolished, that he is to be supplanted by some mechanical contrivance that neither eats, sleeps, nor has hearing, but which is always ready to do our bidding. All well and good. We delight in the inventive genius that gives us a varied and successful means of locomotion, that gives us a horseless carriage, a bicycle motor, or a trolley car which only requires us to press the button and we are carried to our destination through the agency of some invisible natural force.

We perhaps have the service performed quicker, we can go farther, we can go faster than we did with the old-fashioned horse, but, stop a moment, does that reflect discredit or dishonor on the horse? A four dollar typewriter can write faster and probably better than Shakespeare, and Corbett can run faster and better than Daniel Webster could, but tell me how one can extract the comfort, pleasure, intellectual growth, and happiness out of a four dollar mechanical contrivance that one can get from Shakespeare, and how to find the statesmanship, and *finesse* of character, in the pugilist that is found in Webster. Shakespeare and Webster are standards and will live in history for all time. A mechanical contrivance and pugilism are innovations; they may do their work well and even better for a time, but the novelty wears away and we go back to our original standard. So with the horse he may suffer eclipse for a time in the mad race of our generation to get something new and something that some one else does not possess, but we always came back to him as a tried and trusted friend.

Our children have been taught to revere the horse, possibly their first lesson in patriotism was in seeing some noted war general astride a horse, the whole forming a granite pile in one of our parks. The hero and the horse go side by side, and the horse has had his definite place in winning some of our most glorious victories for the stars and stripes.

In certain localities advances are being made that will certainly test the supremacy of the horse with reference to particular kinds of service. Given asphalt roads and easy grades, the horse is for certain purposes at once at a disadvantage. In France where good roads abound both in city and country, the horseless carriage has come into wide use; great care is taken in the construction, many safety appliances used to operate it, and storage electric batteries and petroleum motors are variously employed.

Some time ago a course was laid out from Versailles to Bordeaux and return, 460 miles, and a prize offered to the carriage that would make the run in the shortest time, no

matter what the motive power. It was won by a carriage with a gasoline engine. The perfect character of the roads in France makes this form of travel practicable. In our own country, steps are being taken and the matter thoroughly investigated as to the use of these carriages on our public highways. In Chicago they are killing off the horse and putting him up in cans and then sending him to the larger cities of France and Germany for food. I am told that the horses used for this purpose come mainly from the western country. Thousands of them have herded over the ranges, consuming food needed for cattle and sheep, and were literally "not worth their oats." Horsemen had tried every market in the country, but no buyers were to be found. In Portland, Oregon, a company has been formed to engage in the buying and slaughtering of horses, and the preparing of their flesh for food, utilizing the oil, bones, hair, etc., and making fertilizer of the offal and refuse. Already some six thousand horses have been prepared for the market and two hundred thousand more are running wild in Oregon, Washington, Idaho, and Montana.

The horse is a pachydermatous or thick-skinned animal, but the skin is not so thick as that of the ox; it clings tightly to the flesh and cannot be removed as the skin of a ruminating animal, an ox or sheep, can. It is as difficult to get off as the skin of a hog. The skin makes good leather of its kind, and the oil is excellent for machinery. The long hair of the tail is woven into hair cloth for upholstering chairs and sofas, and the mane hair is used for stuffing them. The bones are good for many things, buttons, knife handles, bone dust, and charcoal. In fact, every part of the animal is used, and a movement is on foot to popularize it in this country and sell horseflesh as food. Thus we see the horse a drug on the market as far as his original use is concerned, taken up and disposed of in the same manner as cattle and sheep. The responsibility for this rests upon the advancement in electricity. It supplants the horse in street railways and now the horseless carriage comes, propelled by elec-

tricity, to drive him out of his legitimate usefulness.

The horseless carriage is a unique vehicle. A syndicate is now building a factory for its construction on Long Island to supply the American market. The carriage will carry from two to six persons. It is propelled by a two and a half to three and a half horse power motor. Four different speeds are obtainable, three and a half, six, nine, and fourteen miles an hour. The fuel is petroleum and costs about one cent per horse power per hour. The engine is operated by gas explosions produced at certain intervals, there being no boiler or steam. In Paris and London many of these carriages are operated daily on the boulevards and are a source of great economy, profit, and pleasure to their owners.

Benjamin Franklin had small idea what marvelous results would obtain when he wooed that electrical current down his kite string. A series of successful mechanical improvements followed until now the poor horse stands confronted by the mechanical horseless carriage which in certain localities is already an established institution. Well may one stop and ask, Whither are we drifting? With the trolley car, cable car, steam car, bicycle, and horseless carriage it would seem that the usefulness of the horse is well nigh gone. But, as we inquire further, we find that the cheap horse with few good points, as matters now stand, is doomed. The costly, good-looking horse, the horse of history, the heroic horse in action, will probably last long and great pains will be taken to breed him.

In the eastern and middle states where small farms abound, the stocky, well-built horse will always be an important factor in tilling the soil, and in the lesser labors of farm work. He has occupied this position, which has been recognized as peculiarly his own, from the beginning of time and in this long and tried service he has acquitted himself with credit and honor to himself and master alike. While I do not question the right from an economical point of view I do question the possibility of his being supplanted in this particular work by any com-

bination of natural forces. In some of the western states where grain is raised in large quantities experiments and actual operations have been conducted with the use of steam traction engines as the motive power in the cultivation of the crops. The success attendant upon this idea has been somewhat limited.

For many years we have had located at various points stables and breeding farms for the proper development of what is known as the running and trotting horse, where form, speed, and action shall be brought to the highest degree of perfection. Men of means have indulged their fancy in this direction until we possess some of the finest establishments for this purpose to be found in the world. Some owners have prosecuted their work with the legitimate idea in view of producing a standard of horseflesh nowhere to be found; with others the only point sought has been the money earning value of the animal as judged from a racing standpoint, and indeed the latter class in these degenerate days has largely predominated. But here too a halt has been called. Numerous states, notably New York, have enacted laws prohibiting the selling of pools on races. Thus the all-the-year-round occupation of the "book-maker," the "talent," and the "jockey" has vanished and it is not hard to perceive that the owner finding conditions once favorable, now gone, will discontinue his operations in the production of "form and speed." While this is eminently proper from a moral point of view and from the influence it has upon the minds of our young men of to-day and in the shaping of their future lives, it certainly eliminates a once much gloried occupation, the breeding of a most beautiful animal.

The horse stands for ambition in the animal kingdom. He is not hard to handle but he prefers to carry muscle rather than hysteria. The good old lady who slaps the lines on his back and the nervous old gentleman who uses the whip on his flanks when he refuses to lift his tail off the lines, incline the horse to run away; but then the horse was no more intended for the kind old lady or the nervous old gentleman than the cow was

intended to have a collegiate education.

The horse is man's own animal. Rightly handled he never refuses to pull to the last ounce of his strength, neither will he runaway and smash things up generally. He is not afraid of bullets, cannon balls, or rapid-fire guns. He has been the firm companion and associate of our greatest heroes. Bicycles, electric cars, and horseless carriages may

come and go but they will never destroy the horse. We have to-day the finest horses ever produced in the world, and we fancy it will be many a day before any ball bearing, pneumatic tired contrivances will take their place. No matter how useful they may become in the marts of trade, the horse will always retain his place in the hearts of healthy, vigorous mankind.

MARINE ETIQUETTE.

BY A. OSKAR KLAUSSMANN.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN, "UEBER LAND UND MEER."

"I F only I had the money that was expended in saluting during the Kiel festival days at the opening of the North Baltic Sea Canal, I would be perfectly satisfied," exclaimed one of the men at the celebration, and his remark was not without reason. The money which was blown up in firing salutes on that world-renowned occasion, would be counted a fortune by any man of moderate pretensions. Marine etiquette is pretty expensive, moreover it is complicated. Yet the international arrangements, especially those which pertain to the seafaring states, insist on the strict observance of this etiquette.

Whenever a warship on the high sea meets another warship in times of peace, it has to exchange greetings with it. In so doing both ships bring to, and recognize each other's flags by firing the proper salute. The international salute requires twenty-one guns. When the nations to which the two ships belong are especially friendly, wind and weather permitting, from each ship a boat is sent out to the other one with an officer, who makes an official visit to report the name of his ship, its garrison, its destination, and to inquire after the welfare of the officers and passengers on the other ship, also to offer those services which sometimes are very much needed. If on the vessel there is a higher marine officer, a salute of a special number of guns is shot off to announce it, the number of guns depending upon his rank. According to the international ad-

justment seventeen guns are for an admiral, fifteen for a vice admiral, thirteen for a rear admiral, and for a commodore, that is the chief of a squadron or flotilla who is not an admiral, from nine to eleven guns.

When a ship enters a strange port, it greets the flag of that country with a salute of twenty-one guns, which is answered immediately from the shore, usually by the harbor fort or by a special shore battery. When foreign warships lie in the harbor their national flag also is saluted by the incoming steamer and the salute is returned by the ships lying at anchor. When higher officials chance to be on the other warships in port, they moreover receive their salute above described; but the flag of an admiral is saluted by a foreign warship only once in a year. For instance, when a German warship comes into the port of Rio de Janeiro and there meets a Brazilian admiral on his ship, whose flag it has already saluted in another port in the course of the year, the fire of salute is omitted on this occasion. In addition to these salutes, guns are fired on the ship for the diplomatic representatives, consuls, and ambassadors from its own country who come on board in foreign ports. If a German boat, for instance, lies in an English port, and the German vice consul comes on board, five guns are fired in his honor, if the consul comes, seven guns, and nine for the consul general, eleven for the minister resident, thirteen for the envoy, and seventeen for the ambassador. If the em-

peror comes, whether for a long gala parade, or only for a short visit, a certain number of shots, from twenty-one to one hundred and one, are fired.

One can imagine what shooting must have taken place at the Kiel festivities, when the strange fleets approaching first greeted the German flag in the harbor, then fired the salute for the admirals in the harbor. This of course had to be returned on the part of the Germans, and as often as a new squadron arrived, the shooting began again. The climax was reached at the moment the German emperor appeared in the harbor and reviewed the German and foreign squadrons. For the firing of salutes special cartouches were used, which were filled only with powder. In the expensive marine shooting of to-day one such shot costs several marks, the mark in United States money being equivalent to about twenty-four cents, and this sum fast multiplies when the saluting is done as extensively as it was at the Kiel festivities.

But marine etiquette is not exhausted at shooting. When a warship enters a harbor, immediately upon its arrival it makes a visit through its guard or pilot officer, on the other warships already lying in harbor or on the native squadron. During the entire sojourn in the harbor, the strictest attention must be paid to marine etiquette. When an admiral's ship lies in the harbor all the other warships adjust their flags accordingly; that is at evening with music, drumbeat, and other military honors they lower their flag after the admiral's ship has first set the example. Likewise in the morning they wait to raise their flags until the admiral's ship has hoisted its flag.

Greetings with the flag are given also on the part of merchantmen. The international agreement and marine etiquette require every merchantman that meets a warship to dip its flag, that is to lower it three times to half mast and then raise it again. This custom has come down from the time of privateering and piracy. At that time every warship had the right to require every merchantman to show its flag, and to-day any of these ships that on the approach of a

warship will not show the flag of its country, puts itself under suspicion. The warship can by a shot demand the merchantman to hoist its flag, and after the first shot even the most obstinate English captain will no longer refuse to comply for fear that otherwise the English warship will open fire on his vessel.

Even in the national hymns which the orchestras of the ships play, etiquette rules must be observed. For instance when a German warship enters a strange harbor where other ships are lying, its music at noon, when according to the old international custom all the ship orchestras are assembled on their decks, always begins with the national hymn of one of those states whose ships are present in the harbor. The order in which these national hymns are played depends on the degree and rank of the oldest officer among them. Thus if a German warship enters the port of Valparaiso and finds here an English squadron with a vice admiral, a French squadron with a rear admiral, and a Spanish corvet with a captain, the national hymns follow in order of the rank of the officers, so that on the first day the English, on the second day the French, and the third day the Spanish would be played. The ship orchestras on the ships whose national hymns are played, promptly return the compliment by playing in reply the national hymn of the German ship.

Very distinguished personalities coming on board a warship, whether of the same country or foreign states, are shown other special honors besides the salute. When it is an officer of the marines who comes, whether to make his official visit or only for a friendly call with the officers, he is received by four ladder men and once on deck the guard goes before him under arms. The ladder men are sailors who are placed on the ladder, which in the harbor is fastened on both sides of the ship, so that one can climb down into the boats lying below. Even when lying in harbor ships are always restless, and it requires skill to spring dryshod from a boat lying alongside to the ship's ladder. On this account two sailors stand below as rope men, who reach the

ends of the ropes to the one ascending, and then grasp him under the arms to help him up the ship ladder. Above on deck, at the end of the ladder, stand two more sailors as ladder men, who are ready to take the visiting officer's coat or render any other service. If a commander comes on board a ship he is received by six ladder men, an admiral by eight. When the ruler of a country arrives he is received by only four ladder men, not sailors however, but officers in full uniform. The higher officers coming on board are further honored with the roll of the drum, whistles, and the presenting of arms. For a commander there is simply the presenting of muskets, for the beginning of which the boatswain's mate of the guard gives two shrill whistles and two more at its conclusion. In honor of admirals, besides presenting arms and the whistles, there is the rolling of drums, which for a rear admiral is repeated twice, for a vice-admiral three times, and for a commanding admiral four times. The first roll must occur simultaneously with the first whistle of the boatswain's mate, the second with the second whistle.

Marine etiquette requires, moreover, that officers come on the ship over the starboard side. Only persons of higher rank are allowed to pass over the starboard side especially of ships lying in harbor; sailors, merchants and other visitors have to go to the ladder on the larboard side. The starboard side is especially honored on board, and the aft deck is a sacred room. Marine etiquette requires that the officers belonging to the ship, even the commander, on entering the aft deck pay homage to this room by laying the hand on the cap. Under no circumstances may the crew venture into this room, except on duty, unless by command. As soon as they have reached the upper deck they must show it honor by their bearing and parade step. To the land-lubber this obeisance to a certain room may appear somewhat ridiculous, but there is a grain of common sense in this old custom. Whoever enters the aft deck knows that he is under the ban of the strongest ship discipline. If

the crew is ordered to the aft deck, a certain conscious start goes through its men, for they know that something weighty is to be dealt with, and it is unheard of in the annals of seafaring nations for the crew of a warship to mutiny while on the aft deck.

Even the boats of warships which pass by a warship in harbor must proceed according to a certain etiquette. The international directions say that if by day, boats pass a warship on which there is a higher officer, they must pay him the honor of having the crew rest on their oars for a moment, that is to stop rowing, and with oars raised out of the water to sit perfectly still while the officer or boat's commander salutes and finally dips the boat flag. The same honor is shown by the guard on the warship to a higher officer passing by as if he came aboard. If a rowboat meets an admiral, it makes a halt, the crew rise from the benches and at the command, "Oars up!" they hold the oars perpendicularly, in much the same manner as the infantry present their muskets. Steamboats show honor by stopping, bringing to and dipping their flags; sailboats by letting down the sail half or wholly as well as lowering the flag.

At evening the sailors at all the posts on the forecastle of the ship, that is at the prow and the manropes, call out to a passing ship, "Boat ahoy!" The answers that are given are in every case determined by regulations. If the boat is not coming aboard it calls, "Pass!" and there is a certain answer to tell whether an officer is on board; if there is no officer in the boat and it is to come aboard; if the ruler of a country or a prince is in the boat; if it is an admiral or a commodore approaching; and if the commander of the ship in question is in the boat, the steersman calls the name of the ship, such as "Leipsic," "Bismarck," and so forth.

This bare sketch of the outlines of international marine etiquette will enable the reader to see that its ceremonials require much attention, much work, much wasting of powder, and consequently much expense.

THE WILD PIGEON OF NORTH AMERICA.

BY CHIEF POKAGON.*

THE migratory or wild pigeon of North America was known by our race as o-me-me-wog. Why the European race did not accept that name was, no doubt, because the bird so much resembled the domesticated pigeon; they naturally called it a wild pigeon, as they called us wild men.

This remarkable bird differs from the dove or domesticated pigeon, which was imported into this country, in the grace of its long neck, its slender bill and legs, and its narrow wings. Its length is 16½ inches. Its tail is eight inches long, having twelve feathers, white on the under side. The two center feathers are longest, while five arranged on either side diminish gradually each one half inch in length, giving to the tail when spread an almost conical appearance. Its back and upper part of the wings and head are a darkish blue, with a silken velvety appearance. Its neck is resplendent in gold and green with royal purple intermixed. Its breast is reddish brown, fading toward the belly into white. Its tail is tipped with

white, intermixed with bluish black. The female is one inch shorter than the male, and her color less vivid.

It was proverbial with our fathers that if the Great Spirit in His wisdom could have created a more elegant bird in plumage, form, and movement, He never did.

When a young man I have stood for hours admiring the movements of these birds. I have seen them fly in unbroken lines from the horizon, one line succeeding another from morning until night, moving

their unbroken columns like an army of trained soldiers pushing to the front, while detached bodies of these birds appeared in different parts of the heavens, pressing forward in haste like raw recruits preparing for battle. At other times I have seen them move in one unbroken column for hours across the sky, like some great river, ever varying in hue; and as the mighty stream, sweeping on at sixty miles an hour,



CHIEF SIMON POKAGON.

reached some deep valley, it would pour its living mass headlong down hundreds of feet, sounding as though a whirlwind was abroad in the land. I have stood by the grandest waterfall of America and regarded the descending torrents in wonder and astonishment, yet never have my astonishment, wonder, and admiration been so stirred as when I have witnessed these birds drop from their course like meteors from heaven.

While feeding, they always have guards on duty, to give alarm of danger. It is made by the watch bird as it takes its flight, beating its wings together in quick succession, sounding like the rolling beat of a snare drum. Quick as thought each bird repeats the alarm with a thundering sound,

*Simon Pokagon, of Michigan, is a full-blooded Indian, the last Pottawattamie chief of the Pokagon band. He is author of the "Red Man's Greeting," and has been called by the press the "Redskin poet, bard, and Longfellow of his race." His father, chief before him, sold the site of Chicago and the surrounding country to the United States in 1833 for three cents an acre. He was the first red man to visit President Lincoln after his inauguration. In a letter written home at the time he said: "I have met Lincoln, the great chief; he is very tall, has a sad face, but he is a good man, I saw it in his eyes and felt it in his hand-shaking. He will help us get payment for Chicago land." Soon after \$39,000 was paid. In 1874 he visited President Grant. He said of him: "I expected he would put on military importance, but he treated me kindly, gave me a cigar, and we smoked the pipe of peace together." In 1893 he procured judgment against the United States for over \$100,000 still due on the sale of Chicago land by his father. He was honored on Chicago Day at the World's Fair by first ringing the new Bell of Liberty and speaking in behalf of his race to the greatest crowd ever assembled on earth. After his speech "Glory Hallelujah" was sung before the bell for the first time on the Fair grounds.

as the flock struggles to rise, leading a stranger to think a young cyclone is then being born.

I have visited many of the roosting places of these birds, where the ground under the great forest trees for thousands of acres was covered with branches torn from the parent trees, some from eight to ten inches in diameter. At such a time so much confusion of sound is caused by the breaking of limbs and the continual fluttering and chattering that a gun fired a few feet distant cannot be heard, while to converse so as to be understood is almost impossible.

About the middle of May, 1850, while in the fur trade, I was camping on the head waters of the Manistee River in Michigan. One morning on leaving my wigwam I was startled by hearing a gurgling, rumbling sound, as though an army of horses laden with sleigh bells was advancing through the deep forests toward me. As I listened more intently I concluded that instead of the tramping of horses it was distant thunder; and yet the morning was clear, calm, and beautiful. Nearer and nearer came the strange commingling sounds of sleigh-bells, mixed with the rumbling of an approaching storm. While I gazed in wonder and astonishment, I beheld moving toward me in an unbroken front millions of pigeons, the first I had seen that season. They passed like a cloud through the branches of the high trees, through the underbrush and over the ground, apparently overturning every leaf. Statuelike I stood, half concealed by cedar boughs. They fluttered all about me, lighting on my head and shoulders; gently I caught two in my hands and carefully concealed them under my blanket.

I now began to realize they were mating, preparatory to nesting. It was an event which I had long hoped to witness; so I sat down and carefully watched their movements, amid the greatest tumult. I tried to understand their strange language, and why they all chatted in concert. In the course of the day the great on-moving mass passed by me, but the trees were still filled with them

sitting in pairs in convenient crotches of the limbs, now and then gently fluttering their half spread wings and uttering to their mates those strange bell-like wooing notes which I had mistaken for the ringing of bells in the distance.

On the third day after, this chattering ceased and all were busy carrying sticks with which they were building nests in the same crotches of the limbs they had occupied in pairs the day before. On the morning of the fourth day their nests were finished and eggs laid. The hen birds occupied the nests in the morning, while the male birds went out into the surrounding country to feed, returning about ten o'clock, taking the nests, while the hens went out to feed, returning about three o'clock. Again changing nests, the male birds went out the second time to feed, returning at sundown. The same routine was pursued each day until the young ones were hatched and nearly half grown, at which time all the parent birds left the brooding grounds about daylight. On the morning of the eleventh day after the eggs were laid I found the nesting grounds strewn with egg shells, convincing me that the young were hatched. In thirteen days more the parent birds left their young to shift for themselves, flying to the east about sixty miles, when they again nested. The female lays but one egg during the same nesting.

Both sexes secrete in their crops milk or curd with which they feed their young, until they are nearly ready to fly, when they stuff them with mast and such other raw material as they themselves eat, until their crops exceed their bodies in size, giving to them an appearance of two birds with one head. Within two days after the stuffing they become a mass of fat, "a squab." At this period the parent bird drives them from the nests to take care of themselves, while they fly off within a day or two, sometimes hundreds of miles, and again nest.

It has been well established that these birds look after and take care of all orphan squabs whose parents have been killed or are missing. These birds are long lived, having been known to live twenty-five years aged.

When food is abundant they nest each month in the year.

Their principal food is the mast of the forest, except when curd is being secreted in their crops, at which time they denude the country of snails and worms for miles around the nesting grounds. Because they nest in such immense bodies, they are frequently compelled to fly from fifty to one hundred miles for food.

During my early life I learned that these birds in spring and fall were seen in their migrations from the Atlantic to the Mississippi River. This knowledge, together with my personal observation of their countless numbers, led me to believe they were almost as inexhaustible as the great ocean itself. Of course I had witnessed the passing away of the deer, buffalo, and elk, but I looked upon them as local in their habits, while these birds spanned the continent, frequently nesting beyond the reach of cruel man.

Between 1840 and 1880 I visited in the states of Ohio, Indiana, and Michigan many brooding places that were from twenty to thirty miles long and from three to four miles wide, every tree in its limits being spotted with nests. Yet notwithstanding their countless numbers, great endurance, and long life, they have almost entirely disappeared from our forests. We strain our eyes in spring and autumn in vain to catch a glimpse of these pilgrims. White men tell us they have moved in a body to the Rocky Mountain region, where they are as plenty as they were here, but when we ask red men about them who are familiar with the mountain country, they shake their heads in disbelief.

A pigeon nesting was always a great source of revenue to our people. Whole tribes would wigwam in the brooding places. They seldom killed the old birds, but made great preparation to secure their young, out of which the squaws made squab butter and smoked and dried them by thousands for future use. Yet under our manner of securing them they continued to increase.

White men commenced netting them for market about the year 1840. These men

were known as professional pigeoners, from the fact that they banded themselves together, so as to keep in telegraphic communication with these great moving bodies. In this they became so expert as to be almost continually on the borders of their brooding places. As they were always prepared with trained stool pigeons and flyers which they carried with them, they were enabled to call down the passing flocks and secure as many by net as they were able to pack in ice and ship to market. In the year 1848 there were shipped from Catteraugus County, N. Y., eighty tons of these birds; and from that time to 1878 the wholesale slaughter continued to increase, and in that year there were shipped from Michigan not less than three hundred tons of these birds. During the thirty years of their greatest slaughter there must have been shipped to our great cities 5,700 tons of these birds; allowing each pigeon to weigh one half pound would show twenty-three millions of these birds. Think of it! And all these were caught during their brooding season, which must have decreased their numbers as many more. Nor is this all. During the same time hunters from all parts of the country gathered at these brooding places and slaughtered them without mercy.

In the above estimate are not reckoned the thousands of dozens that were shipped alive to sporting clubs for trap shooting as well as those consumed by the local trade throughout the pigeon districts of the United States.

These experts finally learned that the birds while nesting were frantic after salty mud and water, so they frequently made near the nesting places, what was known by the craft as mud beds, which were salted, to which the birds would flock by the million. In April, 1876, I was invited to see a net over one of these death pits. It was near Petoskey, Michigan. I think I am correct in saying the birds piled one upon another at least two feet deep when the net was sprung, and it seemed to me that most of them escaped the trap, but on killing and counting, there were found to be over one hundred dozen, all nesting birds.

When squabs of a nesting became fit for

market, these experts prepared with climbers would get into some convenient place in a tree top loaded with nests, and with a long pole punch out the young, which would fall with a thud like lead on the ground.

In May, 1880, I visited the last known nesting place east of the Great Lakes. It was on Platt River in Benzie County, Michigan. There were on these grounds many large white birch trees filled with nests. These trees have manifold bark, which when old hangs in shreds like rags or flowing moss, along their trunks and limbs. This bark will burn like paper soaked in oil. Here for the first time I saw with shame and pity a new mode for robbing these birds' nests, which I look upon as being devilish. These outlaws to all moral sense would touch a lighted match to the bark of the trees at the base, when with a flash more like an explosion the blast would reach every limb of the tree and while the affrighted young birds would leap simultaneously to the ground, the parent birds, with plumage scorched, would rise high in air amid flame and smoke. I noticed that many of these squabs were so fat and clumsy they would burst open on striking the ground. Several thousand were obtained during the day by that cruel process.

That night I staid with an old man on the highlands just north of the nesting. In the course of the evening I explained to him the cruelty that was being shown to the young birds in the nesting. He listened to me in utter astonishment and said, "My God, is that possible!" Remaining silent a few moments with bowed head, he looked up and said, "See here, old Indian, you go out with me in the morning and I will show you a way to catch pigeons that will please any red man and the birds too."

Early the next morning I followed him a few rods from his hut, where he showed me an open pole pen, about two feet high, which he called his bait bed. Into this he scattered a bucket of wheat. We then sat in ambush so as to see through between the poles into the pen. Soon they began to pour into the pen and gorge themselves. While I was watching and admiring them, all at once to

my surprise they began fluttering and falling on their sides and backs and kicking and quivering like a lot of cats with paper tied over their feet. He jumped into the pen saying, "Come on, you redskin."

I was right on hand by his side. A few birds flew out of the pen apparently crippled, but we caught and caged about one hundred fine birds. After my excitement was over I sat down on one of the cages, and thought in my heart, "Certainly Pokagon is dreaming, or this long-haired white man is a witch." I finally said, "Look here, old fellow, tell me how you did that." He gazed at me, holding his long white beard in one hand, and said with one eye half shut and a sly wink with the other, "That wheat was soaked in whisky." His answer fell like lead upon my heart. We had talked temperance together the night before, and the old man wept as I told him how my people had fallen before the intoxicating cup of the white man, like leaves before the blast of autumn. In silence I left the place, saying in my heart, "Surely the time is now fulfilled, when false prophets shall show signs and wonders to seduce, if it were possible, even the elect."

I have read recently in some of our game sporting journals, "A warwhoop has been sounded against some of our western Indians for killing game in the mountain region." Now if these red men are guilty of a moral wrong which subjects them to punishment, I would most prayerfully ask in the name of Him who suffers not a sparrow to fall unnoticed, what must be the nature of the crime and degree of punishment awaiting our white neighbors who have so wantonly butchered and driven from our forests these wild pigeons, the most beautiful flowers of the animal creation of North America.

In closing this article I wish to say a few words relative to the knowledge of things about them that these birds seem to possess.

In the spring of 1866 there were scattered throughout northern Indiana and southern Michigan vast numbers of these birds. On April 10 in the morning they commenced moving in small flocks in diverging lines

toward the northwest part of Van Buren County, Michigan. For two days they continued to pour into that vicinity from all directions, commencing at once to build their nests. I talked with an old trapper who lived on the brooding grounds, and he assured me that the first pigeons he had seen that season were on the day they commenced nesting and that he had lived there fifteen years and never known them to nest there before.

From the above instance and hundreds of others I might mention, it is well established in my mind beyond a reasonable doubt, that these birds, as well as many other animals, have communicated to them by some means unknown to us, a knowledge of distant places, and of one another when separated, and that they act on such knowledge with just as much certainty as if it were conveyed to them by ear or eye. Hence we conclude it is possible that the Great Spirit in His wisdom has provided them a means to receive electric communications from distant places and with one another.

IN THE GLORIOUS AUTUMN DAYS.

BY CHARLOTTE W. THURSTON.

SKY, and rocks, and river,
 On the hills the purple haze,
 Flaming fire-flakes falling
 Where the maples are ablaze !
 O the joy of living
 In the glorious autumn days !

I see the elm-trees bend and sway !
 I see the white clouds flecked with gray ;
 I see the chasing shadows play
 Across the hillside far away.
 I see the poplar's silver sheen,
 Beyond, the willow's cloudy green,
 The sunny waters' flash between,
 The rocky pasture, brown and bare,
 The sunlight here, the shadow there ;
 With brow upturned to wind and storm
 One mighty pine-tree's giant form ;
 The larches tossing branches wide,
 The oak-tree in his leafy pride,
 The graceful birch—a trembling bride—
 Her slim white form against his side.

Sky, and rocks, and river,
 On the hills the purple haze,
 Flaming fire-flakes falling
 Where the maples are ablaze !
 O the joy of living
 In the glorious autumn days !

WOMAN'S COUNCIL TABLE.

SOME GERMAN WOMEN LEADERS.

BY EMILY M. BURBANK.

IN Germany, women who have dedicated their lives to the solving of social problems are still novelties; one finds that the leaders of various reforms are, in most cases, the pioneers. To one coming from England or America, countries where women have for so long taken an active part in these matters, this is surprising.

Prominent among the German women who are devoting the greater share of their time and energies to the cause of humanity, are Frau Schulrath Cauer, Frau Schwerin, and Frau Bieber-Böhm. Each of these women is the leader of one or more important movements to improve the condition of her fellows, and all are deeply interested in the "woman question" in the Fatherland.

Frau Schulrath Cauer is the president of *Frauenwohl*, a society in Berlin composed of philanthropic women who take as their work the devising of schemes for bettering the condition of their less fortunate sisters. She is also vice president of the Young Women's Mercantile and Industrial Society, founded in 1889 by Herr Julius Meyer, for the young women of Berlin who are engaged in mercantile business.

Frau Cauer was born in 1842, in one of the small towns of the Marke Brandenburg. Her father, a minister, took a deep interest in his daughter's education, and discovered in her when she was a very young girl, a taste for history and politics. She would often accompany him on his visits among the poor and sick, and thus early learned the darker side of life. When about twenty

years old, she married a physician in her native town. Two years later, during the war with Denmark, her husband joined the army, and at the end of one year returned, broken down in body and mind. Their only child died during the illness of the father. The young wife had, in the mean time, passed her teacher's examinations, and immediately after the death of her husband went to Paris as instructor in the house of a wealthy French family.

She returned to Germany in 1869, after the breaking out of the war, and became a teacher in one of the schools in Berlin, where she met Herr Schulrath Cauer, whom she afterwards married. Owing to her husband's position, she was brought more and more into public life, and after his death took an active interest in the social questions of the day. Frau Cauer now devotes the greater part of her attention to the solution of the "woman question." Besides being the president of *Frauenwohl*, a position which she has held for the past six years, she is editor of their weekly-pamphlet, also called *Frauenwohl*.

During the winter of 1894, Frau Cauer started a work among the society girls of Berlin. They are given an opportunity to attend lectures on the various charitable institutions of the city, the idea being to inform them about philanthropic work, with the hope that it may lead them to take an active interest. Parties are made up to visit these institutions; in fact, every means resorted to, to arouse interest. The idea



FRAU SCHULRATH CAUER.

which underlies all of Frau Cauer's teaching is, that it is only by being granted a free course of action in matters of education, and by becoming capable of self-support, that a woman can be fitted for those tasks which come to her as a citizen of the state.

Frau Schwerin is the daughter of one of the founders of the *Berliner Handwerker Verein*, a society to encourage intellectual culture among artisans, the first organization of the kind in Germany. She was born in Berlin in the year 1854, and reared in the belief that every human being owes a duty to his neighbor. As a young girl she was fond of study, and in spite of the fact that a learned woman was then regarded as "the horror of a family," as she expresses it, she worked hard over history and the languages, and gave considerable attention to music and poetry. At twenty she became the wife of a physician, and in this position, learned still more of the suffering and want in the world. Her desire to get at the roots of existing evils led to her taking an interest in all social problems, and finally, after twenty years spent in accumulating theoretical knowledge and practical experience, she undertook to start some reforms.

Frau Schwerin believed that it would be an advantage to all concerned if good and wise women were allowed to take a part in the administration of the poor law. Prompted by this belief and aided by the Society of Ethical Culture, she opened a Bureau of Information with regard to the different charitable organizations in Berlin, the only one in the city. Frau Schwerin, and other members of the society, work in the office themselves.

Another work that she is actively interested in is the training of women of the middle class as district visitors, to study the social condition of the class they wish to help, and to teach them to be self-dependent, as far as is possible.

This untiring worker hopes soon to introduce women fabric inspectors into Germany, and is quite willing, she says, to go to London to learn the business herself, that she may teach others at home.

Frau Schwerin is now only forty years old and blessed with good health, so we have every reason for hoping that she will live to devise many more good schemes for the advancement of the women of her land.

Frau Bieber-Böhm is an artist by profession. She was born in the province of East Russia, the eldest of eight children. The early death of her mother laid a heavy burden of responsibility upon her young shoulders, but fortunately for her, the father married again, which made it possible for her to leave home to study painting with Gusskow and Salzmann in Berlin. Later, she continued her art studies in Paris, Italy, Greece, Tunis, and Constantinople, but though devoted to her profession the life that she lived failed to satisfy her: it was too selfish, she wanted to help others.

Her marriage with Herr Rechtsanwalt Bieber opened a door for her into the very sphere of usefulness she longed to enter. At present, she is the director of a society called *Jugendschutz*, which seeks to reach all grades of life. The aim of this organization is to teach religious toleration. Frau Bieber tells us that as a young girl her own life was made miserable by the dogmas so difficult to grasp, and that she turned to the works of Spinoza and others for relief. It was not until she had taken off the bands of the state church that she found peace. Both Frau Bieber-Böhm and her husband are dissenters from the established church of Germany.

There are many others connected with women's work for women, in Germany, an account of whose lives would be of general interest, and with each year the number of these workers increases.

CLOTH MAKING IN BULGARIA.

BY CELIA R. LADD.

WITH as much industry and energy as if they were indeed Fates spinning the web of life, the women of Bulgaria constantly ply their spindles and draw the thread from their distaffs for the warp and woof of their household webs. Not only in their own homes, but traveling on the highway, tending their flocks, or going to and from the fields, they spin as deftly and skillfully as cunning spiders. The distaff is simply a round stick to which the wool is bound; sometimes it is fastened to a board which is placed on one stool, the spinner sitting on another, or on the floor, while she occupies the same convenient seat; but oftener it is thrust inside the belt, and in this way is as easily carried as a piece of knitting.

On the days they walk miles to market their hands are busy with this work, while they assist their husbands in guiding the patient oxen yoked to the heavily laden carts of produce. Seated on the ground in the market place their stores of eggs, herbs, red and green peppers spread out for inspection, their zeal in disposing of their wares to passing customers in no wise detracts from their speed in filling their spindles. The servant girl, as she awaits her turn among the throng at the public fountain, or having secured the long sought opportunity to place her pitcher under the spout, finds time to add to her bobbin a few more yards of yarn, while waiting for the pitcher to fill from the slow trickling stream.

The group of visitors sitting on the ground just outside the gate of the wall, eager to hear and tell the items of neighborhood news, "spin street yarns" in more ways than one. The housewife, whether she is swinging the baby's cradle, waiting for the kettle to boil on the mud-plastered hearth, or the dough to rise in the long deep trough, redeems every moment. While entertaining callers she no sooner seats herself beside them on the wide cushioned

divan than she takes her distaff from its convenient niche and keeps time with her fingers to her eager questions concerning the welfare of their families and themselves.

Not only are the women and the older girls thus incessantly employed, but in the mountain villages demure little maidens in head kerchiefs and straight dresses, walk the streets spinning as steadily as if they were forty instead of ten. No wonder the work of all hands is necessary, when not only yarn for stockings, but nearly all the cloth both for bedding and wearing apparel must be woven from threads spun by this process. The wheels of our grandmothers, slow as they seem to us, were speedy in comparison.

In ancient times this was the sole method of spinning, but it is now confined to rude and barbarous countries. We are told that "no spinning wheel, much less machinery driven by water or steam, has ever produced work which can compare in delicacy with the finest products of the distaff." The spindle or bobbin is set in motion by a twirl of the right hand. By a gradual movement away from the spinner, the yarn is drawn out and made even, as she passes it between the thumb and fore-finger of the left hand. After a knot has been slipped around the bobbin to prevent its unwinding, it is dropped. The thread being firmly held, it twirls like a top. The rotary motion having sufficiently twisted it, the knot is loosed, the yarn wound up, and the process repeated.

The carding is done in as primitive a way as is the spinning. This is usually the work of the baba, or grandmother. Her daughters can spin in the intervals of heavy out-door work, or in riding home on the jolting ox cart; but her days for such activity are over. Her occupation is of necessity more sedentary. Day after day she sits on the floor, or on the corner of the divan under the window, her dim vision

seeking all the light that can possibly find its way through the small panes.

The baba is a wrinkled old woman, knowing nothing of civilized arts for disguising age, dressed in a woollen skirt and sack of rough homespun, her heavy iron-bowed spectacles tied on over her kerchiefed head. Between her knees is a block or framework of wood, mounted by a row of sharp iron spikes. Beside her on the floor is a pile of rough wool locks, just as they came from the shearing. Slowly and patiently she picks out the tangled fibers, snips out the burs with the great shears always hanging at her belt, and combs the wool back and forth over the sharp spikes until it is soft and smooth. She does not make it into rolls, but flat bands, ready to be bound to the distaff.

In summer and winter alike, cloth making in some or all of its branches is always in progress in the homes of the Bulgarian peasants. However, if their work is unceasing in this direction, their domestic cares are much lighter in other ways than those of their western sisters. Extreme simplicity in dressing and cooking reduces the labor of these departments to a minimum. For church and for holiday festivals, the same embroidered wool petticoat and bodice cut low over the white chemisette last and look well for years. So little change is there in modes of dressing, the scarlet fur-lined sack is handed down from mother to daughter. The few dishes for their simple meals are easily rinsed and stood on edge in the sun to dry. Small time is consumed in brewing the tea in the steaming samovar, taking the bread and cheese from the cupboard in the wall, or a few bunches of grapes from the attic.

When yarn enough has accumulated, the housewife drives her stakes in the ground and stretches her warp for weaving in parallel rows with the long straight flower beds, where poppies and nasturtiums flaunt their bright hues inside their firm borders of whitewashed cobble stones. Most of the cloth is colored after weaving; and the jackets and baggy trousers of the boys are of the same texture and color as the dresses

of the girls. Occasionally, however, from bright and dark skeins they weave the checkered fabric for divan covers, or vary the dull gray or brown web with red and yellow stripes for aprons. After the more important work is done they use the coarse odds and ends to make bits of yarn carpet, which serve as rugs on the stone floors.

The slowest work is weaving the white cotton for underwear from fine skeins of thread bought in the market towns, as they do not spin cotton. They weave it in many pretty and tasteful designs. By leaving some threads of the warp looser than others, wrinkled stripes are fashioned, as in the cloth which we know as seersucker. When preparing the outfit for a wedding, skeins of white and cream colored silk are mixed with the cotton, and a soft filmy fabric is produced fit for the bridal dress or veil of a princess.

After the woollen cloth is woven it is packed on the backs of donkeys and carried to the mills to be dyed and fulled. High up in the mountains the swift streams come tumbling over the precipices, and as they break into foam on the rocks, turn the wheels of these rude mills. The women, driving the donkeys up the steep path, or resting in some shady nook, spin on with the same foresight that impels the husbandman to sow the seed for next year's crop on the new mown stubble field.

The finishing stroke is the washing and rinsing, as pressing and smoothing are unknown. This cleansing is done by beating out the long webs on the smooth flat rocks that serve as stepping stones in the bed of some swift flowing stream. The girls standing barefoot in the cold water do not seem to think it any hardship, for while folding and beating, rinsing and wringing, they often sing rustic ditties in some strange quavering tune.

When at last the blue and brown full cloth is spread on the river bank to dry, and the lengths of cotton are bleaching white on the meadow grass, these industrious manufacturers see the harvest of their handiwork. Every thread has passed through their fingers. Every inch of cloth is the result of their tireless toil.

JAPANESE TRAITS.

BY MRS. F. G. DE FONTAINE.

THE lovely character and *noblesse* of the Japanese women, their feminine refinement, modesty, and intense womanliness, their devotion as wives, mothers, and patriots, make them an example to the civilized world.

From the great Empress Jingo (who when undertaking the conquest of Corea, concealed her husband's death from the army, burying her own sorrow, lest her soldiers should be discouraged, and, disguised as a man in armor, led her troops to victory), down to the present time, Japan has produced some of the noblest women in the world. Nowhere is motherhood more beautiful, or the filial relation stronger. If a wife is childless it is considered most unfortunate, as it will be difficult for her to retain the affection of her husband and the love of her father- and mother-in-law, the latter two very important factors in a Japanese household. As Japan is a country where the line of succession is strictly regarded, and where great pride is taken in an unbroken descent, naturally great distress is felt when there is no heir for the house.

The daily life of a Japanese mother is full of cares, but as Buddha taught that "nothing was so full of victory as patience," this peculiar Japanese characteristic seems to enable her to perform her duties without a murmur.

She is queen of the household, having the entire control of the children, servants, and all domestic concerns; but the husband is the autocrat. If a wife wishes to go out for business or pleasure, she must get permission from her father- or mother-in-law, or her husband. If a husband goes out, no matter how late he may stay, it is the wife's duty, as well as pleasure, to sit up until his return and have ready for him tea and refreshments. Household duties keep her at home most of the time.

If the first child born be a girl, it is con-

sidered good luck; if a boy, a disappointment to his parents. Japanese mothers do not send their children into nurseries, but keep them under their own eyes, teaching them politeness and the proper manner of behavior, obedience being the chief feature of a girl's moral education. From seventeen to twenty-two is the age that girls generally marry, the marriage being arranged by friends of the family.

A short description of a marriage ceremony may not be uninteresting. The room in which it takes place is decorated with artistically arranged flowers and pictures. These must be carefully selected. They should represent the pine (emblematic of a faithful heart), bamboo (an upright mind), plum (which is beautiful and blooms under the snow), the stork and turtle (which denote longevity), and any other object that suggests good luck and happiness. At the ceremony, the bride and bridegroom are seated opposite to each other. The go-between, or middle man, his wife, and sometimes one or two attendants are present. One of the latter gives to the bride one of three cups of *sake* which are placed one above the other upon a small tray. The bride drinks a few drops and then it is handed to the bridegroom by the middle-man. This form is carefully observed three times with each cup, hence it is called *san-san-kudo*, or three times three (nine cups). This ceremony over, the invited relatives and friends are introduced to the couple and a banquet follows.

In Japan old people are never shelved. A Japanese never retires into private life, but ascends. Old age is venerated.

There is no imperative mode, therefore no dictatorialness; they are noiseless, therefore no strife occurs in their streets; no worrying, no quarrelling, but absolute obedience is rendered to the head of the house.

For talking too much, wives are sometimes divorced, so the women suffer without complaint. Their watchword is *damatte*—silence.

Very early hours are kept in Japan. The emperor gives audience from 7 a. m., and the imperial landeau, with the empress in European dress, can be seen as early as 9:30.

It is said that Japanese men always go first unless the woman is in European dress; hence wives prefer European costume, for it gives them greater dignity in their husbands' eyes, and they are accorded the courtesy of western women. For the same reason, husbands oppose foreign costumes for their wives, and this is the reason why one sees such a great number more of men than women wearing European dress.

The Japanese feel the cold intensely, but this does not deter them from constant bathing. They are the cleanest people in the world, bathing many times during the day. The hands, nails, hair, and teeth of the poorest peasant are spotlessly clean, though there is neither soap nor any word for it in Japan. Rice bran in little bags is used as we use soap. It is also employed as a stuffing for pillows.

The rice eaten by the mikado is each grain selected separately. The tea used by His Royal Highness costs thirty dollars a pound.

There is absolutely no vulgarity about these people. It is true the women smoke, but they whiff so daintily at their little bamboo *kiseru*, that it never strikes one as unfeminine.

Even among the lowest classes there is no profanity or drunkenness, and the unalterable sweetness of their tempers sometimes becomes absolutely irritating, especially the always assenting to one's remark with a "*Hai, hai*." But this smiling assurance may possibly mean death. They are a brave people and quick to resent an insult, so when vengeance comes it comes unexpectedly. A Japanese sword in Japanese hands is a deadly weapon and the killing of a dozen persons may occur in the space of a minute.

Ancient custom requires that having taken another life a Japanese should take his own, therefore to fall into the hands of the police is considered a disgrace. He makes all his plans beforehand and having fully accomplished his revenge, kills himself.

The Chinese declare that it is worse than useless to attempt to stand against the Japanese soldiers. They had seen bullets rained down from the skies, so it was evident that the Japanese were in league with the supernatural powers, and that their heaven prevailed over the Chinese heaven. Besides, they say, "the Japanese do not fear death. Only a fool can talk that way and he who fights with a fool is a fool himself, and it is inconsistent with reason to fight with such hare-brained idiots."

It is also certain they say that "the skill of the Japanese in the use of the bayonet is not of this earth. None but demons could give such thrusts, make such lurches, and have such a quick recovery." The fact that the Japanese seemed bomb proof was also commented upon. One related how he had fired point blank at a Japanese trooper only a few yards distant, when his enemy only smiled, slashed out his sword and gave him an ugly wound. It was agreed that the Japanese "were imps and the sons of imps," and that they would give them a wide berth in the future.

A rather amusing incident occurred when the Japanese entered the town of Port Arthur. A stage stood in one of the streets and on it forty Chinamen began to perform, in order to make the Japanese think that they were not soldiers but actors prevented from leaving the place. They laughed and talked, but terror was depicted so plainly upon their faces that they soon were arrested as prisoners. A Chinese general was captured dressed in female attire.

Another Chinese soldier who made his escape from Port Arthur received such a shock that he relinquished hope of martial glory and became a priest. He procured the necessary garments from a neighboring temple and then proceeded to cut off his queue. In doing this, either haste or a trembling hand made a bungling job, the stump of the queue being still distinctly visible. Fate would have it otherwise, and this was his undoing. He was caught among a mob of Chinese soldiers and shot while attempting to escape.

How deep and profound is the sense of patriotic devotion to their country in the

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hearts of Japanese women is well illustrated by the following:

An elderly widow residing in Yamaguchi had two sons; the elder was attending an American college, the other enlisted and left for Korea as soon as hostilities commenced. He was killed in the memorable battle of Phyong-Yang, in which he was conspicuously brave. As soon as the heroic mother heard of his death, she telegraphed for her only remaining son to hasten on and take his brother's place in the army, saying she was thankful she still had one son left to fight for Japan. Could the mother of the Gracchi have done more?

Another incident indicating the spirit of the Japanese women has the true ring of patriotism in it. The daughter of a wealthy merchant residing in Tokio was about to be given in marriage to a very eligible suitor. The young lady begged that before marriage she might be taught some useful occupation, whereby if sorrow came to her she might earn her own living. The parents, though unwilling, consented. The daughter immediately joined one of the classes in the Hongo hospital, from which she graduated as nurse. As soon as the war commenced she announced to the Red Cross Society her willingness to serve as a nurse, either at home or on the field. The parents were not aware of this and were surprised by a per-

emptory telegram ordering her to appear at once at headquarters in Heroshima. She quieted her parents' indignation by telling them that she had been expecting the summons for some time. The next day she left for the hospital.

The love of the emperor for his people and the almost idolatrous love of the people for their emperor is every day illustrated by the sacrifices each is willing to make for the other.

The emperor's headquarters are very unpretentious, consisting of a small apartment, with the rooms of his chamberlains and the officers of his household adjoining. His confidence in his people is unbounded, as a Japanese official said to the writer only yesterday, "He knows that every Japanese soldier would lay down his life for him and Japan. Our empress spends much of her time in wrapping bandages and preparing lint for the wounded in the hospitals. The war," he continued, "has opened Japan to the world and shown her possibilities which have never before been realized or appreciated."

With her name the apotheosis of progress, her arts and sciences better known, and her civilization more advanced than any of her neighboring countries, there is no telling how dominating and far reaching will be the power and influence of this wonderful nation.

HOW TO GET A BUSINESS EDUCATION.

BY MARTHA J. OWENS.

ONE of the first questions to rise in the mind of a young person when he thinks of business or professional life is, where can I be educated for my work? By intuition one asks himself this question. It is consciousness asserting itself at the point where the human mind is ignorant and weak. Help is desired and the inquiry for education is natural and ought to be met.

It is a matter for serious consideration whether young people do not find their edu-

cational advantages overdeveloped in some directions and not developed at all in others. It is a complaint frequently made that too much time is required to get an education, as college men use the term. Twenty-five years is hardly sufficient to enable young people to go through the kindergarten, different grades of the common school, high school, preparatory school, college, and post graduate course. Then if one is to be a specialist he must take the course in a technical school. This is a process of constant

training, studying, reciting, cramming, with comparatively little evolving from the life during the school period.

Young people used to find the common school a place in which three branches were thoroughly taught,—reading, writing, and arithmetic. The fact remains that these branches make the foundation of an education for every scholar, scientist, professional man, and business man of every kind, and without this foundation well and thoroughly laid no education, of any man or woman, is properly begun, nor can it be completed with success. Boys and girls should be led to believe that these rudiments mastered make a common education. It may be limited and regarded with indifference by hobbyists, but the practical business men of this generation believe in a painstaking thorough education in reading, writing, and arithmetic as essential to success in a business life. Young people of this generation need an education of this old-fashioned sort and the farther we go on our march as a nation the more apparent this fact becomes to every observing business man.

It is a sad comment on the whole system of education in America that there are so many graduates and post graduates from colleges and universities who cannot read well, who are amateurs in the art of penmanship, and very slow in figures. The attention of teachers and pupils in public schools has been diverted to such an extent in some places with drawing, singing, cooking, and occasionally by more unimportant daily tasks, that the drilling of pupils in the elementary branches is neglected for lack of time.

Thousands of educated persons regret with sorrow that they were not better educated in these initial studies at the beginning. Some reflect upon their teachers, others upon their parents or guardians, while some believe that the public school system is at fault, and all because they keenly feel that they are better educated at the top than at the foundation, better trained in the higher institutions than they were in the common school.

Defects in spelling when they write letters,

lapses in grammar when they attempt to address a public assembly, hesitation when they are requested to solve an intricate problem in arithmetic, are weak points in educated men, particularly if college bred, and yet both are common, the men and the defects in them.

An eminent dry goods merchant in New York who employs several hundred bookkeepers, clerks, and helpers said to me, "I would rather have a graduate of an ordinary business college for a bookkeeper or clerk behind my counter than a graduate of the best university." I could appreciate his remark since it was his observation that a college educates a man away from practical affairs, while what he wanted was boys and girls who were educated toward the work he wanted done.

Young people will look in vain for business schools between the common school and the high grade schools, in which they may be educated for business. This is the place where we look for the technical institution, for what is called technical education, and it is the most valuable kind one can have, if he is going among men of affairs. By technical education we mean a knowledge of the arts and sciences which make the foundation of all practice in the trades and professions. To supply this lack of business schools many young people work their way through a college or university. A young man believes that this is his only road to success in life. He has a bright mind, is inspired by hope, has courage, he makes sacrifices of time and money, he spends his days and nights in toil over his books, and at odd times at some menial labor to earn money to carry him through, thinking all the while that his education will be a passport to a high position with a large salary attached. This is true of a small percentage of young people as compared with the masses, but even here it should be remembered that not a few highly educated men, so called, are at this writing day laborers, waiters on tables in hotels in cities like Chicago, and in all the states. Quite a number are working at fifty dollars a month on ranches and about mines and in business offices and in marts

of trade. There has been a good deal of overpraise given to a college and university education for people who will enter upon a business life. The facts, if gathered, will justify this statement. I do not inveigh against the higher education of men, because I believe in it when the education is in the line of the vocation in which the person intends to engage, or if one prefers, for the sake of culture. Education will make no man. It may help to develop his mind and intellectual character and put him in training for the tasks of life, but it goes no further, yet aside from this it is not very helpful. A mind that is susceptible of a high degree of scholarship is an anomaly. *Scholars* are rare even among university men. We have only a few in the United States, and there are only a few in Europe. The *hoi polloi* should remember that if the pretended scholars in this country were unmasked the uneducated people would find a large crowd dropping back into their ranks.

Boys and girls can soon learn that one person's mind may be adapted to theories, another to practical affairs, and the great multitude must be practical that they may earn their living. It is evident that the practical type of mind is the most common among Americans, and these are the minds to train for the mechanic arts, the trades, and the usual routine business of farming communities, of towns and cities. It is said in vigorous language over and over again that everybody can be educated in this country, both in the common schools and in the college. This is the sort of statement used to push the schools into public favor, to arouse young people to attend to their education. As a statement of the real condition of young people it is an open question. The fact is, the great multitude, the vast majority of young people, cannot be educated in the colleges and universities in this land. They have passed the time for it. Their days are mortgaged to earn bread in a way that forbids their even thinking about obtaining an education. Besides, there would not be room enough on the campus if all the higher institutions of this sort were merged into one to make standing room for

more than a small minority of the young people of the United States. These institutions are graded upward like steps on the pyramid of Cheops till the masses of young people are discouraged and will not look in that direction.

Higher education in this country may be obtained by the rich and well-to-do. John Wesley said, "A man is rich when his debts are paid and he has one hundred dollars beforehand," but there are millions of young people who are not rich or well-to-do after this fashion. They will not pawn a life insurance policy, nor in any other way run in debt to obtain money even to buy an education. Therefore they must be educated somewhere else and in some other way than in the college. They want to engage in business, and to prepare themselves they must enter the night school, or study at home, or they may select a line of mechanics and serve an apprenticeship. These are the only places where the masses can find a preparation for the trades and a business life. The industrial schools of the land are few in number. Capital has not yet gravitated to them. Business colleges educate for a special line of business such as is done in stores and offices and business houses, but the trades and small businesses to which the millions turn in our towns, cities, and farms must depend on such young people as drift to them without preparation. Therefore they are kept at low wages while they learn the trade or the business at the expense of their employer. They are not always taught in these trades and businesses by competent teachers, therefore their education is neglected and wages kept at a low figure.

Skilled labor is in great demand at high prices all over the country in manufacturing establishments where a speciality is made of certain kinds of goods. This kind of labor has been supplied largely by immigration from Europe. It is time that young Americans should have opportunity in technical schools established in the towns and cities of the land to supply this sort of education. Young people who think of gaining the highest places in the mechanic arts and business world must through their own in-

genuity supply the lack of industrial schools because the wealthy men of the country have endowed literary and educational institutions with their millions, and thus it is that the millions of money which have been made in manufacturing in this country are not now invested in technical and industrial institutions to furnish a business education to the masses except in a few cases such as Cooper Union by Peter Cooper in New York, and Armour Institute by Phil. Armour in Chicago, and a few others. These two men are leaders in the new departure. They are the emancipators of the poor millions of America, they will be recognized in history as the benefactors of the boys and girls by establishing a kind of schools that ought to be multiplied by the hundred and thousand. It is sometimes objected that we have too many colleges and universities. However this may be we need more industrial schools in which to train young people for business.

The successful business men and women in this country have been self-made and self-educated. That is the history of business as it is of the men. It is explained by the fact that we have not had business schools in which they could be trained. It is enough to cause this whole generation to revolt against the established order of things. We talk about being an educated people

when, at best, education is only begun in the common school and that too when we are not now, as we near the end of the nineteenth century, equipped in a single state in the Union to educate young people for a business career. We have wealth enough and for former times there were schools enough such as they were, all of which is true of the present time; but the teeming millions of young people who in the future are to toil in our factories, marts of trade, on the farms, or to engage in all kinds of business, cannot find schools in this land in which to obtain a business training. This is the weakness of our civilization, the fault of the present organization of the state, and likely to become a menace to the peace and unity of our communities.

For these reasons every young person is placed at a disadvantage in beginning an active business life. It is well to analyze this situation, to comprehend its meaning, to forecast the results, to get a correct understanding that young people may govern themselves accordingly. This makes it of vital importance that the individual shall give special attention to his own preparation in his own way with such helps and opportunities as he may be able to command. This is the only royal road that young people will find, that leads to success in business.

THE HUSBANDMAN.

BY JAMES BUCKHAM.

TIME is a wise, consistent husbandman;
 For first he pours the fruitfulness of smiles
 Upon our faces, youth's soft, dewy tears
 And early sunshine. Then he brings his plow
 And drives his wand'ring furrows ruthlessly,
 Sows cares and disciplines; and last of all,
 When life's experience is golden-ripe,
 He swings betimes his gentle, painless scythe
 Amid the bearded harvest bent with snow.

EDITOR'S OUTLOOK.

THE SABBATH DAY IN POLITICS.

NEW YORK CITY is becoming a center of moral reform. Dr. Charles H. Parkhurst's movement in the interests of pure society has caused a social and political revolution, it has grown intense and widespread, and has not died out by reason of Dr. Parkhurst's extended summer vacation in Europe. But during his absence the excise law has been enforced by Mr. Theodore Roosevelt, a new commissioner of police, until the enforcement of the law in the interests of the orderly observance of the Christian Sabbath caused good men in the political parties to take their stand openly in favor of the American Sabbath with saloon doors closed.

The New York State Republican Convention held in Saratoga in September was the scene of a very remarkable political movement in favor of Sabbath observance. Ex. U. S. Senator Warner Miller arose in his place in the convention and offered as an amendment to the platform presented by the committee the following resolution :

"Resolved, that we favor the maintenance of the Sunday laws in the interest of labor and morality."

The convention had been directed by skillful hands in its organization and in the making of its platform so as to ignore the excise law and the Sabbath question which were really the only great moral issues before the people that could with reason be worked into the platform. Mr. Miller's resolution brought the convention of some eight hundred delegates face to face with a great duty. He made a manly and vigorous speech in favor of his resolution. Before the convention was called to order he had the support of Chauncey Depew and a few other strong men who advocated the cause. But the dominating force in the convention was opposed to any action being taken on the subject. In the face of this opposition, however, Mr. Miller's resolution proved to be a tidal wave. It swept down all opposi-

tion and was adopted by a unanimous vote.

It is cause for surprise that at this day in this Christian nation, it becomes necessary to retrace our steps and begin anew in a political convention of the greatest state in the Union to teach that we are in favor of the Christian Sabbath, because it is in the interest of "labor and morality." But such is history, and this is the position in New York State. It will give the Christian people of that commonwealth a fine opportunity in November to record their verdict in favor of this institution established by God when He made the world.

Mr. Miller put his resolution in general terms. Its meaning, it is said, is explained by his speech, which was very radical in favor of closing the saloons on the Sabbath day. Christian ministers may now speak out on this Christian and political question in their pulpits without laying themselves open to the charge of preaching politics.

New York is a good place in which to have this battle fought. A very large percentage of the emigrants to this country land at Castle Garden. There has been a growing tendency to introduce the European Sabbath into America, but fortunately for Christian people in this battle the rural vote in New York State outnumbers the city vote, and it is to be presumed that this rural vote with that of the Christian vote in the cities will endorse Mr. Miller's resolution.

One of the best examples of how the Christian Sabbath should be kept has been given the people of the country at Chautauqua in the western end of New York State for the last twenty years, where the gates have been closed at midnight on Saturday and not opened until Monday ; there are no boats landing at the dock, no boats going out ; no carriages seen on the streets except to carry the sick or feeble to and from religious services. Nowhere on the continent has there been such a Sabbath as Chautauqua has presented in July and

August of each year for two decades. Tens of thousands of people in New York have been present from time to time and have witnessed the observance of the day; they have learned its lessons, which will have a great influence in helping to decide this question at the polls in November. We shall hope for the triumph of the Christian Sabbath at this election.

THREE EVENTS IN THE SOUTH.

IF Americans were in need of spectacular facts to illustrate and make impressive the splendid growth of moral power and material strength, of national solidity and political sanity, they could turn with perfect confidence to the three great gatherings of citizens at Louisville, Chickamauga, and Atlanta for proof and for comfort. A third of a century ago our great war, the bloodiest in its battles since the invention of modern arms, was at its flood-tide, and the South was its field of carnage. As a nation we were testing by the fire of wrath the substance of our republican fabric.

Who of us then living could have anticipated the loving welcome given the other day to the veterans of the Grand Army of the Republic in Louisville, and to the gathering of Union soldiers on the battlefield of Chickamauga? These are signs that the South is loyal, that the North is generous, and our country is the home of a nation one and indivisible, welded in all its parts by the immense heat of a struggle whose heroisms are commemorated by the fraternal monuments to the Blue and the Gray on that ground where so lately the cannons jarred the hills and the musketry was like a tempest. The wounds of the people seem to be healed and one is led to think that the old scars are the strongest lines in our national structure.

When the veterans of the two armies, the Blue and the Gray, met in Louisville and at Chickamauga there was little room left for doubt. The South and the North fell into each other's arms. It was not a hysterical embrace; the impulse had the weight of years and the dignity of character behind it. All the deep, sweet forces of manhood, citi-

zenship, and patriotism were blended together in the current with which all hearts were thrilled. Republican frankness and honesty had discovered the great truth that brotherhood is older and more permanent than enmity, and that love is stronger than hate.

But there is yet another proof, beyond dispute, of that vitality which brims our land and overflows its limits. Material prosperity has waxed apace with our national health. Every sign points to the great exhibition at Atlanta as a successful, a triumphant, demonstration of the recuperative energy not only of the South, but of the whole country. The superb proportions to which our agricultural, manufacturing, and mining interests have grown under the control of free labor, the wide reach and refining influence of our free public school system, the impetus given to literature and art, and the rapid growth of our foreign commercial relations are shown by the Exposition itself and by the universal interest it has attracted.

One wholesome lesson of our recent enormous advance in prosperity should be laid well to heart; it is the lesson of peace; it shows how the savage glory of war breaks up the fountains of happiness and how a few years of peaceful and fraternal effort reorganize and urge forward everything that can render a nation great, just, and happy. The farther we travel away from the old traditions and influences of a romantic chivalry and the nearer we approach to the pure ambitions engendered by a quiet and practical life, the better our understanding of one another and the deeper our enjoyment of all that is best in existence. We are learning to study our own country; this is true patriotism; duty does not rest in boastful swagger; we gain nothing by frothing about what our rights are; the thing is to know what we are and so be able to strengthen our weak or rudimentary parts and make way for healthy development. Here is the utility of such meetings as the three by which the present autumn has been made memorable. Each gathering-ground has been for the time a national nerve-center from which self-knowledge has been irradiated and patriotism sent forth renewed.

CURRENT HISTORY AND OPINION.*

DR. LOUIS PASTEUR.



DR. LOUIS PASTEUR.

HIGH on the list of benefactors of the race the name of Louis Pasteur stands for practical and scientific philanthropy, and therefore millions of people learned with sorrow that he ceased to live on September 28. France gave to him a public funeral, and scientific men throughout the world united with Paris in honoring a great life with their memorial tributes. The Pasteur Institute for the cure of hydrophobia remains, however, the most expressive memorial of his services to mankind.

Pasteur was born in 1822, in the Jura district of France. A poor father, an old soldier, made great sacrifices while laboring with his own hands to give the boy Louis a good education. At first the boy's tastes ran toward painting and in his thirteenth year he was remarkable for accurate drawing. Later he plunged deeply into chemistry. Carrying on these studies in Paris, he came to distinction by demonstrating the impossibility of spontaneous generation. An obstinate and fatal disease broke out in the south of France among the silk worms, and Pasteur devoted five laborious years to saving a great French industry. In this

victory he developed his lines of assault upon the destructive microbes, and these lines he followed successfully through his career. His famous cure for hydrophobia was a development of his studies of bacteria; and his discoveries in bacteriology gave to the whole science of medicine a new life and a new aim. He discovered how to make the germs of disease fight each other, and medical science has followed the lines he marked out and is still following them.

In 1879 France gave him a life pension of \$2,400 a year, and enabled him to give all his strength to science. The Pasteur Institute followed, and he and his associates have worked patiently and earnestly for a dozen years to extend the methods of Pasteur to consumption and other microbic diseases. The battle is not ended, but the theory and methods of Pasteur are held and followed with confidence that all microbic diseases will yield at length to the genius that discovered their cause.

The Inquirer. (Philadelphia, Pa.)

M. Louis Pasteur not only achieved for himself a commanding position among the scientists of the century, but by his labors and discoveries conferred enduring benefits upon suffering humanity. Nor was he the product of a great university. His first scientific work was not aimed at the prevention and cure of disease, but was in an entirely different direction—the polarization of light. Still, his profound humanity led him to devote his genius to beneficent ends, and the greatest of his works will doubtless always be his investigations into hydrophobia and its cure. But beyond this he made bacteriology a new and authentic branch of science and achieved results which startled the civilized world. Professor Tyndall said of him that he had forever exploded the theory of spontaneous generation. He showed conclusively by his experiments that life does not appear without the operation of antecedent life and in so doing he left behind him an imperishable con-

tribution to the welfare and progress of the human race. Such a man the whole world can honor as a benefactor to civilization and humanity.

The Times-Herald. (Chicago, Ill.)

So modern is the science of bacteriology notwithstanding its obvious fundamental soundness, that it is as late as 1854 the science is found recognized in the language of investigators and of commentators. The presence of bacilli in certain morbid conditions, their almost incalculable fecundity, the laws of their propagation, transference, power, and elimination, engrossed Pasteur for years before he made public his conclusions. . . . If to Jenner and not to Pasteur is due the honor of being originator of inoculation of modified virus, it is to Pasteur history will ascribe the vitalizing of bacteriology as a new and authentic branch of science. It is to his deep love of humanity and not to immersion in ancient erudition that the world owes its debt to the Jura tanner's son. The scope of the dicta formulated by him has been widened year by year until bacteriology has come to include many wholly unanticipated areas of investigation, all beneficial to mankind.

* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

THE GRAND ARMY AT LOUISVILLE.



COL. I. N. WALKER.

welded together by a common interest and a common destiny." General Lawler, in his reply, in the course of his remarks, said that they wanted to let the boys of the South know that they realize that there is no longer any North and South, that "we are all, one and all, for Old Glory, and our expectations have been more than realized."

(*Dem.*) *The Courier-Journal.* (Louisville, Ky.)

The encampment is over. The meeting of the Grand Army in a southern city and the heartiness of its greeting by that city are undoubtedly regarded in some quarters as of exceptional significance as an evidence that the passions engendered by the war are buried with the dead. We are not inclined to dwell with such emphasis on this feature of the occasion as some of our newspaper contemporaries seem to be. We need no assurance at this late day that those passions are no more. We know the Southern people and we know the Northern people, and we know that there is no material reason for calling the one Southern and the other Northern except for geographical designation. And knowing this, we know that all ignorance that the war is over, though harbored in newspaper offices where general intelligence is not to be questioned, is simply the product of insularity and provincialism.

(*Dem.*) *The News.* (Savannah, Ga.)

The fact that there is an immense immigration from the North to the South shows beyond all question that the bitter feeling that once divided the people of the two sections is a thing of the past. Even now there is a small part of the Grand Army of the Republic moving into Georgia. It is estimated that with their families and those who have joined their colony there will be fully 40,000 Grand Army people in Wilcox and Irwin Counties before the beginning of next year. These veterans are in Georgia to stay.

(*Rep.*) *The Standard-Union.* (Brooklyn, N. Y.)

Kentucky is the first to display these erstwhile

THERE is very general satisfaction that the Grand Army of the Republic was invited to Louisville, Ky., for its annual meeting in 1895, and that the reception our veteran Union soldiers received in that city on September 10, was hearty and enthusiastic. It was also noteworthy that a resolution presented at the meeting condemning, though indirectly, the dedication of a Confederate monument in Chicago, on last Memorial Day, was, after discussion, withdrawn. The encampment was a happy and successful one. Col. I. N. Walker, of Indianapolis, was chosen as commander-in-chief of the Grand Army for the ensuing year. A significant exchange of sentiments took place when Henry Watterson, editor of the *Louisville Journal*, addressed the encampment and General Lawler, commander-in-chief of the Grand Army, replied. Col. Watterson said: "The monstrosity of slavery out of the way, the foolishness of secession out of the way, the nation having actually had its new birth of freedom, what but ignorance and prejudice is to hinder the stalwart American in Minnesota from taking the hand of the stalwart American in Georgia? We are

hostile hues blended in a fraternal wreath, at any national gathering, and it is appropriate in her case, because she sent men into both the contending armies, although she never was formally "out of the Union," and felt the tread of the Union hosts and the tramp of the Confederate cohorts; the wild rush of Morgan's raiders and the heavy rumble of Rosecrans' guns. . . . Kentucky is, indeed, happiest of all the sisterhood of states in the occasion which her own good sense and good feeling, backed by her judicious efforts, did so much to create, and she will find that the men of both the old armies will know how to value it rightly. Kentucky is the peacemaker of the end of the century, the reconciler of all differences that once kept brothers apart. Blessed is her lot.

(*Rep.*) *The Press.* (Philadelphia, Pa.)

The report of the adjutant general of the Grand Army at Louisville shows that there were 357,639 names on the muster-roll of that organization on the 30th of last June. As the membership reported for June 30, 1894, was 374,555, there has been a loss in membership in one year of 13,916. This is not so large a loss as was given for the previous twelve months, which was 25,678, but as a steady decline has been shown in the last five reports, this feature of the Grand Army reports has doubtless become permanent. The organization reached its largest membership in 1890, when 409,489 names were on the muster-rolls. For 24 years it had grown steadily, and then the recession began which will continue until the last member is mustered on the eternal camping ground. The best attainable information shows that about one half of the men recruited for

the Union armies still survive. The number of men enlisted during the war is supposed to have been a little in excess of 2,000,000, and as 400,000 of these died in the service and after discharge but before the war ended, and 600,000 have died during

the past 30 years, there are probably now about 1,000,000 men surviving who took part in the war. The average age of the ex-soldiers in 1865 was about 26 years, which would make the average age of the veterans now about 56 years.

THE CUBAN REVOLUTION.

THERE can be no doubt that the revolting Cubans have gained ground in Cuba and respect in the United States during the month. They seem to be in practical control in the eastern two thirds of the island, though they do not possess it in any such sense as the Confederates possessed South Carolina in 1862, for they lack organized government. The Spanish authorities seem to have done little or nothing for two months except to lose men and places. But General Campos has announced that he will crush the revolt in the more favorable weather of November and December. Spain is spending many millions of money and thousands of lives of her soldiers to hold the island. In this country sympathy becomes more active. A great meeting in Chicago, addressed by distinguished citizens, has been held and resolutions were passed urging upon our government the duty of according belligerent rights—recognizing Cuba as a nation for purposes of war—and it is said that President Cleveland favors an inquiry into the actual status of the revolutionists.

The Times-Union. (Jacksonville, Fla.)

It is quite evident that in this country men who undertake expeditions for the purpose of assisting Cuba cannot be punished. It matters not what the law may say. The law must be administered by juries, and juries will not convict. The people of this country will not consent to punish men for attempting to assist the cause of human liberty. Popular sentiment is stronger than law.

The Public Ledger. (Philadelphia, Pa.)

There are few, if any, people of this western world whose sympathies do not turn strongly in favor of the success of the Cuban revolutionists battling to attain the freedom of their country from foreign rule. In this country the sincerity and warmth of this sympathy have been frequently and generally expressed, but probably upon no other occasion so effectively as in Chicago at the public meeting recently held there for the purpose of eliciting and proclaiming it. The meeting was imposing and impressive in respect of both the exceedingly large number of participants and in the high official and social standing of those who presided over it. It was a significant meeting, not because of the formal expressions of sympathy with the Cuban revolutionists, but by reason of the demand which was embodied in the resolution and enthusiastically approved for their recognition as belligerents by our government.

The Recorder. (New York, N. Y.)

On Monday last twenty-one alleged Cuban filibusters were acquitted in the United States District Court at Wilmington, Del. They were arrested on August 29 last, on board the tugboat *Taurus*. Twenty-seven boxes of freight containing arms and ammunition were at the same time found on board the tug and seized. There can be scarcely any doubt that the party intended to sail for the Cuban

coast, land upon it with their arms and ammunition, and take part with the patriots in their fight against the Spanish authority. The twelve Americans in the jury box at Wilmington, however, would not believe it, and the men went free. There is no doubt that these demonstrations in Delaware fairly represent the popular sentiment all over the United States. The American people believe that the Cuban patriot cause is just, and that it rests on essentially the same righteous grounds as those on which their own Revolutionary forefathers took up arms against Great Britain.

The Advertiser. (Newark, N. J.)

It is fair to say that there is not a city, town, or hamlet in our country in which a jury could have been found to convict those twenty-one Cubans.

The Journal. (New York, N. Y.)

The time has arrived when the United States is in duty bound to aid in the deliverance of Cuba from Spanish oppression. Forty days after the historic shot at Fort Sumpter old Spain, delighting in the thought of the possible severance of the bond of union between our sovereign states, hastened to give the Confederacy the aid and comfort of her recognition.

The Republican. (Springfield, Mass.)

When the Cuban insurgents have established a government in the part of the island held by them and opened communication with the outside world, there will be little objection to recognizing their rights as belligerents. And if the Spaniards resort to atrocious and cruel practices and a war of extermination, as the Spanish prime minister recently intimated would be the case, a firm protest from the United States government would be in order.

The State. (Columbia, S. C.)

There ought to be little doubt of Cuba's early recognition by the government of the United States.

The sentiment in favor of such recognition grows stronger every day. Proper action on the part of our government would be only the expression of the overwhelming sentiment of the American people.

The Journal. (Lewiston, Me.)

If the Confederacy fighting to maintain slavery and unrepudiated institutions was worthy of early recognition, obviously the time is at hand when the Cuban revolutionists fighting against misgovernment should cease to be regarded as miscreants worthy the halter.

The Bulletin. (Philadelphia, Pa.)

Popular sentiment in the United States is strongly in sympathy with the Cuban cause. Secretary Olney is reported as sharing in the sentiment and only awaiting a favorable opportunity to recommend Cuban recognition.

The Inquirer. (Cincinnati, Ohio.)

A correspondent says that what the Cuban insurgents need more than all else is a George Washington and fifty thousand rifles, with adequate ammunition. He admits that they might get along with the guns and ammunition. Somebody like Maximo Gomez would probably make a good enough Washington for the occasion.

The Record. (Philadelphia, Pa.)

In the case of Cuba our interests as well as our sympathies are concerned. The Cubans are our neighbors, who produce those things we wish to buy and consume those things we desire to sell. Their independence and prosperity can never be matters of indifference to Philadelphians.

The Post-Intelligencer. (Seattle, Wash.)

Of course the Cubans desire the protection and privileges which as belligerents they would be allowed. Within the last few weeks a movement of no little significance has been started in this country, the object of which is to induce the administration to recognize the insurgents. A number of prominent newspapers have taken up the cause, and already it has been approved from the pulpit. Whether the state of affairs in Cuba warrants the taking of such a step by our government is something which careful investigation alone will show.

The Times. (New York, N. Y.)

The realization of the Spanish program means the permanent ruin of Cuba, and with it the destruction of our trade with the island. . . . The American people are essentially a law-abiding and law-respecting people, and their respect extends to international obligations. But Cuba's heroic struggle and the brutal determination expressed by Spain may raise the question where the international obligation lies.

The Tribune. (Chicago, Ill.)

The *Tribune* prints elsewhere the views of a considerable number of the members of the next Congress in reply to questions addressed to them

whether Congress should send a commission to Cuba to look into the condition of affairs there, and what should be the attitude of the United States towards the island. As will be seen from the replies there is a strong sentiment in favor of the despatch of a commission to Cuba, and also in favor of recognizing the belligerent rights of the insurgents as soon as it can be done consistently. There are only a little handful of members adverse to taking any action.

The Inter-Ocean. (Chicago, Ill.)

The most remarkable instance of recognition of belligerent rights in the entire history of nations was when England made haste to recognize the Confederate States of America as belligerents. That was before the Confederates had really done anything to justify recognition beyond presenting the spectacle of armed and organized rebellion. Not a single victory had been achieved, whereas the Cuban patriots have made considerable headway in achieving independence.

The Mail and Express. (New York, N. Y.)

Spain seems to be furthering the cause of Cuban liberty not only by the adoption of Turkish-Armenian tactics in the field, but by the left-handed intelligence with which she is conducting her diplomatic relations with other countries. Aside from the sympathetic attitude of our own people, the chief menace to Spanish supremacy in Cuba is undoubtedly to be found in the Spanish-American republics of this continent. It is known that those of South America have furnished, and are still furnishing, material aid to the insurgents in men and money. Instead of seeking to conciliate these countries, we find Spain threatening to withdraw her minister from Venezuela because that government has declined to interfere with a Cuban meeting.

The Constitution. (Atlanta, Ga.)

It is plain enough that Spain has a grudge against us and we need not be too particular about showing our sympathy with Cuba. Spain never loses a chance to give us an underhand lick and we have borne with her arrogance too long. The American people will stand by their past record and do what they can for the Cubans. Ours was the first government to recognize the Greeks when they rebelled against the Turks.

The Oregonian. (Portland, Oregon.)

Our early action in the case of the South American republics and the headlong haste of Europe to recognize the Southern Confederacy prove that recognition goes by favor. All our traditions favor straining of international right in favor of a people struggling for freedom from monarchical oppression, and Cuba is the most flagrant example in the modern world of governmental oppression and extortion.

CHICKAMAUGA MILITARY PARK DEDICATION.



GENERAL JAMES LONGSTREET.

in the ceremonies. Senators Palmer of Illinois and Gordon of Georgia—one a Union, the other a Confederate general—were conspicuous as guests and orators. Lieutenant-General Schofield appropriately closed his period of active service by speaking at this dedication; and he very aptly defined the cause and the effect of the civil conflict in the following weighty words:

“Our fathers who framed the Constitution left on record the fact that they sought to establish a more perfect union of the states. They laid a broad foundation; but the Union remained imperfect. It was left for you [the soldiers of both armies] to debate for four years the questions left unsettled by the fathers—AND TO SETTLE THEM.”

The American. (Nashville, Tenn.)



GENERAL JOHN B. GORDON.

ple of these states; it is to tell to the generation now assuming the duties imposed by republican institutions and by our form of free government that the past is a memory; it is history, and that the future of this great republic must engage the constant and watchful attention of all citizens.

Why is this great and notable gathering? It is to dedicate a lasting memorial to the valor, heroism, sense of duty of American citizens; it is to bind in stronger bonds of brotherhood and patriotism the peo-

The whole campaign about Chattanooga was most exciting and picturesque, and in some of its features even spectacular. It was made so both by the heroism of the contending armies and by the extraordinary character of the landscape, which would render this region an object of interest in itself even without its romantic associations. The idea of its preservation as a national park is thus a peculiarly happy one.

Harper's
Weekly.
(New York,
N. Y.)

Here history does not repeat itself, for history never had anything like this to record.



* GENERAL O. O. HOWARD.

The Times. (Philadelphia, Pa.)



VICE PRESIDENT STEVENSON.

While these celebrations are going on in this country, Germany also is celebrating certain great events in connection with her history which happened twenty-five years ago, but their old antagonists do not join with them in the celebration. It is only in this country that the victors and the vanquished alike join in commemorating the events of a past civil war.

The Chronicle. (Augusta, Ga.)

This great memorial park at Chickamauga will be one of the most interesting spots in this reunited country, and it is a matter for congratulation that so many states are taking such active and patriotic part in the dedication. . . . It is a fitting coincidence that after viewing the scenes of conflict in former years, and dedicating a great park as a lasting memorial to our national valor, these Northern soldiers can push their way on to Atlanta, and witness not only a mighty city grown out of the ashes of war, but behold gathered there the splendid achievements of a brave and resolute people, who have wrought out of disaster and desti-

tution thrifty cities and smiling harvests, and proven themselves worthy of an honored place in our reunited land. "Peace hath her victories no less renowned than war."

The Times. (Chattanooga, Tenn.)

Chickamauga is the pioneer park, as a historical memorial; and its example is, we believe, being followed, at a long distance, by those who have control at Gettysburg. Our park has also been the model for the preservation of other historic fields of the Civil War. The law out of which the Chickamauga-Chattanooga National Military Park materialized has been a maker of glorious history on the bloody field of Shiloh, at Antietam, at Appomattox, and the good work will go on until the last one of the sites of our great struggles will become the property of the nation, held in trust for the instruction of generations to come, as sign-posts marking the nation's progress away from narrow sectionalism, toward the more and still more perfect union of both interests and hearts.

THE RETURN OF THE PEARY EXPEDITION.

ON October 1, two members of the Peary Arctic Expedition arrived at Brooklyn, N. Y., Lieut. Peary, the head of the party, having remained a few days for rest at Halifax, N. S. The expedition has been a failure like its predecessors.

The Times. (Kansas City, Mo.)



LIEUTENANT ROBERT E. PEARY.

Lieutenant Peary has returned from his search for the pole and that long sought region still remains undiscovered. Exhausted, wearied, discouraged with his struggle against the elements in

the North, which seem to have so successfully frozen out invasion of their icy domains from time immemorial, Peary, like the others who have gone before, is a defeated man.

The Times. (Philadelphia, Pa.)

It must be remembered that Lieutenant Peary was not in search of the north pole or of a northwest passage or any of the usual goals of the arctic explorer. He is not in search of romance. He had simply undertaken to complete our knowledge of the geography of Greenland and to gather such other information as opportunity might permit.

The Public Ledger. (Philadelphia, Pa.)

General A. W. Greely, the arctic explorer, is a competent critic in matters affecting expeditions to the frozen North. He gives full praise to Lieutenant Peary for the latter's accomplishments, speaks highly of his journey over the ice cap of Greenland, and commends the value of his geographical researches upon the east coast of that country. It is true that Peary did not reach the north pole, but he has shown bravery and persistence equal to the accomplishing of that feat, were it practicable.

The Journal. (Boston, Mass.)

There were some achievements in the midst of the defeats. The maps of the Whale Sound region were completed, and the studies of the ethnology and geology of the country have advanced considerably. Another year's meteorological records were



MRS. ROBERT E. PEARY.

procured and a couple of valuable meteorites were found. Lieut. Peary's story of the North is not without its touches of disappointment. With two of his comrades he returns in safety. The misfortune by which his supplies were buried in the snow cut short the program he had outlined, but his exploration shows his pluck and enthusiasm.

The Journal. (Kansas City, Kan.)

There seems to be nothing but notoriety to show for all the expenditure of money, energy, and enthusiasm—unless subjects for a few lectures by the re-

turned explorers can be regarded as results. Nothing new has been discovered and it is now a problem whether it is advisable longer to continue these useless efforts to overcome the obstacles which nature has thrown up against man's progress toward the north pole. But there is still a south pole and the pennant may yet fly from it. The serious consideration which the recent geographical congress gave to the subject of antarctic exploration may, taken in connection with repeated failures in the other direction, turn the attention of the adventurous and the scientific toward the southern seas.

NEW YORK STATE REPUBLICAN CONVENTION.

THE Republican Convention of the State of New York held Sept. 9 was a very remarkable one in one feature. On a motion made by Ex-United States Senator Warner Miller the Convention placed itself squarely on record as in favor of enforcing the Sunday laws of New York. Nothing like this has happened in any other of the great Commonwealths of the Union. It is in fact an advance step taken toward purifying the government of cities. The Convention was under the tremendous pressure of the Reform movement in New York City. Ex-Senator Platt's relation to national politics through his grasp on the party organization of the Empire State furnishes another element of interest in this Convention.

(Dem.) The Sun. (New York, N. Y.)

The great question hereabouts to-day is, of course: Will the Republican canvass for this fall's election be stronger or weaker for the adoption of the Sunday plank? . . . Our judgment is that it will help rather than hurt. That by no means points to a Republican victory, but to a relief of the G. O. P. of New York from the otherwise inevitable and inevitably fatal charge that they dare not speak their minds when challenged by a situation that imperatively demanded an answer.

(Rep.) The Post. (Syracuse, N. Y.)

The Convention went beyond the platform committee and gave expression to the popular sentiment in favor of the enforcement of the Sunday law. In this instance popular sentiment was stronger than the timidity and conservatism of platform-makers. The resolution on the subject is worthy the respect of every law-abiding citizen. It is not illiberal, but it is a reflection of the strong feeling throughout the state that laws upon the statute-book are made to be enforced, not ignored.

(Dem.) The Eagle. (Brooklyn, N. Y.)

The right of New York and of other cities to control their own concerns has rarely been denied with success. There should be an arousal of sanity, honesty, courage, and fair play that should overwhelm this candidly brutal bellowing of despotism and intolerance by the Republican convention.

(Dem.) The Gazette. (Elmira, N. Y.)

The Republican party will gain no credit for its fine phrases among those of strict views unless it extends Rooseveltism throughout the state. The State Convention recommends the course and it remains to be seen whether its command will be obeyed. If it has the courage of its professions, it will spread Rooseveltism everywhere.

(Ind.) The Journal. (Providence, R. I.)

Whatever one's personal opinion regarding the sale of intoxicants on Sunday may be, he should be glad to see the question clearly defined in New York, with the two parties advocating exactly opposite policies touching the issue. Then we might discover whether or not the majority of the people of New York City favor more liberal Sunday laws.

(Rep.) The Tribune. (New York, N. Y.)

The issue presented to the Republican State Convention was absolutely simple. It was whether a statute law should be enforced, and whether it dared say so. It did say so, and it said more. It said that the Sunday-closing law was in the interest of labor and morality and should be maintained. It makes a clean-cut and distinct issue with those who advocate for the saloon interests privileges which no other class either ask or desire.

(Dem.) The Times. (New York, N. Y.)

The issue is not any kind or degree of restriction upon liquor selling or any kind or degree of Sunday observance, but the right of a people of a local community to settle for themselves a question affecting their interests and well-being in a variety of ways peculiar to themselves.

(Rep.) The Times. (Brooklyn, N. Y.)

The *Times* does not believe that anything is to be gained for the cause of temperance by placing the Republican party in a position that will leave it in a hopeless minority in any campaign that turns upon this question.

(Rep.) The Advertiser. (Newark, N. J.)

It was a great moral idea that inspired that convention declaration; it is moral, economic, and philanthropic, for it looks to the welfare of labor and the happiness of humanity at large.

NEW YORK STATE DEMOCRATIC CONVENTION.

THE most interesting part of the work of the Democratic Convention held at Syracuse, September 24-27, is its action upon the liquor question. That action is interpreted on both sides as in favor of the repeal of the Sunday closing laws now being enforced in the city of New York. It also expressed sympathy with the Cubans, and it demanded the making of laws requiring campaign committees to publish their expense accounts. Like the Republican Convention, the Democrats unequivocally condemned the free coinage of silver at sixteen to one. Tammany succeeded in keeping its New York City rival, the "State Democrats," out of the convention.

(Ind.) *The Evening Post.* (New York, N. Y.)

Whatever views may be taken on state issues as a whole, the one dominant issue here is the defeat of Tammany. Compared with that, excise laws and everything else are mere trifles.

(Rep.) *The Saturday Review.* (Philadelphia, Pa.)

The New York Democracy is indulging in the favorite Democratic pastime of family squabbles, "up to der limit," as Chimmie Fadden would phrase it. There is a widespread belief among the Republicans, and which even extends to conservative Democrats, that the ticket nominated at Syracuse cannot be elected in the present disrupted state of the party. The "personal liberty" plank, which, being interpreted, is liberty to buy beer on Sunday, while it will draw some votes, will alienate many more.

(Ind.) *The Public Ledger.* (Philadelphia, Pa.)

No party would dare to make such a declaration in Pennsylvania, but New York City and Brooklyn are so influenced by a foreign population favorable to a Continental Sunday that Senator Hill, the controlling power in the New York Democracy, evidently considers that to let down the Excise bars would be a popular thing with the masses. The rich brewing interests throughout the state would doubtless come to the aid of the Democracy in a campaign waged under such conditions, and there would be a square fight between a policy of extreme liberality and one of the restriction held in such strong favor by the New England spirit which dominates the country districts.

(Dem.) *The Argus.* (New York, N. Y.)

Among the excellent planks of the excellent platform adopted by the Democratic State Conven-

tion—a platform, by the way, which is a model of terseness, directness, and happy phrasing of essential Democratic doctrine,—was one calling for the requirement by law of the publication of expenditures of political campaign committees. This is a great step in the direction of a desirable reform. Under the present laws, candidates are required to publish their sworn expenses, but this law, though well intended, is weak in that the greater part of a candidate's expenditure is naturally through the committee or organization of the party to which he is attached.

(Rep.) *The Post.* (Syracuse, N. Y.)

Senator Hill had promised the State Democracy suitable and respectable recognition in the convention. He had prepared the way, as he supposed, for at least an armed neutrality which should continue until after the next election. He had posed before the state as the great pacificator. He exerted his influence in this direction and found himself overmatched by Murphy, Croker, and Sheehan. He had hitherto been the idol of Tammany. He discovered before the convention was over that his name was a byword and a hissing in the camp of Tammany Hall.

(Dem.) *The World.* (New York, N. Y.)

The opportunity is unusually good. Republican folly at Saratoga has forced an issue on which the Democracy should win without question. The Republicans have proclaimed their hostility to home rule and their purpose to reduce personal liberty to a minimum by the arrogant enforcement in the "letter that killeth" of every obsolete law that can be construed adversely to personal right.

RAILROAD VALUES AND EARNINGS.

Poor's Manual. (New York, N. Y.)

There was a shrinkage of over \$14,000,000 in the annual dividend paid on the capital stock of the railroads of the United States during 1894, and of \$13,000,000 in the amount of annual interest on the bonds. The average interest rate on bonds and stocks has declined from 4.73 per cent in 1882 to 4.11 per cent; the dividend rate from 2.91 per cent to 1.64. There was a decline in the average passenger rate for each mile from 2.447 cents (in 1882) to 2.030 cents, and in freight charge from 1.236 cents a

ton to 0.851 cent. The percentage of productive capital stock was only 35.02 against 64.98 of unproductive; this is attributed to the following causes: (1) The unwise policy of extension which has burdened the roads with unproductive lines; (2) repressive legislation as to rates and the animosity of demagogues; (3) competition; (4) restrictive features of the interstate commerce law; (5) the labor question, and agitation and higher wages. Only 2,157 miles of new road were built in 1894, and the process of reorganization has considerably reduced the amount of "water" in the stock.

The Courier-Journal. (Louisville, Ky.)

The blood of the old investors will be the seed of the new. Fresh schemes will be looked upon for a long time with the suspicion naturally aroused by past reckless, dishonest financiering, and this will prevent the repetition of such. There is hope that

in a few years not only will rates be still further reduced, both for freight and passenger traffic, but that *bona fide* investors may count with certainty upon adequate returns. A two-cent-a-mile general passenger rate is a probability of the near future, with no reduction of net earnings.

RETIREMENT OF LIEUTENANT GENERAL SCHOFIELD AND APPOINTMENT OF MAJOR GENERAL MILES.



MAJOR GENERAL MILES.

present commander, is the only officer not a West Point graduate who has held that position since the time of General Scott. His war record does him honor. Steadily advancing in rank, he took part with the Army of the Potomac in all its battles excepting one and received the brevet of brigadier general and that of major general in the regular army for gallantry at Chancellorsville and Spottsylvania. In 1869 he began his remarkable series of Indian campaigns. After defeating the Cheyenne, Kiowa, and Comanche Indians he was sent against the Sioux, broke up their bands, and drove their chief, Sitting Bull, across the border into Canada. Next he dispersed the Nez Percés and captured their troublesome chief, Joseph. In 1886, he completely broke the power of the Apaches and for this service he received the thanks of the legislatures of Arizona, New Mexico, Montana, and Kansas. His last campaign was in 1890 against the Sioux. The tribe yielded and went back to their reservations without a general engagement.

The Recorder. (New York, N. Y.)

General John M. Schofield, who has been relieved from the command of the army in accordance with the law directing that all officers who have reached the age of sixty-four years shall go on the retired list, had only seventeen predecessors in that great office. George Washington held it twice. His first term covered the period of the Revolutionary War, and he was again appointed in 1799, under the administration of the elder Adams. Gen. Wilkinson also held the position twice. He was commanding general when Congress authorized John Adams to call Washington back into the military service of the country, and he succeeded the Father

in a few years not only will rates be still further reduced, both for freight and passenger traffic, but that *bona fide* investors may count with certainty upon adequate returns. A two-cent-a-mile general passenger rate is a probability of the near future, with no reduction of net earnings.

ON September 29, Lieutenant General John M. Schofield, having reached the age of sixty-four years, was by law retired from the command of the armies of the United States, and on October 2, Major General Nelson A. Miles was detailed to succeed him. General Schofield had been in command of the army since the death of General Sheridan in 1888. Last February, Congress by special act conferred upon him the rank of lieutenant general and he will receive the retired pay and larger allowance attached to this rank, during the remainder of his life. General Schofield has been forty-two years in continuous connection with the army, except for a short time when he was on a diplomatic mission to France, and later when he was secretary of war under Andrew Johnson. During the civil conflict he showed himself a brave, reliable soldier, and each succeeding year of the war brought him higher rank or added responsibility. The lieutenant generalship has fittingly closed his military career. General Miles, the



LIEUTENANT GENERAL SCHOFIELD.

of his Country when the trouble with France had been adjusted.

In the early roll of Schofield's predecessors are, in consecutive order, the names of Knox, Harmer, St. Clair, Wilkinson, then Washington for the second time and Wilkinson again. Next come Dearborn, Brown, McComb, and Scott, McClellan, Halleck, Grant, Sherman, and Sheridan, whom Schofield succeeded. The successor of Gen. Schofield is Gen. Nelson A. Miles. With the exception of Sheridan, he is the youngest man who ever held the command, and, having been born in 1839, he will not be subject to retirement until 1903. There are two points of interest connected with his promotion.

The first is that, since the time of Scott, he is the only officer not a graduate of West Point, who has held the chief command; and, second, he is probably the last of the officers that held high rank in the civil war who will command the army. For, in the natural order of events, before the turn of almost any one of the survivors can come around, the age limit will have been reached.

Philadelphia Times. (Pa.)

As an illustration of General Miles' keenness and carefulness in dealing with the Indians you might mention the peace talk which he had with Sitting Bull at Cedar Creek. The wily and dangerous Sioux leader sent a flag of truce for the purpose of arranging terms of capitulation. General Miles and Sitting Bull were to meet midway between the lines of Sioux and the Fifth Infantry, and have a nice quiet little peace talk. According to the plans made they met and held a conference. Within a few moments a big Sioux buck sauntered out toward the general and chief, and came very close to them. At the same time, by a previous order issued by General Miles, one of the infantrymen sauntered out, and also approached the parleying commanders. Then another Indian quietly sauntered forth, and at the

same time one of the infantrymen imitated him. This continued until there were six Sioux bucks and six infantrymen surrounding General Miles and Sitting Bull. General Miles then said: "You are a bad Indian. All of your bucks here are armed. They have weapons under their blankets. You intended to kill me here in cold blood. If any one of your men pulls a trigger, one of my men will kill you right in your tracks." The old chief had no desire to go suddenly to the happy hunting grounds, and warned his men to return to their places. One by one they retired, and one by one the infantrymen returned to the ranks.

Gen. Miles then said: "Now, I will give you five minutes to surrender. If you do not do so I will open fire on your band, and annihilate you." Sitting Bull turned away, saying, "I have enough men here, as you see, to wipe out your entire army." General Miles repeated the remark that in five minutes he would open fire, unless the band surrendered. Sitting Bull went back to his camp, delayed beyond the allotted time, and General Miles promptly ordered his troops forward. The soldiers of the Fifth Infantry understood their work, and followed their commander. The battle was not a prolonged one, for Sitting Bull was defeated and surrendered.

THE CELEBRATION OF ITALIAN UNITY.

SEPTEMBER 18-20 splendid ceremonies and general rejoicing marked the celebration of the twenty-fifth anniversary of the entry of the Italian army into Rome. In 1870 Italy came into possession of Rome, and the government moved from Florence to the city of the Cæsars and the popes. The celebration extended all over Italy, but it was especially brilliant and enthusiastic in Rome. A united Italy realized the aspirations of a long line of patriotic and gifted Italians, and furnished the essentials of a happier and more stable condition. For a quarter of a century the Italians have been "at home in their own house," have governed themselves. The king, like the queen of England, "reigns but does not govern." The lamentable part of the case is that Roman Catholics have not become reconciled to the setting of a secular prince in authority in Rome over the pope. And, therefore, the day of rejoicing for Italy was, for many devout men, a day of humiliation. After twenty-five years, there is yet no reconciliation between the two powers represented by the pope and the king. Premier Crispi took up this question in an address during the ceremonies and said: the struggles incidental to political government would stifle all sentiment of veneration for "Christ's vicar on earth." Italy has given an example for other countries in renouncing ecclesiastical attributes and in according the greatest respect to the liberty of the church. In the guarantee of spiritual autonomy the pope possesses an unassailable fortress. The pope is now subject only to God. As a temporal prince his authority would be diminished; for he would then be only the equal of other princes, who would league themselves against him. The fêtes were not directed against the pope.

The Tribune. (New York, N. Y.)

The principle of union between church and state is everywhere a waning and losing one. Even in Austria-Hungary, always more Roman than Rome, it is very near its end. Moreover, the enormous progress and prosperity of Roman Catholicism in the United States and in Great Britain must be regarded as ample proof that the church does not need the assistance of the temporal power. The note of protest was not conspicuous yesterday. It is to be hoped, and to be confidently expected, that it will grow weaker with each recurring anniversary, and finally disappear.

The Evening Post. (Chicago, Ill.)

We ourselves are a mighty nationality. But it has been well said that it took a great war to put the United States in the singular number. Our national solidarity is our pride, our chief glory. Italian solidarity is the pride of Italians. It was won by long years of sacrifice, bloodshed, and agony of soul. The solidarity of Germany was achieved by Bismarck, with Prussia as a despot among the states of the confederation. Cavour united Italy without depriving her of her liberties and by methods truly liberal.

HJALMAR HJORTH BOYESEN.



PROF. H. H. BOYESEN.

HJALMAR HJORTH BOYESEN, professor of the Germanic languages and literature in Columbia College, died October 3, at No. 104 Madison Avenue, New York, where he was temporarily staying, awaiting the return of his family from their summer home at Southampton, L. I. His death was caused by rheumatism of the heart after an illness of but two days.

He was born at Fredericksvaern, Norway, September 23, 1848. His father was professor of mathematics in a naval academy at Fredericksvaern and also an officer in the Norwegian army. At the age of eleven years the son, Hjalmar Hjorth, was sent to the gymnasium at Christiania and later pursued a course of study at Leipsic where he displayed a remarkable aptitude for literature and the languages. Upon his return to Norway he entered the University of Christiania, from which he graduated in 1868. After his graduation he remained at the university for some time to pursue a special course in philology. From his youth it had been his ambition to write stories of Norwegian life—an ambition fostered by the fairy lore heard in his grandfather's house and by the remarkable ease with which he later mastered the languages.

He came to this country at the age of twenty-one to spend a year in travel before devoting himself to literary pursuits. In Chicago he met some Norwegian friends who persuaded him to become editor of their newspaper the *Fremad*. The opportunity which this gave him to become acquainted with American institutions and to master the English language was so thoroughly improved that in less than two years after his arrival in this country he wrote his first English novel, which was supposed to be a translation from the Norse language. After spending a year in Chicago and four years in Urbana, Ohio, as professor of Greek and Latin, he went to Europe in 1873 to study philology in the university at Leipsic. He returned to the United States the following year and accepted the professorship of German language and literature in Cornell University. While occupying this position he married Miss Keen, who, with three sons, the eldest a student at Columbia College, survives him. In 1881 he was elected a professor in Columbia College, where he remained until his death.

Professor Boyesen is best known as a writer of stories. His first English novel, the opening chapters of which were read at a dinner given by Longfellow, was published originally in the *Atlantic* in 1871, and from that time he contributed frequently to such magazines as *Harper's Monthly*, the *Century*, *THE CHAUTAUQUAN*, and *Scribner's*. Among his other writings are "Goethe and Schiller, Their Lives and Works," "Falconberg," "The Story of Norway," "A Daughter of the Philistines," "The Mammon of Unrighteousness," "The Golden Calf," first published in *THE CHAUTAUQUAN*, afterwards in book form, and "Ilka," which was dramatized and successfully played in New York under the title of "Alpine Roses." He also wrote "Literary and Social Silhouettes," "Tales of Two Hemispheres," and other short stories. Several of his works have been translated into German, Russian, and Norwegian. Among his friends were Victor Hugo, Tourgueneff, and William Dean Howells, whose influence is perceptible in his recent publications.

THE MASSACRE OF MISSIONARIES IN CHINA.

FOR the bloody work at Ku Cheng some of the guilty parties have been punished. It is doubted that the chief actors have been reached by Chinese justice. The latest demands of England are reported to have been complied with. In a recent address, Ex-Secretary of State John W. Foster, who knows China well, said: The opinion formed by me, after careful inquiry and observation, is that the mass of the population in China, particularly the common people, are not specially hostile to the missionaries and their work. They have been permitted to penetrate every part of that vast empire with as little disturbance as the Chinese laborers have spread themselves over the United States, and in case of danger the authorities have usually exerted themselves for their protection. Occasionally riots have taken place, but they are almost invariably traced to the literati or prospective office holders and the ruling classes. These are often bigoted and conceded to the highest degree, and regard the teachings of the missionaries as tending to overthrow the existing order of government and society, which they look upon as a perfect system and sanctified by great antiquity. Mr. Foster suggests that, in supporting demands for full protection of

missionaries, our government should take care not to lend itself to the sinister designs of European governments. It appears that Viceroy Liu has been degraded at the demand of England. The Cheng Tu riots in which the property of American missionaries was destroyed are being investigated.

The Public Ledger. (Philadelphia, Pa.)

Until China has made greater progress in the way of civilization these outbreaks against the missionaries on the part of a deluded and fanatical population may be expected periodically. Nothing short of the dismemberment of China and partition among the Powers would render the lives and the properties of the missionaries more secure under the existing prejudice against Christians.

The Rocky Mountain News. (Denver, Col.)

It is well known and has recently been asserted in the press dispatches that Russian influence is becoming dominant in China, and if this be true, and the czar is actively trying to supplant Great Britain in the councils of the flowery empire, then it can be accepted as a foregone conclusion that England will have Russia to contend with in the enforcement of her just demands against China. It is also a fact that there is a large Russian fleet in eastern waters.

The Evening Post. (New York, N. Y.)

Viceroy Liu, whose fall is announced, has been in trouble before. He was found guilty last November, according to report, of misappropriation of funds, and later because the French investigation showed that he was responsible for the Cheng Tu riots, he was obliged to pay an indemnity of \$800,000 to the French Catholic missions from his own pocket.

*The Norddeutsche Allgemeine Zeitung.
(Berlin, Germany.)*

The English press is straining its thinking appa-

ratus about how to "wash the Chinaman without wetting his skin." It has been one of the respectable traditions of Englishmen that it is proper to contribute something to the missions. It helps to save souls and stimulates British trade. But here we have a case which proves that the missionary's interests may clash with trade interests. Which is to be protected? It is highly amusing to watch the astonishment with which Englishmen discover that the advice to copy British institutions comes too late for China. The Chinese have all the self-government they want, and apply it in their own peculiar way. They exercise local veto against anything or anybody displeasing to them.

The Observer. (New York, N. Y.)

As the missionary is a foreigner, living in China under the same treaty provisions which secure the rights of the merchant, he is, so long as he obeys the laws, entitled to equal protection with the latter. His right to teach and preach is guaranteed by treaty, just as is the right of the trader to buy tea and sell cotton, and in exercising that right he violates no Chinese law. Even when he teaches outside the treaty ports he does so, if not by treaty right, at least with the tolerance of the Chinese government, and so, if China is to be deemed a civilized state, is entitled to her protection. To say that because he devotes his time and energies to the elevation of a people sunk in the mire of heathenism, instead of to trade, he has no claim to the protection of either his own government or that of China, is sheer nonsense.

NO TOBACCO.

The Sun. (New York, N. Y.)

An anti-tobacco rule is to be enforced upon the 800 students of the Ohio Wesleyan University. This rule was adopted in May last, at the end of the scholastic year, and President Bashford then gave notice that, as soon as the fall term opened, the university would "dissolve partnership" with any and every student who indulged in the practice of smoking or chewing tobacco. The faculty had determined to do their part in expelling the tobacco habit from the American Methodist ministry; yet we have not, up to this time, heard of any protest from the students, or any resistance to the rule.

At the Methodist Episcopal Conference in this city last year, when Bishop Andrews put the candidates for the ministry through their final examination, he asked them, in his most solemn manner, as they stood up before him: "Will you wholly abstain from the use of tobacco?" and all of them promptly

answered: "I will." A fear was expressed by a delegate to the Conference that one of the candidates, who had formerly been a smoker, might again fall under temptation, and the delegate demanded that he be put upon probation for another year; but the debate was brought to an end by the acceptance of the promise which the candidate had made.

In Massachusetts, Bishop Fitzgerald of the Methodist Episcopal Church requires all candidates for the ministry to take the anti-tobacco pledge; and at the New England Conference of last year a candidate who refused to give the desired answer was put upon probation for another year by the uncompromising bishop.

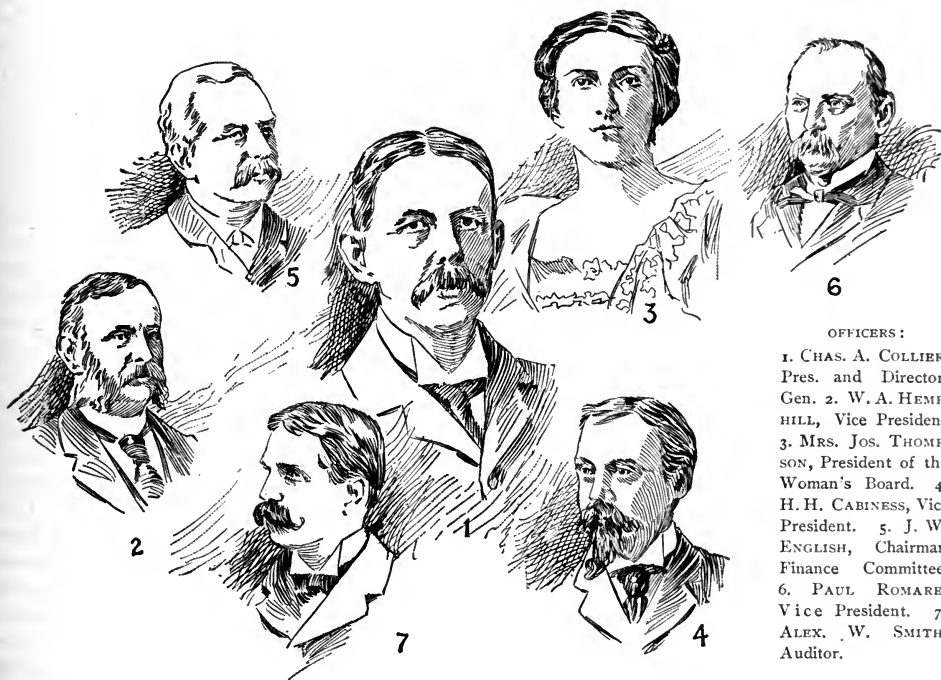
We do not know that there is any Protestant denomination, other than the Methodist, in which an anti-tobacco rule is enforced upon the ministry. There was objection to a Presbyterian minister in

the New York Presbytery at one time this year because he smoked a pipe; but the Presbytery decided that the pipe had not hindered his clerical duties. We have seen a distinguished Episcopalian minister of this city smoking a brierwood pipe; and we are sure enough that there are plenty of Baptist, Congregationalist, Dutch Reformed, and Lutheran ministers who smoke. In the southern states, and perhaps, also, in some of the western states, there are ministers who chew tobacco; and we have

heard of one of them out in old Kentucky who stuck to his quid while preaching!

In so far as we are aware, no university has followed the example of the Ohio Wesleyan University in enforcing an anti-tobacco rule, though it is not a bad rule by any means. We imagine that lots of students would have to leave Yale, Harvard, and Columbia if the penalty for smoking were expulsion. The tobacco habit is not a pleasant thing, except to its practitioners.

THE ATLANTA EXPOSITION.



OFFICERS:

1. CHAS. A. COLLIER, Pres. and Director-Gen.
2. W. A. HEMPHILL, Vice President.
3. MRS. JOS. THOMPSON, President of the Woman's Board.
4. H. H. CABINISS, Vice President.
5. J. W. ENGLISH, Chairman Finance Committee.
6. PAUL ROMARE, Vice President.
7. ALEX. W. SMITH, Auditor.

OPENED Sept. 18—President Cleveland touching, at Buzzard's Bay, Mass., the electric button to set its machinery in motion—the Cotton States and International Exhibition at Atlanta, Ga., has made a striking success during the first of its four months. The opening ceremonies were imposing and largely attended. An address by Booker T. Washington, a negro, president of the Tuskegee Normal Institute, was a great feature of the day; and his presence there and his eloquence were significant and inspiring. The negro exhibit is a fine one and attracts much attention.

The Constitution. (Atlanta, Ga.)

There is nothing local about the display. It includes all nations and all tongues. It includes everything that is worth knowing, hearing, and seeing. The larger the crowds the happier Atlanta will be, for her hospitality covers all as with a cloak.

The Transcript. (Boston, Mass.)

There is something very distinctly American in a city whose inhabitants number less than a hundred thousand, setting forth upon the thorny ways of glory which lead to a world's fair. . . . But more

than the Exposition, more than the stimulus to trade, and inexpressibly more than what is bought and sold or bargained for on the fair grounds is the bodying forth of an aspiration of this sort in a city of the South.

The Leader. (Cleveland, O.)

The event is one of national importance. A naturally rich and valuable section of the country, which has lagged behind in the race of business and industrial development, is to be given a new start. The impulse will react upon all other parts of the

land. It will be felt in the industries and arts of the nation. It will affect politics, and influence the progress of the whole Republic.

The Public Ledger. (Philadelphia, Pa.)

It will be remembered as a remarkable enterprise, not only for the extent and variety of its exhibits, the imposing architecture, and the beauty of the grounds, but also for the boldness of conception and the unwearied energy which planned and executed such a work so soon after the monumental Columbian Fair, and during a period of universal business depression.

The Tribune. (New York, N. Y.)

Words of congratulation and praise for the great exhibition which was opened yesterday come readily to tongue and pen. They are not empty words, the hollow formalities of courteous ceremony. They express the genuine feeling of the whole nation, which is participating in the fair and contributing to it, but is glad to give to the South, still more

to Georgia, and most of all to Atlanta itself, the chief credit of its great success, even as theirs have been the chief thought and labor in creating it.

The Times-Union. (Jacksonville, Fla.)

It is a business affair from start to finish. Of course there will be displays pleasing to the eye, but all this is secondary, and is intended to help in the great purpose of forming closer trade relations between this country and South America, and of showing the world what the South has done, is doing, and will do.

The Tribune. (Chicago, Ill.)

It is a great enterprise. Most people know that it is much larger than San Francisco's Midwinter Fair, but how many people realize that it is bigger than the Exposition at New Orleans? How many that it is bigger than the Centennial Exposition, Philadelphia—that it is, in fact, the biggest Exposition the country has ever known except, of course, Chicago's?

DR. TALMAGE'S NEW FIELD.

Washington Correspondent, The Sun.

(New York, N. Y.)

People in Washington are wondering at the sudden change in the pastorate of the First Presbyterian Church to which the Rev. T. DeWitt Talmage has been called by special action of the deacons and elders. Why the congregation wants Dr. Talmage to come here is regarded as much more of a conundrum than why he wants to come. It is well known that for a long time the famous Brooklyn divine has earnestly desired to extend the circuit of his oratorical labors and increase the size of his audiences. He has felt that the national capital is just the point from which he would like to circulate his published sermons, and that the headquarters of politics, administration, and statesmanship would be the best platform for him from which to reach the great public upon whose applause he has so long existed.

There are a large number of Presbyterian churches in Washington, but that one over which the venerable Dr. Sunderland has so long presided is the very last to which it seems fitting that Dr. Talmage should have been called. It is a church whose popularity and usefulness faded away many years ago. The greater part of its congregation migrated to the fashionable quarters of the city as it went in its inevitable course westward, leaving the old brick church on 4½ Street, down among the lawyers' offices and boarding houses, forgotten and almost deserted. In that condition it remained for many years, until Grover Cleveland, becoming President of the United States, discovered in Dr. Byron Sunderland an old acquaintance, and lifted his neglected church into erstwhile prominence by being married by its pastor, and going there occasionally with his lovely bride to worship.

The same crowds of curious public citizens who used to hang about the doors of the old Metropolitan Methodist Church, next door to Dr. Sunderland's, to see Gen. Grant arrive on Sunday morning, the same crowds that filled the streets about the Foundry Church to see the Hayes family coming on foot to worship, and the same crowds that were wont to sit on the benches in Lafayette Square to see Gen. Arthur walk through it from the White House to St. John's Church, which has a memorial window to his first wife, blocked the streets in the neighborhood of 4½ Street to gaze on Grover Cleveland and his bride. They went every Sunday during the first Administration, in spite of repeated disappointments, but now the Cleveland pew is much oftener vacant than occupied, and the congregation has begun to grow small again. Something had to be done to put worshipers in the pews and money in the contribution box. So Talmage is to come and preach to Cleveland, and his published sermons will go forth with the endorsement of the First Presbyterian Church of Washington.

It is a queer tale of how Talmage was called, and of the terms upon which he has been engaged. No salary has been stipulated. Dr. Talmage is simply to come and preach on Sunday evenings, leaving the sordid question of salary to be decided hereafter, according to his own desire. The church, with the coming of Dr. Talmage, will have three pastors, as the venerable Byron Sunderland and the Rev. Adolos Allen will remain. Dr. Sunderland has been pastor of the church since 1853, and has been intimately connected with its rise, decline and fall. With him originated the idea of asking Dr. Talmage to come, and he says that he now looks upon the suggestion in the light of an inspiration.

SUMMARY OF NEWS.

HOME.

September 11. Train on N. Y. Central R. R. runs from New York to Buffalo, 436 miles in 407 minutes.—Memorial monuments set up on the Brandywine battlefield (Chester Co., Pa.) to Lafayette and Col. McClelland.—Floods in Kansas.

September 12. Northern New York swept by a tornado; two persons killed and several injured at St. Vincent.—Steel rails advanced at Chicago to \$29 a ton, from \$25, the former price.

September 13. Bakers' Union asks police to close all bake shops in New York City after 10 a. m. on Sunday.—The Columbian Liberty Bell of Chicago starts on a trip round the world, going first to the Exposition at Atlanta, Georgia.

September 14. Damage by wind at Wooster, O., amounts to \$300,000; much other damage by rain.

September 16. Grapes and other fruits damaged by frosts in New York and Massachusetts.—Argument begins in the Stanford case before the U. S. Circuit Court of Appeals at San Francisco, Cal.

September 17. The battleship *Maine* put in commission at Brooklyn, N. Y.—Jewish New Year Festival begins.—Wind storms do much damage in Michigan.

September 19. Dr. Parkhurst returns from Europe and talks about the municipal battle this fall in New York City.—Three hundred iron molders strike in Boston, Mass.

September 20. Richard Croker, the Tammany boss, returns from Europe and says he is out of politics.

September 22. New York Sundays continue to be dry. Some clubs give up the contest and cease to sell liquors to members.—Heavy snow storm in Colorado and farther west.

September 23. President Cleveland orders consular officers placed under the Civil Service rules.

September 24. Over 1,000 delegates of Irish societies in this country meet at Chicago to devise means of liberating Ireland.—Forest fires in Maine.

September 26. Dr. T. D. Talmage accepts a call to a Washington, D. C., Presbyterian church.

September 27. Drouth in central Pennsylvania.

September 30. Gales on the Great Lakes with losses of vessels and lives.

October 1. Wheat, in Chicago, 61 cents a bushel; crude oil in Pittsburg \$1.24 a barrel.

October 2. Texas Legislature passes a stringent law against prize fighting by a vote of 27 to 1 in the Senate and 110 to 5 in the lower House.—Triennial Convention of the Protestant Episcopal Church meets in Minneapolis, Minn.

October 4. The Eucharistic Congress of the Catholic Church, in session at Washington, D. C., takes strong ground against Sunday desecration.

October 6. Serious accident at Lorain, O., at the corner-stone laying of a Catholic church.

October 9. National Council of Congregationalists begins in Syracuse, N. Y.

October 10. Farmers' National Congress, having the same number of members as our senators and representatives in Congress, met in Atlanta, Ga.

FOREIGN.

September 11. Twenty persons arrested in Bulgaria charged with a plot to murder Prince Ferdinand.

September 12. Terrible earthquake in Honduras, with great loss of life and property.

September 13. A Sicilian prince found among the twelve socialists arrested in Italy.

September 14. A new Austrian cabinet formed with Count Badeni as premier.

September 15. Earthquake in New Zealand causes landslides and other damage.

September 16. The 85th anniversary of Mexican independence from Spain celebrated.

September 18. Cholera ravaging Japan, China, and Algiers.

September 21. The Conservative Party in England favors sectarian schools.—Italian government refuses to grant complete amnesty to all political prisoners and Menotti Garibaldi (son of the general) refuses to support the government party.

September 22. A monument to Cavour dedicated in Rome, Italy.

September 24. Sir Herbert Murray appointed governor of Newfoundland.—Forest fires in the province of Quebec, causes heavy losses of property.

September 25. A landslide at Hudaya, Turkey, kills a hundred or more persons.

September 27. It is reported that the Turks sacked a Christian church in Antioch, Syria, killing or wounding ten Americans.

September 29. Monument to the late President Carnot dedicated at Fontainebleau, France.

October 1. The war vessel of Spain named *Cristobal Colon* wrecked on the Cuban coast.—Riots in Constantinople; many Armenians butchered by Turks.

October 3. Florence Nightingale and Jean Inge-low will celebrate this year their 75th anniversary.

October 7. French troops reported to have advanced close up to the Hovas capital of Madagascar.

NECROLOGY.

October 6. William W. Story, the American sculptor, at Vallambrosa, Italy. Born 1819.

October 7. Robert Beverly Hale, son of Edward Everett Hale. Born 1870.

October 8. General and Ex-Senator Wm. Mahone of Virginia, at Washington, D. C. Born 1826.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR NOVEMBER.

OUTLINE OF REQUIRED READING.

First Week (ending November 5).

"The Growth of the American Nation." Chapters 4. VII. and VIII.

"Industrial Evolution of the United States." 5. Chapters X. and XI.

In THE CHAUTAUQUAN:

"The Republic of Mexico."

"The Constitution of the United States."

Sunday Reading for November 3.

Second week (ending November 12).

"The Growth of the American Nation." Chapters IX. and X.

"Industrial Evolution of the United States." Chapters XII. and XIII.

In THE CHAUTAUQUAN:

"American Character in Politics."

"The March of Invention."

Sunday Reading for November 10.

Third Week (ending November 19).

"The Growth of the American Nation." Chapters XI. and XII.

"Industrial Evolution of the United States." Chapters XIV. and XV.

In THE CHAUTAUQUAN:

"War in Legislation."

"American Humorists."

Sunday Reading for November 17.

Fourth Week (ending November 26).

"The Growth of the American Nation." Chapter XIII.

"Industrial Evolution of the United States." Chapters XVI. and XVII.

In THE CHAUTAUQUAN:

"City Government of Washington, D. C."

Sunday Reading for November 24.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Questions by the circle on the week's reading in THE CHAUTAUQUAN.
2. Reading—"Building of the Ship," by H. W. Longfellow.
3. A Study—The Constitution of the United States: (1.) Its purpose as stated in the Preamble. (2.) Congress and its powers. (3.) Elec-

tion of the president and his powers. (4.) The judicial department. (5.) Amendments.

Questions on American Literature and Current Events in *The Question Table*.

Table Talk—Atlanta and the Exposition.*

SECOND WEEK.

1. The Lesson.
2. Character Study—Contrasting Lives—Thomas Jefferson and Aaron Burr.
3. Essay—The Magna Charta.
4. General Discussion—The Immigration and Naturalization Laws of the United States.
5. Table Talk—The Labor Movement in California.*

THIRD WEEK.

1. The Lesson.
2. Book-Review—"The Autocrat of the Breakfast Table," by O. W. Holmes.
3. Essay—Caoutchouc.
4. Questions on American History and Industrial Development, and Psychology in *The Question Table*.
5. Conversation—Louis Pasteur.*

FOURTH WEEK.

1. General Discussion—The cause and the effects of the War of 1812.
2. Essay—"The Star Spangled Banner."
3. Paper—Naval Heroes of the War of 1812.
4. Table Talk—Arctic Exploration.*
5. *Questions and Answers* in THE CHAUTAUQUAN.

ORDER OF STUDY FOR CANADIAN READERS.

Canadian readers are allowed to substitute Withrow and Adams' Canadian History for Judson's "The Growth of the American Nation," if they desire. For such readers the following chapters in the Canadian History are indicated:

FOR OCTOBER.

First week, Chapters I.-III.

Second week, Chapters IV.-VI.

Third week, Chapters VII.-X.

Fourth week, Chapters XI.-XIV.

FOR NOVEMBER.

First week, Chapters, XV.-XVII.

Second week, Chapters XVIII.-XX.

Third week, Chapters XXI.-XXIII.

Fourth week, Chapters XXIV.-XXVII.

* See *Current History and Opinion*.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR NOVEMBER.

"THE GROWTH OF THE AMERICAN NATION."

P. 105. The "European Cabinet" is a body of ministers in whom is vested the executive power of the government. In England the ministers are members of Parliament, chosen by the prime minister to associate with him to form a cabinet. All important public measures decided upon by them must be approved by the sovereign and by the House of Commons.

"Criteria." Plural of criterion.

P. 106. "Internal revenue." The income of a government obtained by taxing commodities produced at home. The greater part of the internal revenue of the United States is now derived from tobacco and liquors.

P. 107. "Fund-into-bonds." A method employed by corporations and governments for canceling a debt. Interest-bearing bonds due at some future time and having a market value are issued, which if not accepted by the creditor, are utilized to secure a fresh loan and the proceeds used to cancel the debt.

P. 109. "Compound with creditors." By an agreement with the creditors, to discharge a debt in full by paying less than is due.

P. 113. The theory of "implied powers" advocated by Hamilton was based on Article I., section VIII., clause 18 of the Constitution of the United States.

"Moidore," "joe." Gold coins, current in Portugal, the former worth about \$6.50 and the latter from \$8 to \$9.

P. 115. "American System." An expression used by Henry Clay, referring to the American system of protection, begun by the tariff law of 1824.

P. 118. "States-General." An assembly composed of representatives of the clergy, nobles, and middle class established in France by Philippe IV., abolished in 1615, and revived again by Louis XIV. (1789). The clergy and nobles refusing to sit with the representatives of the middle class the latter constituted themselves the National Assembly and began their deliberations. Among the measures adopted was a declaration of rights modeled after a similar declaration issued in the United States by the Continental Congress of 1774.

P. 119. "Entailed estate." Limited in descent to a particular line of heirs. The English law creating an entail was established under the Norman Conquest, for the purpose of keeping an estate in the family undivided.

"Fee simple." A law term, referring to the un-

limited power of a landholder to transmit his estate to his heirs and assigns forever. A fee simple may be acquired by purchase or inheritance.

P. 120. "Genet" [zhe-nā].

P. 121. "Jacobin Club." The society organized in 1789 and composed of leaders of the French Revolution and friends of the constitution. The meetings were held in the Jacobin Convent at Paris, hence the name Jacobin Club.

"Ça ira" (It will go) was a carol or hymn very popular during the French Revolution, the refrain of which was:

"Ha! ha! It will speed, it will speed, it will speed!
Resistance is vain, we are sure to succeed."

"Tricolor." The national banner of France adopted at the suggestion of La Fayette, July 26, 1789.

P. 128. "Landed baronage." The "patroons," or proprietors of land, awarded as a prize to those bringing fifty permanent settlers into the New Netherland colony.

P. 132. "Directory." The executive department of the French government from 1795 to 1799, which was composed of five men called directors.

P. 133. "Talleyrand." (1754-1838) was a famous leader in the States-General and a noted financier.

P. 136. "Nullification theory." See page 230 of "The Growth of the American Nation."

P. 138. "Tudor." The name of a royal family of England, descended from Owen Tudor of Wales. The last sovereign of this line was Queen Elizabeth.

P. 140. "Magna Charta" [cār'ta]. From Latin *magnus* (large or great), and *charta* (parchment or paper); literally a large parchment: a document executed at Runnymede, June 12, 1215, by King John. On account of the personal rights and liberties secured by it, to the English people, it is called by Hallam "the keystone of English liberty."

P. 140. "Western Reserve." A tract of land in northeastern Ohio. When Connecticut gave up her claim to western lands this tract was reserved and the income from it was appropriated to school purposes.

P. 143. "Mason and Dixon's line." The boundary line between Maryland and Pennsylvania was so called from the names of the men who established it. Later it was known as the dividing line between the slave and free states.

P. 149. "En masse." French. In a body.

Pêle-mêle. Pell mell.

P. 157. "Midnight appointees." Circuit judges

appointed by Adams, just before midnight on the last day of his administration.

"Philippic." From the Greek *Philippikos*, pertaining to Philip. A discourse delivered by Demosthenes denouncing Philip, the king of Macedon. Any speech or discourse replete with censure or stinging reproach.

P. 164. "Manila" [mä-nē'lā]. The capital of the Philippine Islands.

P. 173. "Cheves" [chēvz].

P. 174. "Dyed-in-the-wool." A cloth made of wool colored in the fiber is said to be dyed in the wool, and not liable to fade. Hence the expression comes to mean permanent: that which is fixed, out-and-out.

P. 176. Van Rensselaer [van-rēn'se-ler].

P. 178. *Guerrière* [gar-ryar.]

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

P. 121. "14 Geo. III., C. 71." The seventy-first chapter of the Statutes of Parliament enacted in the fourteenth year of King George III.

P. 133. "Decennial." From *decennalis*, of ten years. Since 1790 a census has been taken in the United States every ten years.

P. 137. "Spermaceti" [sper-ma-sēt'-i, or sē-ti] is a white waxy substance much used in cosmetics and in the manufacture of candles, obtained from the liquid contents of the head of the sperm whale.

P. 140. "Stagnations—1837." This refers to the commercial crises of 1837 and 1857 caused largely by speculations.

P. 152. "Count Chambord" [shon-bor] (1820—1883) was the last of the principal line of the

Bourbons, and heir to the French throne. During the revolution of 1830, a contest between royalist and liberal ideas, his grandfather, Charles X., was deposed and Philippe I., a revolutionist of the House of Orleans, crowned king of France. The count was urged many times by his friends to renounce his belief in the old Bourbon theory of the divine right of kings, issue a manifesto in harmony with the democratic ideas of the time, and assert his claim to the throne. This he refused to do, probably hoping the "world would turn backward," and re-establish the old monarchy by accepting him as their king.

P. 160. "*Per capita*." Latin. By the head.

P. 170. "Findings." Tools and materials, except leather used in the manufacture of shoes.

P. 175. "Oleomargarine" [mār'ga-rīn, or rēn] strictly speaking is a fat obtained from beef tallow.

P. 177. "Bessemer." This process is so called from the name of Sir Henry Bessemer who invented it about 1856.

"Siemens-Martin process." So called because the Siemens' regenerative gas furnace was necessary to the success of Martin's process of steel manufacture.

P. 180. "Coke." The solid matter remaining after the volatile portion has been driven from coal by heat. Natural beds of coke are found in Virginia along the banks of the James River.

P. 183. "Naphtha" [nāf'tha]. A colorless liquid obtained from the distillation of petroleum and often used as a solvent in the place of turpentine.

P. 184. "Caoutchouc," [kōō'chōōk]. India rubber.

REQUIRED READINGS IN "THE CHAUTAUQUAN."

"THE REPUBLIC OF MEXICO."

1. Diaz [dē'-āth].
2. Puebla [pweb'lā].
3. "Amnestied." Pardoned.
4. "Lerdo de Tejada" [lār-dō dā tā-hā'thā].
5. "Manuel Gonzalez" [gōn-thā'leth].
6. "Chapultepec" [chā-pōl-te-pek'].
7. "Prince Augustin de Iturbide" [ē-tör-bē'-dā].
8. "Subsidized." Purchase the assistance of by the payment of a subsidy, hence in recent use to secure the co-operation of by bribing.
9. Carmen Romero Rubio [kār-men rō mā'ro rū'-bē-o].
10. "Señora" [se-nyō'rā].
11. "Señor Ignacio" [se-nyō'r ēg-nā'se-o].
12. "Fomento." Spanish for protection.
13. Hinojosa [ē-nō-hō'sā].
14. "Paseo dela Reforma." Reform avenue.
15. "Sombreros" [som brā'ros]. "Broad brimmed felt hats of Spanish origin."
16. "Señorita" [sen-yō-rē'tā]. "A young lady; Spanish for the title Miss."

17. "Chalco" [chāl'kō].
- "Xochimilco" [hō-chē-mēl'kō].
- Texcoco [tās-kō'kō].
18. "Centavo." One cent.
19. "Casas de huespedes." Literally, houses for lodgers.
20. "Renaissance" [rē-nā-sāns']. From French, *renaître*, to be born again; therefore "the revival of anything which has long been in decay." In architecture, a peculiar style, founded on the antique, which began in Italy during the first half of the 15th century.
21. "Arabesques" [ar-a-besks']. A style of ornamentation used by the Arabs in which designs were taken from the vegetable kingdom, animal forms being forbidden by their religious law. The Renaissance artists copied all the kingdoms of nature in their decorations.
22. "Portero." Gate or doorkeeper.
23. "Adobe" [a-dō'ba]. Sun-dried brick.
24. "Jalapa" [hā-lā'pā].
25. "Zacatecas" [tzāk-a-tā'käs].

25. "Queretaro" [kā-rā'tā-ro].
26. "Tampico" [tām-pē'ko].
27. "Maguey" [ma-gwā']. Known in the United States as the century plant. Almost every part of this plant can be utilized. The sap when fermented yields a beverage like cider called *pulque*; an extract from the leaves furnishes a substitute for soap, and thread and rope are manufactured from fibers of the leaves.
28. "Matador" [mat-a-dor']. "The man appointed to kill the bull in bullfights."
"Cuadrillas." Bands of armed men.
29. "Gendarme" [jen-därm'].
30. "Juarez" [hö-ä'reth].
31. "Ad valorem." Latin, according to value.

"THE CONSTITUTION OF THE UNITED STATES."

1. "Contract Social." The doctrine of J. J. Rousseau (French, 1712—1778) that government existed by an agreement of men to live together as a nation, an agreement implied when it is not expressed. It is far more happily expressed in the Declaration of Independence, "That governments derive their just powers from the consent of the governed."
2. "Delimitation." From the Latin, *delimitare*, to bound, mark out.
3. "*Toto caelo*," literally, by the whole heavens; very much.
4. "Devolution" [dev-ö-lū'shun]. Passing or falling of office or authority to a successor.

"AMERICAN CHARACTER IN POLITICS."

1. "De Tocqueville" [tök'-vil] (1805—1859). A French statesman and author. He was sent to the United States by the French government in 1831 to study the penitentiary system of this country and while on this visit he gathered material for his masterpiece "Democracy in America," the success of which secured his admission to the French Academy.
2. "Copley," John Singleton (1737—1815). A painter of portraits and historical pieces. After spending several years in study and travel on the European continent, he established himself at London in 1775 and became a member of the Royal Academy in 1779.
3. "Oliver Cromwell" (1599—1658) became a member of Parliament in 1628, obtained control of the English government in 1649, and was appointed lord protectorate of the commonwealth of England, Scotland, and Ireland.
4. "Scotch-Irish." An American term referring to immigrants of Scotch descent who came to America from northern Ireland.
5. "Pennsylvania Dutch." The Germans who settled in eastern Pennsylvania. The dialect, a mixture of German and English spoken by the

descendants of the early German settlers, is also called "Pennsylvania Dutch."

6. "*Ich habe*" etc. I have shingled and clap-boarded my house.
7. The house owned by the Duke of Leinster at Dublin, Ireland, was the model for the White House. The Swiss referred to is Col. Henry Bouquet. (1719—1766.)
8. Edmund Cartwright (1743—1823) set up the first power loom and Philip Freneau (1752—1832) started the first party newspaper.
9. "Slavs." A race of people scattered throughout eastern, southeastern, and central Europe and includes the Russians, Bulgarians, Poles, and Bohemians.
10. "Latin-American neighbors." A reference to the American countries and islands whose inhabitants are chiefly of Spanish, French, or Portuguese descent.
11. "Era of Good Feeling." See "The Growth of the American Nation," page 189.
12. "To bolt." In political parlance, to refuse to support the ticket of the party to which one has always adhered.
13. "Bosses." Politicians who have absolute control of their party or faction.
14. "The whole" etc. An example of paradox, a rhetorical figure, which expresses an absurd proposition or a statement at variance with common sense.
15. "Kossuth." A celebrated Hungarian who led the insurrection of 1848 in Hungary.
16. "Boodle." "Money fraudulently obtained in public service." The term "boodler" or "boodle alderman" is now generally applied to bribe takers connected with municipal governments.
17. "Tammany Hall." A political organization in New York, having headquarters in Tammany Hall, which was once the property of the Tammany Society or Columbian Order, organized in 1789. The original society was at first a social and benevolent organization taking its name from an Indian chief, but in 1800 entered politics under the leadership of Aaron Burr.
18. Dorothea Dix (1805—1887) was actively engaged in the relief of paupers, prisoners, and the insane.

"RELATION OF SCIENCE TO INDUSTRY."

1. A stove was, originally, a room artificially heated, as a parlor, or dining-room.
2. "Culinary" [kü'li-na-ry]. From Latin, *culina* a kitchen: therefore relating to the kitchen.
5. "Spinning jenny." See foot-note, page 56, "Industrial Evolution of the United States."
4. The sewing machine was invented by Elias Howe (1845).
5. "Horticulturist." From *hortus*, a garden, and

cultura, cultivation: one who makes gardening a specialty.

6. "Guano" [gwä'no].

7. "A-lär'ums." The same as alarms.

8. "Semaphores," [sēm'a-fōrs]. Mechanical devices by which signals are displayed, adopted by the French in 1803. It consisted of several arms so attached to an upright post that movements could be made in any direction. By the various positions of the arms, figures and letters were indicated. This term is applied to a similar apparatus used by some railroads, the arms being used for a day signal and a lantern used at night.

9. "Antipodes" [an-tip'o-dēz]. From a Greek word meaning with, feet opposite: people who live on the opposite side of the globe; two places on the globe opposite to each other.

"WAR IN LEGISLATION."

1. "Filibustering expeditions." Expeditions for invading and revolutionizing a foreign state.

2. "1789-1815." Period of the French Revolution.

3. "Comte de Paris," [kôn de pä-rē']. Grandson of Louis Philippe, and author of "History of the Civil War in America."

4. "Anti-Federalists." Those who opposed the adoption of the Constitution of the United States.

5. "Fort Pitt." Now Pittsburg.

6. "Harmar and St. Clair." Commanders-in-chief of the American army in operations against the Miami Indians.

7. "Naïvely" [nä-ēv'ly]. With unaffected simplicity.

8. "Jingo." Applied to one who advocates an aggressive foreign policy. This meaning arose from a song popular during the Russo-Turkish war expressing the Jingo spirit.

"Chauvinist" [shō'vin-ist]. Any one unreasonably devoted to any cause. Probably so-called after a French soldier named Nicolas Chauvin.

9. "Fisher Ames." An American orator and political writer.

10. "Algerine corsairs." Pirates from Algeria.

11. "John Nicholas." A congressman from Virginia (1793-1801).

12. "Henry Adams." An American historian.

13. "Light of the fires of Copenhagen." The bombardment of Copenhagen for three days by the British, when many houses were destroyed and a large number of people killed.

14. "Josiah Quincy." An American statesman, and an extreme Federalist serving in Congress from 1804 to 1812.

15. "Continental system." "A plan for excluding the merchandise of England from all parts of the continent of Europe."

16. "Treaty of Ghent." Treaty of peace between

the United States and Great Britain, concluding the War of 1812.

"AMERICAN HUMORISTS."

1. "Shāk'o." A stiff, cylindrical head-dress, adorned with plume and having a visor in front, worn by soldiers in the eighteenth century.

2. "Estopped." From a French word signifying to stop with tow; hence impeded, hindered, stopped.

3. Sydney Smith, Thomas Hood, and Douglas Jerrold were English humorists living in the first half of the present century.

4. "John Bull." A name applied to the English nation from a character in a satire written by Dr. Arbuthnot.

5. "Browne and Swift," English authors belonging to the first half of the eighteenth century.

6. "Peter Pindar." The pseudonym of John Wolcott (1738-1819).

7. "Rejected Addresses." A collection of parodies published by James and Horace Smith in 1812.

8. "Celtic." The Celts, a branch of the Indo-European family, formerly occupied parts of France, Spain, Italy, Germany, and the British Isles.

9. "Tartarism." Principles practiced by the Tartars, savage, warlike natives of eastern Asia, whose predatory characteristics became so closely connected with their name that it is now applied to those having the same tendency.

10. "Cossack." A warlike pastoral people of southern Russia whose independent spirit has led to several unsuccessful revolts.

11. "Fanny Fern." Mrs. Sara Willis Parton.

12. "Superacute." Super is a Latin prefix meaning over, above, in excess; therefore possessing keenness of perception to an excessive degree.

13. "Capriola." An Italian word meaning caper, from which is derived the English word capriole [kăp'ri-ōl].

14. "In sum." In short, briefly.

"CITY GOVERNMENT OF WASHINGTON, D. C."

1. "Hybrid." Composed of dissimilar parts or elements. A word formed from two different languages is called a hybrid word, so the territorial government, republican in form and monarchical in principle, is termed hybrid.

2. "Triune" [tri'ūne]. From the Latin *tres* (three) and *unus* (one); composed of three.

3. "Tri-um'vi-rate." A company of three men, united in office or authority.

4. "Ex officio." A Latin phrase meaning by virtue of his office.

5. "Sinking fund." A sum of money appropriated by an act of government or a corporation for the reduction of its debt.

6. "Mecca." A reference to Mecca, the holy city of the Mohammedans, to which every Moslem makes at least one pilgrimage during his lifetime.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE AMERICAN NATION."

1. Q. When and where was the first president of the United States inaugurated? A. In New York, April 30, 1789.

2. Q. What executive departments were established by Congress? A. Departments of state, war, and treasury.

3. Q. Who was the first secretary of state? A. Thomas Jefferson.

4. Q. When did the first Federal tariff act become a law? A. July 4, 1789.

5. Q. What plan was proposed for discharging the public debt? A. To fund the whole including the state war debts into United States bonds.

6. Q. What was the effect of these financial schemes? A. They caused dissensions which led to the formation of distinct national political parties.

7. Q. On what was the opposition to the national bank based? A. On the ground that the Constitution gave Congress no specific authority to charter such an institution.

8. Q. Who proposed the uniform decimal scale as the basis of our coinage system? A. Alexander Hamilton.

9. Q. What was the effect of the definite organization of the republic? A. Social order was established, and business stimulated.

10. Q. What was the marked commercial feature of this period? A. The development of commerce between New England and the East Indies.

11. Q. In 1793, what two European nations were engaged in war? A. England and France.

12. Q. What did this war mean? A. War on the seas, and in the colonies, and between nations closely involved with America in commerce.

13. Q. In the first cabinet meeting, what policy was agreed upon? A. Complete neutrality.

14. Q. The essential principles of what doctrine were contained in this policy? A. The Monroe Doctrine.

15. Q. To what political party did Adams belong? A. The Federalist.

16. Q. Who was the leader of this party? A. Alexander Hamilton.

17. Q. What difficulty confronted the new administration? A. Trouble with France growing out of the alleged disregard by America for the treaty of alliance made in 1778.

18. Q. What measures enacted by Congress in 1798 caused fierce opposition? A. The Naturalization Act and the Alien and Sedition Act.

19. Q. How was the next presidential election

decided? A. By the House of Representatives which elected Jefferson president on the thirty-sixth ballot.

20. Q. What was one of the important provisions of the Ordinance of 1787? A. It prohibited slavery in all the territory north of the Ohio River.

21. Q. What provision was made by Congress for the government of this territory? A. Congress provided: (1.) For a governor, secretary, judges, and the necessary staff with power to compile appropriate laws. (2.) When the number of free males of full age should be five thousand, for a territorial legislature consisting of the governor, a council appointed by Congress, and an assembly elected by the people of the territory.

22. Q. What caused the defeat of the Federalists in the next presidential election? A. The Alien and Sedition Laws, and the jealousy and quarrels of their leaders.

23. Q. What was the gist of Jefferson's political philosophy? A. To do as little governing as possible.

24. Q. What was his most striking quality? A. His great versatility of knowledge.

25. Q. In what theory of constitutional interpretation did he believe? A. The strict construction theory, that the federal government has no power not given it expressly or by necessary implication.

26. Q. How was this theory tested? A. By the purchase of Louisiana.

27. Q. Why was Jefferson opposed to a permanent army and navy? A. He considered war unjustifiable unless a defensive one, and therefore, an army and navy needless, dangerous, and expensive.

28. Q. When was the navy department created? A. In 1798, on account of the trouble with France.

29. Q. What was the purpose of the British Orders in Council of 1806—7? A. To blockade the coast of Europe, and prevent trade with France and her allies.

30. Q. How did Napoleon reply to the Order of 1806? A. By the Berlin Decree, forbidding trade with Great Britain.

31. Q. What was the effect of this decree on American Commerce? A. It was placed at the mercy of French privateers.

32. Q. What right was claimed by the British? A. The right to stop any merchant ship on the high seas and take from it any British subjects among her crew.

33. Q. In the next Congress what measures were

taken looking toward war? A. Provision was made for increasing the army, for strengthening the navy, and for providing a revenue.

34. Q. When was war declared? A. June 18, 1812.

35. Q. Where was the last battle of the war fought? A. New Orleans.

36. Q. Where and when was the treaty of peace signed? A. At Ghent, Dec. 24, 1814.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

1. Q. From a political standpoint when was the birth-day of the nation? A. July 4, 1776.

2. Q. When does the colonial period of industry close? A. With the adoption of the Constitution, March 4, 1789.

3. Q. Who perfected the principal machines for spinning? A. Hargreaves and Arkwright.

4. Q. What invention opened a new era in mechanical supremacy? A. The power-loom.

5. Q. The application of what motive power aided industrial development? A. Steam power.

6. Q. What country held the most improved machinery for cotton manufacture? A. England.

7. Q. What was the English policy with regard to trade outside the British Isles? A. To buy as little as possible, sell to everybody, and to use the colonies as a market for her products.

8. Q. In order to establish a factory system what was necessary? A. To secure the machinery used in England.

9. Q. Why was it difficult to obtain this machinery? A. On account of the laws passed by Parliament prohibiting its transportation and interdicting the emigration of artificers.

10. Q. How were these obstacles overcome? A. By smuggling and inventing machinery.

11. Q. Who first constructed machinery in America on the English plan? A. Samuel Slater.

12. Q. Where was it used? A. In Pawtucket, R. I.

13. Q. In what year was the factory system established? A. In 1790.

14. Q. The invention of what machine encouraged the growth of the factory system? A. The cotton-gin.

15. Q. For what purpose did Mr. Francis C. Lowell of Boston visit Europe in 1811? A. To inspect the cotton factories, with a view to the introduction of improved machinery into the United States.

16. Q. What was the result of this visit? A. A factory was erected at Waltham, the first in the world, in which all the processes involved in the manufacture of cotton goods were carried on in one establishment.

17. Q. What caused the decrease in the number of cotton factories from 1840 to 1860? A. Consoli-

dation and the establishment of larger factories.

18. Q. Which part of the United States was conspicuous in the development of the iron industry? A. Southeastern Pennsylvania.

19. Q. Who is called the pioneer of the iron manufactures of Pittsburg? A. George Anshutz.

20. Q. What produced a revolution in the iron industry of the country? A. The introduction of bituminous and anthracite coal in the blast furnace.

21. Q. In 1810 which state took the lead in the value of its manufactures? A. Pennsylvania.

22. Q. How do periods of commercial depression often affect industrial development? A. They aid industry by stimulating inventions.

23. Q. Where is to be found the most striking illustration of the influence of invention? A. In the closing of the little shoe shops, and the establishment of large factories.

24. Q. Before the Civil War what two systems of labor prevailed in the United States? A. Free and slave labor.

25. Q. Why did the tide of immigration move along east and west lines? A. Immigrants were unable to compete with slave labor.

26. Q. What caused the slow development of mechanical industries in the South? A. Employment of slave labor, and a great expansion of territory resulting from a desire to increase the cotton and tobacco crops.

27. Q. How did the Civil War affect the industrial conditions of the South? A. It changed the system of labor and the South has come into industrial competition with the North and with Europe.

28. Q. What natural source of wealth makes the South a power in the industrial world? A. The mineral deposits.

29. Q. What was the value per capita of the productions in mechanical industries for 1890? A. One hundred and forty-nine dollars.

30. Q. Which is the leading textile manufacturing state? A. Massachusetts.

31. Q. What industry excels all others in the value and quantity of its products? A. Textile manufacture.

32. Q. Where is the carpet industry of the United States largely concentrated? A. At Philadelphia.

33. Q. What was the foundation of silk manufacture in this country? A. The making of sewing-silk.

34. Q. What is the principal cause of the development of the iron industry? A. The rapid expansion of the railroad system.

35. Q. How has the factory system affected employees and wages? A. It has increased the number of employees and the total and average

wages, decreased the proportion of the product assigned to labor and increased the productive capacity of employees.

36. Q. From what period does the employment of women as independent wage-workers practically date? A. From the period between 1815 and 1830.

37. Q. In 1840 how many employments were open to women? A. Seven.

38. Q. Of the three hundred and sixty-nine groups of industries according to the census of 1890 how many do not employ women or children? A. Nine.

39. Q. During the last two hundred and fifty years what change has been observed in the wages of workmen? A. There has been a great increase in the money wages of all classes.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE.—II.

1. What was generally considered Charles Brockden Brown's best novel?

2. Who in his "Canto from a Prison-Ship" immortalized his treatment at the hands of the English on a prison-ship at New York?

3. What noted skeptical writer succeeded in inducing France and Holland to loan the Americans large sums of money to carry on the Revolutionary War?

4. What events form the subject of Alexander Hamilton's description which is said to be unsurpassed in the English language as an example of pathos?

5. Who was the "greatest writer of Revolutionary times, the ablest jurist and statesman of the early constitutional era, and a soldier to whom the sword of America might safely have been confided"?

6. What book of Noah Webster during his life reached a sale of over 62,000,000 copies, and supported his family for twenty years? What royalty did he receive on it?

7. In what spirit does Joel Barlow's last poem mention Napoleon?

8. What renowned patriotic writer was called "the orator of nature"?

9. What political writer who was a signer of the U. S. Constitution, was noted for being physically the strongest man of his day?

10. The writings of what author of Revolutionary fame, were published by order of Congress?

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—II.

1. Where was the first United States mint established? What was the first money coined by the authority of the government?

2. Who said, "Millions for defense but not one cent for tribute"?

3. What distinguished American naval officer fell in a duel?

4. Who sent the message, "We have met the enemy and they are ours"?

5. Of what president was it said that "he could not be kicked into a fight"?

6. Who explored the territory of Louisiana?

7. What English king attempted to establish the silk industry in America?

8. What industry was almost exclusively that of women before 1826?

9. When did the government begin to grant patents to inventors?

10. What American poet was once an operative in the Lowell cotton factory?

PSYCHOLOGY.—II.

1. What is one of the lines of experimental investigation in psychology most diligently followed?

2. Who led the way in experiments along this line?

3. On what did he experiment?

4. What important invention has this noted scientist given to the world?

5. Is neural reaction-time always the same in the same individual?

6. If the attention is concentrated upon the motion to be made, how is the time of reaction affected?

7. What other influences affect reaction-time?

8. To what have these experiments in reaction-time led?

9. In measuring time of thought what intellectual operations must be considered?

10. What are the thought powers?

CURRENT EVENTS.—II.*

1. When was the office of lieutenant general of the United States army created and who have held that position?

2. Who have held the rank of general of the army of the United States?

3. What southern cities have held industrial exhibitions and when?

4. When did Lieut. Peary make his first expedition to Greenland? How far north had he been in 1891?

5. What Italian patriot was once a naturalized

* This set of questions is based upon the topics treated in *Current History and Opinion* in the present number of THE CHAUTAUQUAN.

citizen of the United States? What occupation did he follow?

6. What was the last public act of Count Cavour?

7. When did Signor Crispi become premier of Italy?

8. What office has he held in the army and under what commander?

9. How long has the present king of Italy been on the throne?

10. When and to what foreign nation were the ports of Japan first opened?

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN" FOR OCTOBER.

AMERICAN LITERATURE.—I.

1. A volume of poems by Mrs. Anne Bradstreet, daughter of Gov. Dudley of Massachusetts, in 1640. 2. Judge Samuel Sewall. 3. John Cotton. 4. More than 380. 5. It was the most widely read book of the day. 6. Michael Wigglesworth; "Day of Doom." 7. Benjamin Franklin. 8. Benjamin Franklin. 9. That he was a printer, and as there were already two in America, she feared a third could not find support. 10. Roger Williams. 11. Louis Hennepin. 12. Alexander Hamilton.

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—I.

1. Locke. 2. Utrecht. 3. Quebec. 4. A corruption probably by the Massachusetts Indians of the word English, which they rendered Yenghees. 5. Article I., Section VIII., clause 18. 6. Alexan-

der Hamilton. 7. Philadelphia. 8. Rumsey, Fitch, and Fulton. 9. Stephen Day. 10. Cotton gin.

PSYCHOLOGY.—I.

1. Method of experiment. 2. Bacon. 3. Locke. 4. Roger Bacon. 5. Aristotle. 6. Physiology. 7. Attention, choice, action. 8. Bodily movements. 9. The representation of a movement excites the actual movement which is its object. 10. Sense-impressions are indistinct, therefore knowledge will be inexact.

CURRENT EVENTS.—I.

1. Because first presented to the yacht *America*. 2. *America*, *Columbia*, *Madeleine*, *Mischief*, *Puritan*, *Mayflower*, *Volunteer*, *Vigilant*, *Defender*. 3. About 700 miles. 4. Io., Dem., O., Dem., Ky., Dem. 6. Increased construction of railways; increased use of iron in building. 7. That the law can be enforced. 8. Southeast of China. Japan. 9. In northwestern Wyoming. About 1,000. 10. Sept. 1, 1870. King William I. In France, 130 miles northeast of Paris. 11. Allowing his ship to pass from the control of a naval officer. Suspension from rank for six months and public reprimand by the secretary of the navy. 12. Sept. 2, in Ala., Cal., Col., Conn., Del., Ga., Ill., Ind., Io., Kan., Me., Md., Mass., Mich., Mont., Neb., N. H., N. J., N. Y., O., Or., Pa., S. C., S. Dak., Tenn., Tex., Uh., Va., Wash. Sept. 7, in Pa., Sept. 12, in Fla., Nov. 25, in La. 13. The largest and most westerly of the West India Islands; belongs to Spain. In eastern and central parts.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—R. C. Browning, Orange, N. J.

Vice Presidents—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton Smith, Detroit, Mich.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Dora D. McKean, 46 Fiftieth St., Franklin, Pa.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

THE last of the four years is opening before members of the Class of '96. Much may be done by careful planning of the work during the next ten months to insure a victory at the end. Let no member of '96 be unduly discouraged if he finds him-

self behind in the race. Look carefully over the work to be done, consider the time necessary for its accomplishment, and then see how it can be secured. The moral effect of carrying through to a successful completion any undertaking, is not to be lightly estimated, and it is to be hoped that all members of '96 will consider carefully the possibilities before them.

It is not too early to begin to plan for attendance at Chautauqua or at the other Assemblies next year. A few members of the class gathered at Chautauqua this summer, but, as is always the case in the year preceding graduation, the attendance was very small. Next year will be the great rallying year of '96, and those who have visited Chautauqua will not need to be urged to come again.

CLASS OF 1897.—"THE ROMANS."

"Veni, Vidi, Vici."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorp, Swarthmore, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

THE Romans, like all other Chautauqua classes, were represented at the Round Tables, Councils, and other C. L. S. C. gatherings held at Chautauqua last season. The class had several meetings, and although its number was not as large as in some other classes, interest was by no means lacking.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Hervey, New York City.

Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont, China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.

Secretary—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

MANY '98's have come through the first year of their course with encouraging success. The circle at Halls, N. Y., composed entirely of members of this class, although beginning the work some weeks after the opening of the year, completed the course by the first of July and reported itself ready for the second year's work. Many encouraging reports were received at Chautauqua from circles which had begun their work with this class. A pastor of a church in Kentucky, also a leader of a circle of '98's, writes, "As a pastor, and a sincere friend of learning, I want to say that the course has so far been most interesting and helpful. I hope to carry our circle through the four years of the course." This is the spirit shown by many members of the class, and it promises well for a large proportion of graduates in '98. Aside from these successful students of the first year's work, there are doubtless many members of the class who have labored under difficulties and have not yet finished the allotted reading. All such should be reminded of the fact that if they fail to finish the first year's work it does not affect their class membership in the least. The reports for this first year may be sent in at any time, and all such members are advised to begin promptly with the work of the current year and complete the unfinished readings of '94-5 as they have opportunity. By this plan they will keep in touch with the work that others are doing at the present time, and the

experience of last year will show them where they must plan differently in order to carry through the year's work.

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—The Rev. John C. Martin, New York City.

Vice Presidents—The Rev. Cyrus B. Hatch, McKeesport, Pa.; Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge, Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella F. Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

THE Class of '99 has received a large number of recruits from the summer Assemblies. The enrollments at some of these centers are as follows: Framingham, 52; Conn. Valley, 74; Monona Lake, Wis., 32; Ottawa, Kan., 28; Pacific Grove, 25; Lexington, Ky., 15. At Chautauqua the enrollment reached 408. Two new Assemblies have recently been organized—one in Virginia and another in Arkansas; both adopted the C. L. S. C. as one of the foundation features of their work, and are anxious to build up a large class for '99. The enrollment at the Chautauqua Office is also in advance of the Class of '98, and the demand for circulars indicates that as soon as the new circles are heard from the enrollment will be very large.

ALL members of the Class of '99 who are members of circles are requested to urge those who enter these circles, and who may feel a disposition to take the course without becoming members, to join the Class of '99. There are many advantages in membership, not the least of which is the membership book, which goes to all members of the class during the month of October.

SPECIAL inducements will be offered to persons who desire to organize circles or secure individual readers, and full details will be given upon application to John H. Vincent, Buffalo, N. Y.

MEMBERS of the Class of '99 are reminded that the filling of yearly memoranda is not essential to graduation. This fact is often misunderstood by new members, although every effort is made to bring it to the attention of all. Of course the value of the memoranda is very great to the student, and it is hoped that members will fill out the papers and thus earn seals for their diplomas; but, as stated above, it is not essential to graduation.

GRADUATE CLASSES.

THE following is a brief excerpt from a poem by Carrie V. Shaw Rice, dedicated to the Pathfinders,

which graced Recognition Day at the Puget Sound Chautauqua Assembly, and is forwarded at the request of the graduating class and the board of managers :

"Oh, many the paths we have found on our travels,
Where science unravels
The earth's mysteries,
The paths that lead over, the paths that lead under
And pathways that sunder
The mountains and seas;
And the pathway of Truth we've found bounded by highways,
Where treacherous byways
Lie smiling and fair;
And the pathway of Duty seems often to borrow
Its beauty from Sorrow
And sad-hearted Care;
But merry the Pathfinders cheerfully treading
Not fearfully threading
Our way through the wild,
For we know that our Father will meet us at gloaming
And welcome from roaming
Each travel-worn child."

THE following "Queries and Reveries for the Last Roll Call," were read at the closing exercises of the Chautauqua Literary and Scientific Circle of Neapolis, Virginia, and dedicated to the Class of '95:

Can we answer save by sighing, as the dear old Circle dying—
Throws a sheen of mem'ries golden o'er the Class of Ninety-five?
While its sun in sable wrapping, now, the western hills is capping,
Shall we not resolve in parting that its glory shall survive?
Can the broken arc still bending, to a common center tending,
Ever lose its graceful curving, and assume a straightened line?
Can the chain that's made by linking, or the life that's shaped by thinking,
Cease to feel the helpful forces which in unity combine?
Can the mind once thrilled and glowing with the ecstasy of knowing
All those sweet and subtle myst'ries that make up learning's store;
Resign such hallowed being where the soul's true eye is seeing
Fairer forms of life and living than it ever saw before?
Have we felt the magic pressing of Minerva's chaste caressing
While she led us, through Chautauqua, into fields of classic lore?
Loose her hand! the Circle's breaking, and each living segment taking
Leave, of all but mem'ry's record of the days that are no more.
Joy and sorrow here are vying, in a love-song set to sighing
And its plaintive farewell minors murmur through this last sad Roll.
On our hearts in sadness swaying, Fate, with master-hand, is playing,
As it ever plays, when sorrow sweeps the key-board of the soul.
But on mem'ry's tide returning to these hallow'd nights, where Learning,
With unique and burnished anchor moors our spirits near the shore:
Where Pierian founts are springing and each cultured one is bringing
Sparkling draughts of wit and wisdom that shall thrill us ever more.
Rocks in silent language pleading, suns in stately splendor leading,
Moons and planets ever circling, lure us on to thought sublime;
Ocean billows tell the story of a record aged and hoary,

Carved along the sleeping æons 'neath the wrinkled robe of time.

Mind its unity is seeking, through the shredded steel 'tis speaking,
On the vibrant waves of ether glides the silent pulse of thought;
Hand in hand the thinking nations mount the heights of observation

While the masses catch the message of the wonders God hath wrought.

From the depths of mind emerging come the thought-capped billows surging

That shall sweep away the rubbish and reveal the bright unknown,

On their lucid breakers dashing, rarest gems of beauty flashing,
Float unto us as by magic, and become our very own.

Take them then, without misgiving, only they who think, are living,

And by thought the past and future merge into a vivid *now*,
On its point, Time's merest fraction, hangs the human chance for action;

Use it, God admires a thinker who would know the *why* and *how*.

Then, while Time his sands are sifting on our heads, now grave-ward drifting,

We'll defy his whitened emblem, and his blade, though keen and bright;

With congenial spirits blending, to perpetual youth ascending,
We may reunite the Circle which in sadness breaks to-night.

—A. W. Traylor.

To the Class of '92:—Next year we will welcome the Class of 1900, why cannot we have a goodly representation of '92's to give our new roommates a warm greeting?

Our class-room begins to look homelike with our new furniture and lamps, a late photograph of Bishop Vincent, our class banner, and the lovely flag given us three years ago. It was thought best in one of our class meetings not to complete the furnishing of the room from our class fund, but give the Class of 1900 an opportunity to share equally with us, and thus have a feeling of ownership with us. If each member of '92 who visits Chautauqua next summer will bring a cup, plate or teaspoon, or all, if one chooses, we can have a pretty china cabinet and be prepared to have a social time among ourselves and be hospitable to others.

The lots surrounding the Union Class Building were drawn about the close of the season and the lot belonging to '92 is one of those in front; this should be an inducement to the members to be present next year and help decide what plants or shrubs will be best to grow on our plot, that we may sustain the reputation outside the building that we have inside.

MRS. LILLIAN B. CLARKE, Sec. '92.

THE graduates are as usual manifesting much interest in the Current History Course. This course proved exceedingly popular last year, and has already enrolled a goodly membership for '95-6. It is especially to be commended to graduates because it enables them to keep in touch with the times, and all important questions of the day are thus brought to the attention of the student.

MANY graduates of the C. L. S. C. are identified

with the Woman's Club movement, which is becoming so important a feature in the life of many communities. The C. L. S. C. bears a close relation to this movement, as it can be effectively used as a department of club work and thus be brought before the attention of many persons who have become ac-

customed to look to the club for suggestions for their winter reading. C. L. S. C. graduates who are interested in these larger clubs are reminded that much can be done through them to bring the C. L. S. C. to the attention of people who will appreciate the opportunities which it offers.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

FRANKLIN DAY—January 17.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

LINCOLN DAY—February 12.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

MICHAEL ANGELO DAY—May 10.

SPECIAL SUNDAY—May, second Sunday.

HUGH MILLER DAY—June 17.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday after first Tuesday.

WHAT OUR SECRETARIES ARE DOING.

REPORTS from state and county secretaries show an unusual degree of interest in the work of the American Year. Among recent appointments of state secretaries may be mentioned Mrs. S. N. Baird of Everett, Wash., the Rev. William F. Harding of Terre Haute, Ind., Mrs. K. M. Jarvis of Selma, Ala., and Mrs. J. M. Kellogg of Emporia, Kan. The appointment of Mrs. J. M. Kellogg as state secretary of Kansas is an important event in the history of the C. L. S. C. in that state. Mrs. Kellogg has been an active Chautauquan for twelve years and is also president of the Woman's Federated Clubs of Kansas. Her interest throughout the state is wide-spread, and her long connection with the Assembly at Ottawa gives her peculiar opportunities for studying the possibilities of the C. L. S. C. in Kansas.

A number of county secretaries were present at Chautauqua during the past season, and these have returned to their respective fields with new interest and enthusiasm for the work. At least ten thousand circulars will be distributed through the agency of these secretaries. Reports from various Assemblies show that the work at these centers is becoming better organized from year to year, and the presence of a number of the Assembly leaders at Chautauqua made it possible to hold frequent consultations as to the best methods of developing the C. L. S. C. in relation to the Assembly movement.

The plan by which the Chautauqua Office furnishes Vesper Services free in any quantity desired to pastors wishing to hold a Sunday Evening Vesper Service, has met with a cordial response from all parts of the country. Vesper Services were held

during September and October in more than a thousand churches in various parts of the country, and have resulted in the establishment of a large number of new circles.

Mr. J. H. Fryer, secretary for Western Canada has been putting forth active efforts in behalf of the C. L. S. C. among the pastors of churches and others who are likely to be interested in literary work. He has also utilized the newspapers, and communicated with both graduates and under-graduates in his field.

At the first Methodist Church in Mt. Vernon, N. Y., the pastor reports a large circle of forty-seven members for the new class, and much interest manifested. The secretary for Ontario County, N. Y., reports several circles reorganized, and prospects of at least three new circles in the county. Vesper Services have been held at many different points.

Mr. George H. Lincks, the secretary for Hudson County, New Jersey, writes that thirteen pastors in that city have held Chautauqua Vesper Services and preached upon the subject of good literature. It is probable that from fifty to one hundred new members will be added from Jersey City. A Chautauqua rally was held in the Park Reform Church of that city on September 26, at which Dr. B. B. Tyler, president of the Chautauqua Union of New York City, delivered an address on "American History." Other addresses were also given. The Epworth Union of Jersey City held a rally in the Linden Avenue Methodist Church on the evening of September 12, when the subject of "American History and Its Sources" was presented. Many of the leagues are taking great interest in the course for the coming year. In Vineland, N. J., the county secretary,

Mrs. Chance, held a Chautauqua reception at which about a hundred guests were present.

Judge Noyes, the secretary for Warren County, Pa., gave an interesting report at the C. L. S. C. Council of the C. L. S. C. work in his county. A county organization is being developed, which promises to be a great stimulus to C. L. S. C. work in that vicinity.

From Washington, D. C., a correspondent who is interested in bringing Chautauqua before the Epworth League mass meeting, writes, "Chautauqua promises to have her best year here."

A Chautauqua Day will be held in connection with the Atlanta Exposition, at which Bishop Vincent will deliver an address on "The Chautauqua Idea."

Mrs. G. H. Hall, a district secretary from Sparta, Wis., reports a number of Vesper Services held in various parts of her district.

Many active Chautauquans in all parts of the country are taking hold of organization with unusual zeal, and the circles are making a point of urging all members to enroll as regular members of the Class of '99.

From the Pacific coast, Mrs. Dawson, the secretary, writes, "I note an increase of interest in the C. L. S. C., and we expect to have a boom all along the line, and as this year has shown an increase in the membership over that of last year, I feel that the Class of '99 will exceed the record of '98."

JAMAICA.—The Vanguard is a local circle of young men organized at Kingston in May. They began modestly by providing themselves with one copy each of "The Growth of the English Nation," on which in connection with THE CHAUTAUQUAN they decided to concentrate their energies for a time.

MAINE.—The Argonauts of West Buxton include three regular and three local members.

VERMONT.—The circle at Stamford reports a trio each of regular and local members.—Idea Hunters of Montpelier form a large and enthusiastic circle, which made a record of excellent work last year. They met once a week through the nine months. A very enjoyable occasion in the circle's history was its commencement exercises, held at a large hotel in the city, in honor of its two graduates. The prospects are good for a large circle the ensuing year.

MASSACHUSETTS.—A committee was appointed last spring to call a meeting the last of September for the reorganization of Samoset Circle of Boston for the work of '95-6. This circle, convening usually at Warren Ave. Baptist Church, reports its last term as very pleasant and profitable. Meetings were held on the first and third Wednesdays of each month, with an attendance averaging about seventeen. The programs were prepared by an instruction committee and presented a good variety. On May 15, the secretary of the Class of '83 favored

the circle with a lecture on local geology, and on June 5, another patron of the circle gave a lesson on "The Story of a Piece of Marble," very interesting. A meeting was to be held at the volcano of Kilauea if a lecturer could be secured to accompany the circle at Cyclorama Building.

CONNECTICUT.—Stratford Circle reports a very successful year closed with a banquet the last week of July. The home of one of the members was thrown open for the occasion, which proved to be very delightful. The end of the first half of the year also, was emphasized with a banquet which will long be remembered for its delicious repast and bright, witty toasts. During the whole year much enthusiasm was manifested and the prospects are bright for a large circle upon reorganization.

NEW YORK.—The president of Lowell Circle, Brooklyn, submits the following report and address: "Meetings of the circle have been held on the first and third Fridays of each month during the past year, at 377½, Gates Ave. The roll call has been responded to by a selection from an English poet. The work of the year has been the study of the lives of Milton, Burns, Scott, Wordsworth, Coleridge, Tennyson, Robert Browning. The critical reading in the circle has been:

L'Allegro and Il Penseroso	John Milton.
Hymn on the Morning of Christ's Nativity	" "
Portions of Paradise Lost.	" "
Highland Mary	Robert Burns.
For A' That and A' That	" "
Afton Water.	" "
The Banks O'Doon	" "
Tam O'Shanter	" "
The Cotter's Saturday Night	" "
The Lady of the Lake	Walter Scott.
The Lay of the Last Minstrel.	" "
Synopsis of Ivanhoe.	" "
The Erl King. Translated by	" "
"She was a Phantom of Delight."	Wm. Wordsworth.
Introduction to Peter Bell.	" "
To a Nightingale	" "
Ode on the Intimation of Immortality	" "
The Rime of the Ancient Mariner	Sam'l T. Coleridge.
Elaine	Alfred Tennyson.
Abt Vogler.	Robert Browning
Rabbi ben Ezra.	" "
Sella.	Wm. Cullen Bryant.

In addition to and in connection with the above, the president read a journal kept by her on a sixty-four days' trip in Europe, and showed views obtained in various places on the continent and in Gt. Britain.

SUMMARY: Oct., 1891—May, 1895.

Lowell Circle organized	Oct. 3, 1891
Original number of members	16
On roll during the four years.	35
Active members at date	16
Completing the course.	11
Number of meetings held.	68
Papers and abstracts prepared.	128
Readings.	67
Questionings.	17
Plays of Shakespeare read.	5
Julius Caesar, Hamlet, Macbeth, As You Like it, Merchant of Venice.	
Other long poems read in circle	5

"And now it becomes my painful duty to announce the adjournment of the Lowell Circle *sine die*. It is with the deepest regret that I do so, as I have learned to love its work and its members, and no president was ever honored with a truer, nobler, more harmonious set of people. It would be impossible for these to associate together four years without becoming deeply attached to each other. Chautauqua has taught us much. It has been called 'the great leveller,' surely here, as in the house of God, there is no high or low, no rich or poor,—and we have found that attainment consists not in what a man has, but in what he is. I cannot resign the office bestowed upon me, without extending to each individual member of the Lowell, past and present, my personal thanks for the kindness, courtesy, and coöperation accorded me. Nor can I close my address without mentioning that great and good man whose brain is responsible for the Chautauqua idea. To Bishop John H. Vincent be extended our grateful thanks. A hundred thousand hearts, made happier by his life, are ready to say,

"Honor and reverence, and the good repute
That follows faithful service as its fruit,
Be unto him, whom living we salute.

"In future years, though we are sundered far
And care and toil and pain our portion are,
Chautauqua mottoes still we'll keep alive,—
'Never be discouraged,' '95."

The following poem was written by Mrs. H. R. Brown, for Lowell Circle's closing day :

"Somewhere in Heaven's infinity,
A star grows cold, is dead,
But its light still travels onward,
And, on distant worlds, is shed.

"Swift, the radiant widening circles
Spread thro' unmeasured space,
And in midnight skies, to watching eyes,
The star yet holds its place.

"Each beam of its onetime splendor
Maintains its power still,
Though from force to force transmuted,
It works the Master's will.

"Chautauqua, glowing galaxy,
As stars, thy circles shine.
The light that springs from knowledge, truth,
From friendship, all is thine.

"And, of thy cluster, if one star
Drop from its place to-night,
Its kindly rays will go their ways
Swift winged in their flight.

"Knowledge will be changed to action,
Truth gild the worlds of thought,
Friendship may go on forever,
Nothing noble comes to naught."

Janes Chautauqua Circle of Brooklyn held its meeting for reorganization on September 21, electing a new chairman for its program committee and re-electing all its other officers. This opens its thirteenth year of existence as a circle. The membership last year was over seventy-five and the circle

intends to make it at least a hundred this year, an aim which is warranted by its prosperity last year. The plan of work is laid out by the program committee, of which the chairman is elected for the year, and the other members, one from each of the four classes, a graduate, and a local member, are appointed by the president. They serve for two months, thus bringing new members and new ideas continually into the committee. The Brooklyn Alumni have been organized six years—they meet the first Tuesday of each month except July, August, and September,—and their correspondent has missed only one meeting during that time.—Brief news is received from circles at Cohoes and Ovid.—Shetalky Circle of Brushton has been in progress four years, meeting every week.—Holley Chautauqua Alumni Association, organized on March 28, of last spring, has for its president a '91, and for its honorary president an '82. All graduates of the C. L. S. C. are admitted as regular members and undergraduates may become honorary members by enrolling their names on the membership list and paying the annual fee. The president of the Class of '96 has become an honorary member of the association.—There was a full attendance at the reorganization meeting of Epworth Circle of Jamestown, held in the First M. E. Church, and the outlook is for a large circle. Regular meetings will be held alternate Monday evenings in the parlors of the church, and evenings with authors will be a feature of the winter's work. Edwards Circle also of Jamestown held a pleasant meeting for reorganization.

NEW JERSEY.—Aspasias at Boonton have resumed work.—The young members of the C. L. S. C. were present in full force at the lecture on "What to Read and How to Read," given in Centenary M. E. Church, on Pavonia Ave., Jersey City. At a meeting held September 16 in the Simpson M. E. Church, Central Ave., eleven members were enrolled. The president of United Chapter, 409, Epworth League, of Janes M. E. Church is perfecting plans for the organization of a Chautauqua circle, under the auspices of the literary department. On the evening of September 17 the first steps in the organization of another new Chautauqua circle in this city were taken in a meeting called for the purpose. Of the seventeen persons present, eight enrolled. The next meeting was held at the chapel on Whiton Street, to enroll new members. A number of young people most of whom are connected with the Y. P. S. C. E. of the Second Presbyterian church, recently held a meeting to consider the organization of a Chautauqua circle. In fact, there will be at least six new circles in Jersey City this year.

PENNSYLVANIA.—A small band of "Pathfinders" at Erie wishes to say a word in parting from the aspiring host of undergraduates: "It has been a de-

lightful four years' work, appreciated and enjoyed by every member of the circle. It has brought us in closer touch with the world and its possessions, opening our eyes to a broader view of its glory, grandeur, and beauty; inspiring nobler thoughts and desires for those things which are wisest and best."

—Anthracite Circle of Scranton reports its last session to have been most profitable and pleasant, and the attendance at its semi-monthly meetings very gratifying. The circle numbers twenty.—Allegheny Circle (Class of '95) of Allegheny, rejoices in a "Graduating Poem" dedicated to the circle at its farewell meeting, by one of its honorary members. The report sent by this circle is a model of neatness and brief completeness.—Menkalina Circle of Imperial, and classes at E. Downingtown and Blairsville are in working order.—Various members of the class of twenty-five at Apollo filled out memoranda on the English year and on the Current History seal course.—Columbian Chautauqua Circle of Allegheny closed its last session with a program which, including the banquet and toasts, was highly interesting. The secretary says of the occasion: "It was an open meeting, to which the friends of the circle were invited. About thirty-five were present. The rooms were tastefully decorated with flowers. Souvenirs in the shape of a double fish bent lengthwise in the middle decorated with gilt colors, were handed each person present. On the outside of the fish were the words 'Fish to Fry.' On the inside were the names of thirteen different kinds of fish. The letters composing the name were all mixed up. The object was to transpose them so that they would read correctly. For instance cephr meant perch." This being the secretary's last year, the circle presented him with a large bunch of artificial nasturtiums tied with a blue ribbon. The secretary says he has been greatly benefited by the four years' course, and that THE CHAUTAUQUAN has always been his companion when on the train, where his business takes him a great deal.

MARYLAND.—The circle at Rohrsersville though consisting of only three members reports that it has derived a great deal of pleasure and benefit from the course and will forever be glad of having taken it.

DISTRICT OF COLUMBIA.—Douglas Circle of Washington organized in September, '94, is an interested and interesting circle. As there are only six members, no one can escape taking part each time in carrying out the suggested program, but the work is keenly enjoyed by all and has been found very profitable. The circle has many visitors, one of whom is a professor of geology who has given bright talks on his specialty, bringing specimens of the various rock formations and telling of some geological peculiarities in the western states that have come under his observation. Another Chautauqua Circle in the same city was so successful in

its work for the English year that its members resolved to spend a portion of the summer in preparation for the American year, and to read the following books, passing them from one to another when read: Holmes' "Autocrat of the Breakfast Table," Emerson's "Letters and Social Aims," Hawthorne's "Marble Faun," Longfellow's "Evangeline," Lowell's "Biglow Papers," Irving's "Sketch Book," Howells' "Their Wedding Journey," Barrow's "Bible in Spain," Thoreau's "Excursions," Hale's "In His Name." The secretary of this circle and his wife during their visit to Chautauqua last summer, were deeply impressed with the great pains taken there to interest and refine the boys and girls, and upon their return home, organized a Boys' Club and a Girls' Club. The former superintended by the secretary, meets in his library, Thursday afternoons after school; the latter superintended by his wife, meets at the same time in her sitting room. Both clubs have mottoes and badges, and are officered by a president, vice president, and secretary from their own number. The programs of these meetings are sometimes informal and at other times strictly according to parliamentary law. In both clubs the debates have been particularly interesting and instructive, the little folks showing considerable ability in finding out points on given subjects. "During the autumn months," the secretary says, "we had picnics or tramps in the country, the clubs sometimes going separately and sometimes both together. The club has no religious services, except that truth, honesty, purity, and gentleness are insisted on, but the members are urged to attend the prayer meeting of the Junior League."

VIRGINIA.—Chautauquans (sh-tá'kwans) of Recoughtan Circle of Hampton enrolled several new members at their meeting for reorganization, a leader was chosen for the year, and the week's program announced. The class is enthusiastic over its bright future.

SOUTH CAROLINA.—The Chautauqua circles at Yorkville have reorganized. The Farewell Ode written by request of White Rose Circle to be read at its final meeting held July 1, proved to be bright and amusing. This circle now enters upon its seventh year of existence with its accustomed zeal and lively enthusiasm, with, it is expected, an accession of several new members. Four charter members continue their adherence to the circle and declare the meetings one of the pleasures of their existence. Westbrook Circle, organized by and named in honor of a White Rose member a year ago, resumes work with a decreased membership but increased determination to succeed.—There is a lone reader at Newport, who expects soon to be joined in his studies by several new Chautauquans.

KENTUCKY.—Membership books have been ordered for the circle at Lexington.

THE SUMMER ASSEMBLIES FOR 1895.

BAY VIEW, The work at Bay View was divided **MICHIGAN.** into three departments, the platform, the summer schools, and the Bible institute.

Prof. Graham Taylor of Chicago, gave a series of earnest and forcible lectures on Christian sociology. A course on French history was given by Madame Pauline Davies of Findlay College and one on English social customs by Miss Mary E. Beedy; Prof. H. H. Boyesen, Mr. H. H. Ragan, Mr. John R. Clark, Mr. George Kennan, Chaplain C. C. McCabe, and others discussed topics of interest.

The summer university had more than forty lecturers and teachers in its faculty and offered a comprehensive course. The Bible school was thoroughly organized with Dr. Frank Sanders, Dr. Edward L. Parks, Dr. W. O. Sproull, and Prof. T. L. Wright as instructors. Mr. Trumbull White of Chicago conducted a school of writers which proved helpful to literary aspirants. The pupils received practical training upon a daily paper published by Mr. White.

College Day was pronounced a great success, especially by collegians. Eighteen colleges and universities were represented.

The Woman's Council continued its work with Mrs. Helen Campbell, Dr. Sarah Hackett Stevenson, Lucy A. Leggett, and Jane Addams as principal speakers. August 8 was observed as Recognition Day.

CONNECTICUT VALLEY A note of victory **CHAUTAUQUA,** was sounded at

NORTHAMPTON, MASS. this Assembly in its ninth annual session July 16-26. The beginning in a rain storm with a small number was not inspiring, but the sunshine and the immense crowds of the closing day caused a shout in the camp. The receipts passed high water mark and gave new courage to the management. The president, the Rev. A. C. Hodges, was indefatigable in his labors, and the superintendent, Dr. W. L. Davidson, won for himself great renown as a platform man, and was unanimously chosen superintendent for the third year in succession. The Rev. Geo. H. Clark, the Rev. Geo. M. Brown, and Dr. Davidson did grand C. L. S. C. work, securing fifty readers for the Class of '99—a record not equaled by any Assembly save the "old mother." Geo. M. Brown gave the Recognition address to the delight of all. Seven graduates passed the golden gate. On the platform was a C. L. S. C. graduate seventy-two years old who had added thirty-two seals to his diploma. Helpful work was done in elocution, physical culture, science, Bible study, and other departments. The Cecilian Lady Quartette, Charles T. Griley, humorist, Miss Annie Frank Libby, harpist, and

Mrs. Addie Smith, reader, were all immensely popular and the lecture platform presented some of the most noted speakers of the country. Large plans are being made for next year. The Assembly is loyally devoted to true Chautauqua work.

CENTRAL NEW YORK, A new departure at **TULLY, NEW YORK.** Tully Lake was the day devoted to young people's societies. Crowds of young men and women were present and derived great benefit from the addresses given. The large chorus choir, trained by W. Y. Foote, pleased the people on this day as throughout the Assembly.

The presence of twelve graduates on Recognition Day gave deep meaning to the services. The Rev. George William Brown, field secretary of the C. L. S. C., was the principal speaker on this occasion.

The list of speakers includes many well-known names: *e. g.*, Jahu DeWitt Miller, T. V. Powderly, R. G. Horr, Mrs. Mary D. Hunt, Mrs. Mary Jane Weaver.

At the Round Tables, papers were presented upon various topics suggested by last year's readings. Difficulties encountered in the past were considered and new plans suggested.

The gate receipts exceeded those of former years. The leading officers of the board of management are D. H. Cook, president, and T. H. Armstrong, superintendent of instruction.

CUMBERLAND A favorable report of this **VALLEY,** Assembly comes from the **PENNSYLVANIA,** tary, A. A. Line of Carlisle, Pa., who has been a valuable assistant to President W. D. Means in making this year's session a success. Among the platform speakers engaged were the Rev. M. L. Gauve, Dr. P. S. Henson, Prof. Fletcher Durell, the Rev. Alexander Henry, Mr. Frank R. Roberson, and Col. George W. Bain. Many "Happy Hours with the Bible" were spent under the guidance of J. W. Dean, the Quaker evangelist, and the children were delighted with the instruction given them by Mrs. Florence Parker Paxson. The Rev. E. S. Bowman of Mechanicsburg directed the C. L. S. C. work and gave interesting talks at the Round Table meetings on subjects taken from the readings of the course. On Recognition Day hundreds listened to addresses given by George E. Mills, Esq., of Carlisle and Dr. N. J. Schaeffer, Pennsylvania state superintendent of instruction, and gazed with mingled admiration and envy on the six Pathfinders who received diplomas.

DEMOREST, The Northeast Georgia Assembly **GEORGIA.** held the most successful session in

its history and one marked by the effort made to spiritualize even the social and intellectual features; all departments of instruction were well attended. A walking botany class, the music school, and the physical culture work were especially successful.

Recognition Day was the most enjoyable day of the season. The Demorest folk think that not even the Mother Chautauqua can boast a more beautiful "golden gate," and the recognition address by Clifford Lanier, vice president of the Lanier class, they know could not be excelled.

C. L. S. C. Round Tables were held every day at 5 p. m. The Rev. Mr. Shaw, who has attended Chautauquas for years, spoke of several of the Round Tables as being the most deeply spiritual of any intellectual or literary services he had ever attended, yet they were all, save one, given over to review of the English year or introductory study of the American year of the C. L. S. C. course of study. Besides quite a large Class of '99 organized, thirty persons were enrolled in the "School of Sacred Literature," and they are ambitious enough to hope for Principal Harper's presence at Demorest next year.

EASTERN MAINE, Six years ago the Rev. **NORTHPORT, MAINE.** George D. Lindsay introduced some features of the Assembly into a camp meeting then being held at Northport. A thriving Assembly of which Mr. Lindsay is president, is the result.

The ten days of this summer's session were filled with the best and newest in thought and entertainment that could be procured and classes in music, physical culture, oratory, cooking, and elementary and advanced Bible study gave abundance of employment to the studiously inclined.

The C. L. S. C. course was carefully explained. Circulars were distributed at each Round Table and post graduate testimony regarding the benefits of the course was called for and promptly given. These things and Recognition Day with its music and banners, its three graduates, and its enthusiastic address given by Miss Louise Manning Hodgkins explain the large Class of '99 enrolled. President Lindsay is already receiving letters showing that the results of the summer's work will be far reaching.

EASTERN NEW ENGLAND, A neat souvenir

OCEAN PARK, MAINE. card of Children's Day at Ocean Park brings this greeting: "Welcome to all on this festival day, the grounds, temple, and bracing breezes are all free in contribution to your pleasure." It is well that the breezes at Ocean Park are bracing for it would have been difficult for one without a little special energy to grasp the whole of the program. There were classes in Bible study for people of all ages, classes in oratory and physical culture. There was a mock congress, a novelty concert, a White Mountain ex-

cursion. There were chorus drills and Round Tables, to say nothing of the lectures given by prominent men and women such as the Rev. J. O. Wilson, D. D., Dr. J. C. Bowker, Dr. Homer B. Sprague, the Rev. P. S. Henson, D. D., the Rev. W. J. Puddefoot, the Rev. J. A. Howe, D. D., and Mrs. L. M. N. Stevens.

Considerable C. L. S. C. enthusiasm was aroused. At the Round Tables, plans were made to create a more vital relationship between reading circles and the Assembly. Circles were urged to report to headquarters and through THE CHAUTAUQUAN.

The prospects for next year are bright and the Hon. L. M. Webb, president, and the Rev. E. W. Porter, superintendent of instruction, as well as others of the managers, may well feel satisfied with their work.

FINDLEY'S LAKE, Findley's Lake is a pretty **NEW YORK.** little sheet of water in southwestern New York, and upon its banks are the grounds of an Assembly which last summer did credit to its managers, the Rev. G. E. Langdon and Dr. F. E. Lilley.

Classes in Bible study, music, drawing, charcoal and pastel work were organized. The platform speakers were John R. Clark, the Hon. S. F. Nixon, Prof. F. S. Thorpe, Prof. M. T. Dana, the Rev. H. M. Burns, the Rev. R. J. White, the Rev. J. Hill, Col. Robert Cowden, Dr. Landers, Bishop N. Castle, Prof. Willis Boughten and others.

The evening of August 24 was devoted to the C. L. S. C.

HACKLEY PARK, A wooded park of about thirty **MICHIGAN.** acres on the western shore of Lake Michigan is the site of the Hackley Park Assembly. The attractions of the grounds and the program are making themselves felt, for this season was the most prosperous the Assembly has known. This year the Chautauqua idea and Chautauqua methods were introduced and from the first much interest was taken in the Round Table work under the supervision of the Rev. Wm. F. Harding of Terre Haute, Indiana. The Recognition Day exercises were especially impressive and at their close, the large audience was loath to leave the place. Three diplomas were granted and a goodly number of names placed on the roll of the Class of '99.

But all the attention of the Assembly was not given to C. L. S. C. work. Art, calisthenics, music, and W. C. T. U. methods were well looked after. Numerous concerts and entertainments were provided, and the platform presented among other able speakers, the Rev. J. R. Creighton, of Milwaukee, Wis., the Rev. H. W. Bolton, the Rev. C. E. Mandeville, and the Rev. W. A. Burch of Chicago and Prof. Samuel Dickey of Albion, Mich.

The Rev. H. W. Bolton, D. D., of Chicago is both president and superintendent of instruction of the

Assembly and thoroughly qualified for his double duty.

HEDDING ASSEMBLY, Hedding Assembly enjoyed a prosperous season under the management of the Rev. William Ramsden, president, and the Rev. O. S. Baketel, superintendent of instruction; the attendance being better than for several years past. Instruction was provided in the following departments: French, the Rev. T. A. Dorion, art, Mr. Edward Hill, cooking, Miss E. K. Burr, Sunday school normal, the Rev. O. S. Baketel.

On Recognition Day, the Rev. J. M. Durrell gave an excellent psychological lecture on "The Growth of a Soul." Two members of the Class of '95 were granted diplomas.

An interesting part of the week's entertainment was a bazaar representing an English garden party. It was quite a novel affair and drew an immense crowd. The concerts of this year were the best ever given at the Assembly. The great chorus and an orchestra of twenty pieces were in charge of W. E. Thomas. The leading speakers of the session were the Revs. D. C. Knowles, D. D., Edgar Blake, Dr. Onstatt, A. J. Hough, and C. R. Rowley, Ph. D.

IOWA CHAUTAUQUA, In our last number we should have said that the Iowa Chautauqua Assembly is located at Colfax, Iowa, because, very fortunately for it, it is located at that place. The citizens of Colfax are justly proud of the institution and have given it sympathetic and loyal support.

J. J. Mitchell of Prairie City, Iowa, is the Assembly's superintendent of instruction and J. Edward Mershon is its president.

ISLAND PARK, In interest and in financial returns the seventeenth session of the Island Park Assembly was the best held for several years. The list of speakers included men of national reputation as well as the best local talent of Ohio, Indiana, and Michigan. Among them were Major General O. O. Howard, Russell H. Conwell, Henry Watterson, D. W. Lamar, Chaplain Hogarth Lozier, and Bishop Becker. The music, both instrumental and vocal, was of a high order. Prof. Willett, the music director, did good service.

From its beginning, the Assembly has been loyal to Chautauqua. The first C. L. S. C. class to pass the golden gate graduated here and received their diplomas from Bishop Vincent.

The old board of officers has been re-elected with the Rev. L. J. Naftzger as president and Dr. N. B. C. Love as superintendent.

LANCASTER, The Lancaster Camp-Meeting Association this year made some changes in its order of exercises and nine days of Assembly work preceded the regular camp-meeting.

The assurance of first-class lectures and entertainments created unusual interest and the attendance was unprecedented.

July 31 was set apart for the Epworth League and large numbers of its members were in attendance. The Rev. J. H. Harwell of Cambridge City, Ind., delivered the principal address. A Sunday school institute, held the third day, had for its speakers Prof. Davies, Dr. W. L. Davidson, Dr. W. H. Crawford, and the Rev. J. C. Arbuckle, D.D.

Dr. Davidson held daily meetings in the interests of the C. L. S. C. and on Recognition Day presented diplomas to eight graduates. At this time a telegram was sent to Bishop Vincent announcing the birth of this youngest daughter of the C. L. S. C.

On Grand Army Day, Gen. O. O. Howard, Gov. William McKinley, and Chaplain McCabe addressed great crowds of ex-soldiers and their friends. All three speakers were at their best and won enthusiastic praise.

LONG PINE CHAUTAUQUA, The Rev. George Nebraska. Hindley, president, reports about the same attendance as in preceding years. Lectures upon history, literature, and science were given by Judge Norris, Col. J. P. Sanford, and President Dana.

The Rev. J. B. Watson delivered the address on Recognition Day which was observed in the usual manner and had two Pathfinders present to pass through the golden gate. The daily Round Tables were enlivened by debates, the questions being in connection with Chautauqua work. A Class of '99 was formed.

Interest centered about "State and Farm Day" when lectures were given on subjects pertaining to government and agriculture.

MISSISSIPPI ASSEMBLY, The great Chautauqua Crystal Springs. A family gladly welcomes another sister to a place by the fireside. The Mississippi Assembly has held only its first session but it is thoroughly devoted to family interests and C. L. S. C. work was well attended to at the Round Table meetings.

The platform was graced by men and women of talent, among whom were Bishop C. B. Galloway, the Rev. Sam P. Jones, the Rev. J. Wm. Jones, D. D., Prof. Louis Favour, Miss Olof Krarer, the Rev. W. C. Black, D. D., the Rev. S. C. Caldwell, D. D., the Rev. C. E. Cunningham, D. D., and the Rev. F. N. Parker.

R. W. Bailey is the Assembly's superintendent of instruction.

MONONA LAKE, The season at Monona Lake Wisconsin. was highly satisfactory. About twenty-five thousand people from all parts of Wisconsin and from neighboring states visited the Assembly and raised the gate receipts to a point never before reached. The board of directors, of

which the Hon. Willett S. Main is president and James E. Moseley, secretary, is thus enabled to plan for extensive improvements next year.

No expense had been spared to make the program strong and attractive and every speaker advertised came on in his turn.

Among the men and women who helped to make the Assembly successful were Mr. Hamilton Wright Mabie, the Hon. Roswell G. Horr, the Hon. William J. Bryan, Gen. John B. Gordon, the Rev. T. DeWitt Talmage, Prof. John Fiske, Mrs. Mary V. Terhune, the Rev. Russell H. Conwell, Prof. A. H. Merrill, Mrs. Nina Drummond Leavitt, and Prof. and Mrs. G. W. Sanderson.

The Rev. Wilbur F. Crafts, president of the Class of '95, was present throughout the season to direct the Sunday school normal work. On Recognition Day he awarded diplomas and seals to twenty-five graduates. The Class of '99 received an accession of thirty-five members.

NORTHERN NEW ENGLAND, The Northern FRYEBURG, MAINE. New England

Assembly grounds are situated in a thickly wooded grove on the banks of the swift-flowing Saco. Many places made interesting by history and Indian legend are found in the neighborhood and excursions to these and to Mt. Washington are among the delights of an Assembly season. The natural attractions and the intellectual advantages offered drew a great many people to Fryeburg last summer.

President George D. Lindsay, who is also superintendent of instruction, was successful in securing speakers and instructors pleasing to the people. Rollo Kirk Bryan in his "chalk-talks" was an especial favorite while J. L. Jenkins, D. D., F. R. Roberson, Col. Homer B. Sprague, and Prof. La-Roy F. Griffin spoke to crowds of admirers.

J. O. Wilson, D. D., gave an excellent address on Recognition Day, and eight diplomas were granted. Round Tables were conducted with great earnestness and effectiveness by the Rev. George M. Brown, C. L. S. C. field secretary.

OCEAN CITY, The Assembly is now recognized NEW JERSEY. as an important feature of the summer program at Ocean City and this year it was better attended than ever. Its work occupied three days, July 31, and August 1 and 2.

The opening day was devoted to sociology and various phases of the subject were discussed by Dr. William Spencer, the Rev. R. M. Waples, and Prof. D. O. Kellogg. A Round Table led by Dr. D. W. Bartine considered the question of the "Christian Church and Sociology."

"Bible Day" came next and the Rev. L. O. Manchester, the Rev. Wallace MacMullen, and others delivered able addresses. "Methods for Increasing Bible Study" was the topic taken up at the Round Table conducted by Mrs. J. H. Swain.

Recognition Day closed the session. Though only one member of the Class of '95 was in attendance the order of exercises was carried out and the Rev. C. B. Ogden, president of the Assembly, gave the address.

PIASA CHAUTAUQUA, From July 25 to August ILLINOIS. 22, a program was carried

out at Piasa that brought together a third more people than in former years. In addition to ex-Senator J. J. Ingalls, Col. Bain, Sam P. Jones, Sam Small, Chaplain McCabe, Bishop Bowman, Dr. Tinnon and ex-Governor Cyrus G. Luce of Michigan to instruct from the platform, there was a normal class led by Dr. J. C. W. Coxe, a kindergarten in charge of Miss Dora L. Graves, classes in vocal music under the Rev. J. W. Anderson, and C. L. S. C. work directed by Dr. Frank Lenig.

The presence of six graduates called for considerable display upon Recognition Day and the usual program was carried out with extra enthusiasm. Dr. A. K. Debois was the principal speaker.

President L. Hallock, and Superintendent O. M. Stewart had taken care to provide a varied program and concerts and entertainments were not lacking.

About thirty-five cottages and one hundred and forty tents were occupied while the Assembly was in progress.

PWLLHELI, England is not satisfied that NORTH WALES. we should have a monopoly of Chautauquas and this summer a Sunday School Teachers' Assembly was held at Pwllheli on the Cardigan Bay Coast of North Wales. The idea was suggested by the Rev. George Short, B. A., of Salisbury, and carried out by the co-operation of the Sunday School Union and the Society for the Promotion of Home and Foreign Travel.

The holiday and educational elements were happily blended so that teachers were enabled to spend their forenoons studying the Greek Testament, Christian evidences, or the theory and art of teaching and their afternoons visiting localities famed for their magnificent scenery.

The plan worked admirably and there is reason to hope that the Chautauqua Assembly is to become an important factor in English as well as American summer life.

ROCKY MOUNTAIN, To give substantial benefit as well as enjoyment

COLORADO. must have been the aim of the Assembly officers, if we are to judge by the program furnished.

Science received its full share of attention and the geological expeditions led by Prof. George Cannon to various points in the region were exceedingly popular.

Particular periods in English History were treated by A. B. Hyde, D.D., of the University of Denver, in a course of five university extension lectures. President H. E. Gordon of Trinidad, Col., gave an

able address on "Women in English History."

Literature found a place both in the lectures of the auditorium and Round Table discussions. Literature of the Reign of Queen Anne was the branch of the subject presented by President Alston Ellis of the State Agricultural College.

Bible normal work was in charge of Wilbur E. Steel, A.M., S.T.D., the Assembly's superintendent of instruction. Practical Sunday school normal work was directed by the Rev. Chas. N. Fitch.

On Recognition Day, Wm. F. Slocum, president of Colorado College, delivered the oration to the Class of '95, four of whom were present.

Forrest M. Priestley is president of the Assembly.

ROCK RIVER, The Rock River Assembly was especially favored in having Chancellor Vincent to deliver the Recognition Day address. To the thirteen graduates it seemed almost as good as being at Chautauqua, to receive their diplomas from his hand.

Old Settler's Day is an institution peculiar to this Assembly and one that becomes more popular from year to year. The exercises in connection with it this season were highly enjoyable, while the log-cabin built last year and the large number of relics on hand for the museum attracted particular attention.

The Assembly's list of speakers and instructors is a long one and includes Jahu DeWitt Miller, Col. G. W. Bain, Mrs. Helen M. Gougar, the Hon. R. G. Horr, the Hon. M. D. Harter, George W. Enders, D. D., Ex-Governor Joseph W. Fifer of Illinois, Mrs. Mary Calhoun Dixon, Miss Emma C. Lindberg and the Rev. M. F. Troxell.

At the close of the season the Rev. J. M. Ruthrauff, who for several years has ably discharged the duties of president, resigned that office. His successor has not yet been elected.

The Rev. Wm. H. Hartman, president of the Rock River Chautauqua Association, labored earnestly in the interests of the C. L. S. C. and a fair sized Class of '99 is one of the results of his work.

ROUND LAKE, The Program for the present NEW YORK season was the most attractive yet presented at Round Lake. The schools of music, art, and languages were in session seven weeks. From July 29 to August 14 the Ministers' Institute held session. Besides the conference work, instruction was provided in Greek, Hebrew, oratory, and archaeology under university professors. An Epworth League convention covering the last three days of the Assembly was addressed by prominent Methodists.

Round Lake is one of the oldest of the Assemblies. Its officers are the Rev. William Griffin, D. D., president, Bishop J. P. Newman, presiding bishop, C. D. Hammond, vice president, the Hon. George West,

treasurer, Capt. J. D. Rogers, superintendent and secretary.

The Assembly has a considerable number of beautiful buildings and an endowment fund of \$75,000.

SILVER LAKE, Most encouraging reports come

NEW YORK from all quarters: "The best year of the association's history." "Every cottage and tent full." "The gate receipts more than twice as large as ever before." And the best part of it is the reports are true.

The Assembly season this year covered sixty-three days, from July 1 to September 1. The first week was devoted to a camp-meeting, the second was occupied by Syracuse University with courses of university extension lectures. The International Christian Workers' Convention filled the third week and the fourth was given over to a most excellent Epworth school of methods, with Drs. Steel, Berry, and Schell as instructors.

July 29 the general Assembly work began. A few of the many attractions were Jahu DeWitt Miller, H. H. Ragan, T. DeWitt Talmage, George W. Bain, Roberts Harper, the Rev. Dean A. Walker and the Rev. Sam P. Jones.

The management of the C. L. S. C. was in the hands of Mrs. D. T. Hughson. August 2 was Recognition Day. The address was by Jahu DeWitt Miller who took for his subject, "Casual Chats with Great People." Seven of the Class of '95 carried off the well-earned trophies.

Col. N. P. Pond, president, came from his home in Rochester daily and both he and the Rev. Ward Platt, superintendent of instruction, gave their best thought and effort to the Assembly.

VIROQUA, The session at Viroqua lasted WISCONSIN only five days but they were days delightfully spent and the time is likely to be lengthened next year, for President John S. Parker speaks with enthusiasm of the work done.

The audiences gathered in a large tent and drew inspiration from the C. L. S. C. mottoes displayed. The lecturers were the Rev. J. S. Parker, Col. C. M. Butt, C. A. Roberts, Dr. Berry, and the Rev. E. D. Huntley.

The work at the Round Tables included the reading of essays and of articles sent by Miss Kimball, questions and answers concerning Chautauqua matters, and similar exercises. One day was given up to the children who read papers on subjects in their course.

The only Pathfinder present found the last part of the path literally strewn with flowers, for there were one hundred flower girls.

G. A. R. day drew together a large number of veterans.

TALK ABOUT BOOKS.

Historical. Of the many histories of the United States prepared for use in the school-room none are more complete than the "History of our Country,"* prepared by three educators of Texas. It shows with great clearness the causes for the remarkable growth and progress of our country; the sectional differences and strifes are impartially presented, and early colonial life is the subject of an entertaining chapter. The "Thought Questions" after each chapter are adapted to promote original thought and investigation on the part of the pupil.

"The Building of a Nation"† is a most comprehensive summary of the rise and development of the American nation. That which first attracts the attention of the reader is the wide range of subjects treated. The physical features of the country, the system of government, the population, and their industries, the commercial and financial development of the nation are some of the topics presented in a clear, concise manner. Statistics, not usually regarded as particularly interesting to the general reader, are made attractive by the numerous colored charts and diagrams. Compiled by the chief geographer of the United States Geological Survey, the facts have added value in their authenticity and the complete index makes it a convenient and satisfactory book of reference.

The history of the Constitution of the United States from its inception through a period of one hundred years is the theme of a volume entitled "The Constitution of the United States at the End of the First Century."‡ The author, in a discussion on the origin and progress of American independence concludes that the "Union did not originate in the present Constitution nor even in the Articles of Confederation but it is elementary in the history of the country, the idea having existed in the public mind since the formation of the United Colonies of New England in 1643." Each article, section, and clause of the Constitution together with the leading decisions of the Supreme Court which explain and interpret them forms a chapter by itself and makes the work particularly valuable to the legal profession.

Mr. Thomas J. Morgan, LL. D., ex-commissioner

*The History of Our Country. By Oscar H. Cooper, LL. D., Harry F. Estill and Leonard Lemmon. 488 pp. Boston: Ginn and Company.

†The Building of a Nation. By Henry Gannett, Chief Geographer of the Geological Survey and of the Tenth and Eleventh Censuses. 252 pp. \$2.50. New York: The Henry T. Thomas Company.

‡The Constitution of the United States at the End of the First Century. By George S. Boutwell. 412 pp. Boston: D. C. Heath and Company.

of Indian affairs, has offered to the public in "Patriotic Citizenship"* an excellent means for educating American youth for the duties and privileges of citizenship. The catechetical method of conveying instruction is used and the numerous short, direct questions and answers followed by brief quotations from ancient and modern literature explaining the subjects, form a manual which if carefully studied must accomplish the purpose of the author—to stimulate intelligent patriotism and promote loyal American citizenship.

The origin, nature, and laws of the German Language are ably discussed in "A History of the German Language."† This work is based on Professor Behagel's history of the same tongue and it will be a valuable aid to those studying German and to those interested in comparative philology.

Religious.

It is now over fifteen years since Dr. Parker began his work on "The People's Bible,"‡ and the twenty-seventh volume just issued completes the great undertaking. Those who have been so fortunate as to follow the plan from its inception could not fail to be impressed with the devoutness, the originality, and the scholarship of the author's comments and his sublime faith in the divine authority of the Scriptures,—“a self-attesting Book, its own mystery and its own lamp.”

The first of a proposed series of books by specialists on the History of Religion takes up "The Religions of India,"§ the author being no less eminent an authority than the professor of Sanskrit and comparative philology in Bryn Mawr College. The introductory chapter sets forth the sources for the study, and an account of the land and the people of India follows. The next division embodies an exposition of the beliefs and rites, the religious arts and literature, and the last chapters give a history of the religions and show their relation to other beliefs. The conception of the series is an admirable one and the array of talent engaged for the authorship guarantees successful execution.

A helpful book full of themes and plans for pas-

*Patriotic Citizenship. By Thomas J. Morgan, LL. D. 368 pp. \$1.00. New York, Cincinnati, and Chicago: American Book Company.

†A History of the German Language. By Charles W. Super, A. M., Ph. D. 316 pp. Columbus, O.: Hann and Adair.

‡The People's Bible: Discourses upon the Holy Scripture. Vol. XXVII. Ephesians—Revelation. 459 pp. \$1.50. By Joseph Parker, D.D. New York: Funk and Wagnalls Company.

§The Religions of India. By Edward Washburn Hopkins, Ph.D. (Leipsic). 612 pp. \$1.85. Boston: Ginn and Company.

tors and revivalists* has been compiled from the works of eminent leaders in those lines. It is bright, suggestive, and inspiring.

A series of Sunday evening addresses delivered in the Broadway Tabernacle by the pastor in response to inquiries suggesting the needs of the congregation is gathered into a compact volume.† The one purpose running through is to lead to the acceptance of Christ. The truths are stated clearly and eloquently and cannot fail to be convincing to the reader.

The importance of a thorough familiarity with the Bible and the pleasure that comes from its study are characteristically dealt with in a little book‡ by one of our greatest religious teachers. It is well adapted to help and instruct.

The Lowell Lectures on "The Church in the First Three Centuries"§ delivered in 1895 present in the author's usual picturesque and vivid style the history which cannot fail in itself to be of interest to all Christians.

Fiction. "Galt is a tired man's author,"§ says Mr. Crockett in his introduction to a new series of this old-time writer's stories, "and to such as love him there is no better tonic and restorative. It is better than well to read him on a winter's night by the fireside, tasting every paragraph, too happy and too much at ease to be critical." Such words from the author of "The Stickit Minister" ought to create a desire in the present generation of readers to understand the fascination that Galt's novels possessed for their grandfathers. There is little plot, no psychical study, no morbid introspection, but the manners and customs and surroundings of the characters are described in a simple leisurely style, at once restful and delightful. One seems to be living in a different atmosphere, far from the rush and worry of to-day.

An angel attired in reform costume and mutton leg sleeves, with a shock of crimped hair and wings whose weight might be supposed to crush such a slight creature, adorns the cover and title page of "The Mirror of Music."* The story shows the same straining after effect as the drawing, and has nothing whatever to commend it except the few measures here and there of excerpts from classic musical compositions.

"The Romance of the Sword"*** is a continuation of the Napoleonic craze now happily beginning to

die out. The fierce light that beats upon Citizeness Bonaparte is merciless in its betrayal of imperfections, and the whole book is a picture of the corrupt life of that period.

The author of "The Joneses and the Asterisks" has hit upon a clever plan of telling a story by letting one character do all the talking for a chapter. The two people in whom the reader feels the most interest have little to say, but the way they are talked at and about makes one thoroughly acquainted with them and glad of the happy *dénoûment* which is skillfully held in reserve till the closing page.

Georg Ebers' Romance of Old Nuremberg† has received an able translation at the hands of Mary J. Safford. Like all of this favorite writer's stories this is brimful of action and incident and holds the absorbed attention to the last.

"Good people are fond of talking about the weakness of good habits compared with the strength of bad ones. But, given the same time to the formation of each, the habits which a man counts good must be stronger than those which he counts evil, because the inner belief of his mind is in unity with them." This is but one of the helpful, suggestive thoughts that throng the pages of "The Zeit-Geist,"‡ a book that deserves careful reading and pondering. It is the history of the groping of a soul toward the light.

A clear idea of the beginnings, the course, and the close of the Civil War, is presented by "Bullet and Shell."§ Any one who took part in that great struggle and any one who is stirred by tales of romantic adventure will be delighted with this view of the interior of army life. It is profusely illustrated from sketches among the actual scenes by Edwin Forbes, a pictorial war correspondent.

The Book of the Fair. That the buildings which adorned Jackson Park during the World's Fair with their contents could not have been preserved as a memorial of the greatest of expositions, has been a subject of much regret among Americans. But this has been compensated for in "The Book of the Fair,"§ a remarkable series of publications whose later numbers fully equal the beauty and attractiveness of the first. Part seventeen continues the elaborate description of the Anthropological Building with its various departments and the Convent La Rabida begun in the preceding number. The

* Revival Sermons in Outline. Edited by the Rev. C. Perrin, Ph.D. 384 pp.—† Questions of Modern Inquiry. By Henry A. Stimson, D.D. 270 pp. \$1.25.—‡ Pleasure and Profit in Bible Study. By D. L. Moody. 137 pp. 50 cts. New York and Chicago: Fleming H. Revell Company.

§ From Jerusalem to Nicea. By Philip Stannard Moxom. 457 pp. \$1.50. Boston: Roberts Brothers.

§ Annals of the Parish. The Ayshire Legatees. 220 and 302 pp. \$1.25 each.—¶ The Mirror of Music. By Stanley V. Makower. 163 pp. \$1.00. Boston: Roberts Brothers.

*** The Romance of the Sword. By Georges Duval. Trans-

lated by Mary J. Safford. 463 pp.—* The Joneses and the Asterisks. By Gerald Campbell. 201 pp. \$1.25. New York: The Merriam Company.

† In the Fire of the Forge. By Georg Ebers. Two Vols. 320 and 346 pages.—‡ The Zeit-Geist. By L. Dougall. 184 pp. New York: D. Appleton and Company.

§ Bullet and Shell. By Major George F. Williams. 454 pp. \$1.50. New York: Fords, Howard, and Hulbert.

§ The Book of the Fair. By Hubert Howe Bancroft. In 25 parts of 40 pp. each. \$1.00 each. Auditorium Building, Chicago, Ill.: The Bancroft Company.

next two parts are devoted to the Temple of Fine Arts, the influence of which was probably one of the strongest and most extensive of the Fair, touching the esthetic sense of those living at a distance from art centers, and quickening their sense of appreciation. Several full page half-tone illustrations of rare beauty and clearness are found in each number and the lively description of the different works of art are made more realistic by the faithful reproduction of some of the finest which adorn each page. Part twenty relates to the buildings erected by the various states. The style of architecture, interior decorations, assembly halls, reception rooms, and exhibits are all graphically described, and a brief account is given of the special days celebrated by the different states. The illustrations are numerous and fully up to the standard of those in the preceding numbers.

Juvenile. A horse fair* held in the land of magic was the unique conception of Mr. James Baldwin for his latest story. There are innumerable entries in this wonderful show,—Pegasus, Mazeppa, Bucephalus, Ichabod Crane's Gunpowder, Tam O'Shanter's Maggie—the mere list covers four pages. A little American boy is taken through the fair by Cheiron, who tells anew the stories of the horses, their bravery and intelligence. The book is indeed a happy inspiration.

Bare is the nursery shelf that does not hold a copy of "Uncle Remus."† To replace the be-thumbed edition that every member of the family has helped to wear out, comes a brand new one, decked with a hundred illustrations by Frost. The inimitable humor and rollicking imagination of both artist and author in displaying the whimsical antics of furred and feathered actors are too well known to need comment and together they have produced a book which should rank as a classic.

"Those Midsummer Fairies"‡ is by an author who won a warm place in the hearts of child readers through her first book, and this one deserves no less cordial a reception. A city boy while on a visit in the country searches among the flowers and in the woods for fairies and finds instead two merry little girls who prove the best sort of companions for him. The children are all from homes of refinement and the life presented is a charming one.

The beauty of gentleness united with courage is the lesson running through the Italian boy's journal, "Cuore."|| That the book should be a translation from the thirty-ninth Italian edition evinces its pop-

ularity at home, but there has been no less a demand for it in this country and it is stated that over a hundred and twenty-five editions have appeared in English. No one who reads the book will wonder at this demand for it. This edition has many full-page cuts from drawings by Italian artists, clear type, and a pretty binding.

A spirited drawing on nearly every page, an elegant binding and heavy paper are prime attractions of "La Belle-Nivernaise,"* though the charming stories needed nothing but their own surpassing merit to recommend them. Even the author considers them worthy of dedication to his *cher petit garçon*, of cherubic profile. The translator has done a good work in giving this book to American boys and girls.

Friends of the Fresh Air philanthropy will be pleased to find such an admirable exponent of their undertaking as the story of "How Tommy Saved the Barn."† It tells the adventures of three city waifs on a farm in Maine and reads like a chapter out of real life.

"My Little Boy Blue"‡ is a well written and interesting story, with dainty binding and pretty frontispiece. The author reaches a higher standard here, than in her more ambitious books.

The English magazine "Sunday"|| presents a wide variety of reading, and a bound volume will keep the little folks quiet many an hour, with its numerous pictures, stories short and long, puzzles, anecdotes, and verses.

For a fuller announcement of books and a more complete description of fall and winter literature, see pages 112-128 of the present number of THE CHAUTAUQUAN.

* La Belle-Nivernaise and Other Stories. By Alphonse Daudet. 221 pp.—† How Tommy Saved the Barn. By James Otis. 87 pp. 50 cts. New York: Thomas Y. Crowell and Co.

‡ My Little Boy Blue. By Rosa Nouchette Carey. 41 pp. 30 cts. New York: Fleming H. Revell Company.

|| Sunday Reading for the Young. 412 pp. \$1.25. New York: E. & J. B. Young and Co.

BOOKS RECEIVED.

CRANSTON & CURTS, CINCINNATI. HUNT & EATON, NEW YORK. Thoburn, Bishop J. M., D.D.—The Christless Nations. \$1.00. Little Arthur or The Ministry of a Child. A Tribute to the Memory of Arthur Ninde Potts. By His Father.

Super, Mrs. Emma Leffersts.—One Rich Man's Son. 90 cts. Lutz, Ellen A.—One Woman's Story or the Chronicles of a Quiet Life as Told in Dorothea's Diary. \$1.25.

Montgomery, Rev. Hugh. The Way Out. A Solution of the Temperance Question.

Neely, Rev. T. B., D.D., LL.D. The Parliamentarian. 40 cts. Merrill, Bishop, S. M., D.D. Mary of Nazareth and Her Family. A Scripture Study. 85 cts.

Foss, Bishop Cyrus D., D.D., LL.D. In Sickness and in "Accidents": Experiences. Paper. 16 pages. Post-paid, 10 cts. or, one dozen copies, post-paid, \$1.00.

THOMAS Y. CROWELL & CO., NEW YORK.

The Narrative of Captain Coignet. Edited from the original manuscript by Loredan Larchey. Translated from the French by Mrs. M. Carey.

Wines, Frederick Howard. Punishment and Reformation. \$1.75 C. W. BARDEEN, SYRACUSE, NEW YORK.

The Hamilton Quarterly. Edited by Professors Oren Root and Brainard G. Smith.

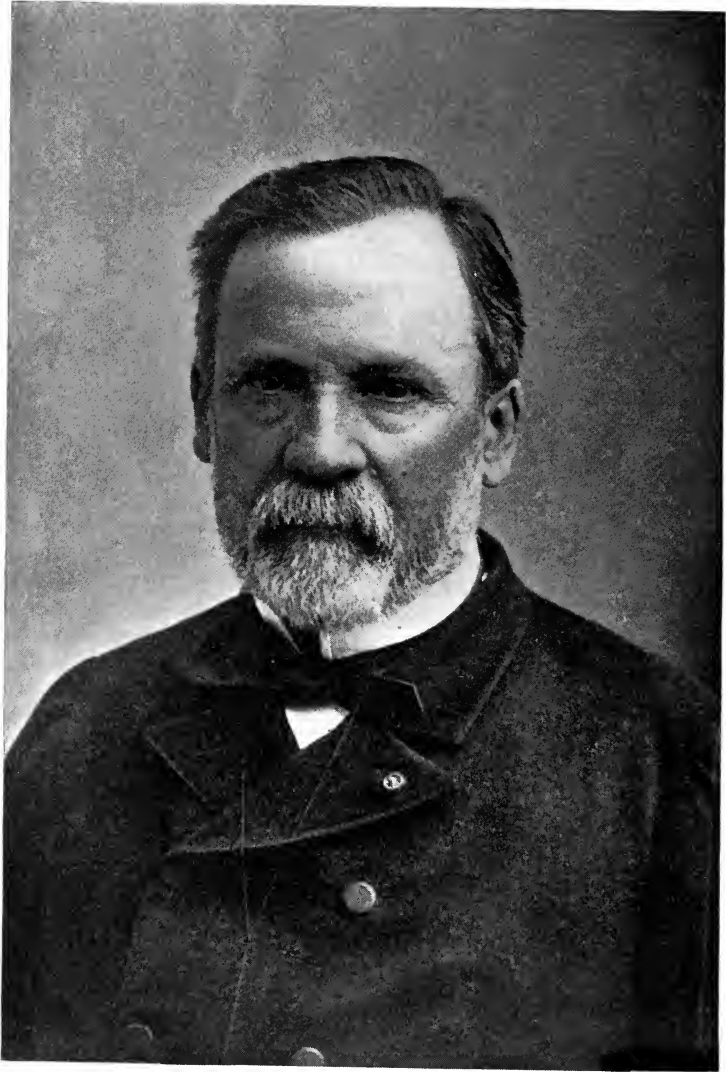
Flores: A Botanical Game. Copyrighted by Matilda P. Goulding.

* The Horse Fair. By James Baldwin. 420 pages. \$1.50. New York: The Century Co.

† Uncle Remus. By Joel Chandler Harris. 265 pp. \$2.00. New York: D. Appleton and Company.

‡ Those Midsummer Fairies. By Theodora C. Elmslie. 352 pp. Philadelphia: The American Sunday School Union.

|| Cuore. By Edmondo de Amicis. 326 pp. \$1.50.—



LOUIS JEROME PASTEUR.

See page 321.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

ICELAND AND ITS PEOPLE.*

* BY RUTH SHAFFNER.

OWING to the lack of telegraphic communication with other lands and the long interval between mail-

steamers, Iceland is more completely cut off from the world than any other portion of the civilized globe, though in direct line it is only eight hundred miles north of Scotland. Bordering on the arctic circle and possessing a name suggesting a frigid atmosphere, a natural conclusion

when the sun shines with as much strength as during June in the central part of the United States.

The Icelanders divide the year into the light and dark seasons. It is a strange sensation to a foreigner who goes to the far North between the months of March and August to find that he is beyond the region of night. To one accustomed to wait for retiring until shut in by the darkness, the continuous light soon becomes wearisome. With the sun above the horizon and a singularly rare atmosphere an evening walk may be unconsciously continued until midnight and an interesting book may cause one to forget the hours for sleep until the maid enters the room with the morning coffee. After a few days of this activity, nature begins to assert her claims, and instead of the sun dial, the watch is intrusted with nocturnal registration. A nap in the middle of the day may be restful and pleasant,



FESTIVE DRESS OF THE PRESENT TIME.



FESTIVE COSTUME OF THE EARLY VIKINGS.

would be that it is wrapped in perpetual winter and surrounded by icebergs and glaciers. On the contrary, the climate closely resembles that of England and sometimes the winters are almost devoid of ice and snow. The Gulf Stream,¹ after warming into life the British Isles, sweeps to the northwest, retaining a sufficient quantity of heat to overcome the natural temperature of the east arctic currents. June, July, and August are the summer months,

*The Notes on the Required Readings in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

but regularly to retire in broad daylight seems unnatural.

During June and a part of July the sun does not set,² though for a few hours about midnight it is visible only from the mountain tops, while in the valleys is seen all the glory of a regular sunset and no Italian sky can boast of greater splendor. At times the colors are intensified, as if each would claim by contrast the richest beauty; then by hands invisible the scene is shifted, until all is enveloped in a calmer loveliness, betokening the rest and harmony of an unseen world.

heathen and believed in luck and chance as the manifested will of their gods. On arriving within sight of the snowy dome of the Öraefa Jökull, that monarch of Icelandic mountains, Ingölf, the leader of the colony, flung overboard his *öndvegissalar*, or high-seated pillars, that he might follow where the gods might send him and there establish the headquarters of the nation. A sudden storm came on, the pillars drifted off and the captain made for the nearest shore. After three years of diligent search the pillars were found on the desolate plains of a lava



WOMEN CLEANING AND DRYING CODFISH.

Iceland, like many another country, was originally settled by those who fled from oppression in their native land.

In the year 874, when Herald Haarfagr (the Fair-haired) determined to assume despotic control of the Norwegians, his lords and nobles, being the personal owners of the ships, took their families and emigrated to Iceland and thus began "the exodus of the Vikings."³ There they settled upon separate estates, each being allowed as much land as he could encircle in one day of fast riding on horseback. The people were

stream in the west. Hard by was a rivulet from a spring in whose bed rose a column of steam. Here Ingölf made his settlement and called it Reykjavik,⁴ the Reeking or Smoking Bay,—which to the present time remains the capital city.

About sixty years after the first settlers came to the country, one of their number was sent out to find a place for the meeting of the Thing.* He found it at Thingvill⁵

* Meeting is "mot-thing," just as hustling is "house-thing"—the one a public gathering of the freeholders of a district, the other the gathering of the householders.—R. S.

in the southwest of the country on a free-man's broad lands, which had just been confiscated for crime. Here on a lovely, gay, sunlit flat, ten miles broad, lower by a hundred feet than the plateau to the northeast, whence a precipitous descent is made through a natural chasm, many ages ago, some vast commotion shook the foundations of the



AN ICELANDIC WOMAN.

island, where rivers of lava, bubbling up from the secret recesses of the earth, poured down the natural ridges, until, escaping from their narrow gorges, they found space and spread themselves into one vast sheet of lava

stone. This surface was shattered into a network of innumerable crevices and fissures fifty or sixty feet deep and "each wide enough to have swallowed the entire company of Korah." Gazing into the depths we find streams of cold water, so pure that the patterns may be traced on the surface of the bottom.

At the foot of the plain lies a vast and

marvelously beautiful lake where the imprisoned waters gather, having burst up through the lava strata as it subsided beneath them. By a freak of nature the subsiding plain cracked and shivered into twenty thousand fissures. An irregular area of two hundred and fifty by fifty feet was left almost entirely surrounded by a crevice so deep and broad as to be utterly impassable. At one extremity alone a scanty causeway connects it with the adjoining level. This spot, erected by nature almost into a fortress, the framers of the Icelandic Constitution chose for the meeting place of their Thing or Parliament, and here the first laws of the land were solemnly adopted. To this day may be seen the ridges which served as seats for the chiefs and judges of the land (for the meetings were held in the open air), while on the outer ridges glistened the tents and booths of the assembled masses of the people.



AN ICELANDIC GIRL.



ESCORT PARTY FOR FOREIGN GUESTS.

For three hundred years the gallant little republic maintained its unequalled liberty and political vigor, and that at a time when feudal despotism was the only government known throughout Europe. Like the Scotch nobles in the time of Elizabeth, their own chieftains intrigued against the liberties of the Icelandic people and in 1261 the island became an appanage of the Norwegian crown; yet even then the deed embodying the



AN ICELANDIC PEASANT.

concession of their independence was drawn up in such haughty terms as to resemble rather the offer of an equal alliance than the renunciation of imperial rights. "The ancient laws and rights remained intact and the Althing held its ground." Soon, however, the apathy which invariably benumbs the faculties of a people too entirely relieved from the discipline and obligation of self-government, lapsed into inactivity, moral, political, and intellectual, and the fruitage of a "heroic age"⁶ ceased.

In 1360, on the amalgamation of the three Scandinavian monarchies,⁷ the allegiance of the people of Iceland was passively transferred to the Danish crown. From that time

Danish restrictions, more or less oppressive, regulated their trade. "In 1602 it was farmed by the Danish government to a monopolist Copenhagen company, with the natural consequence that the prices of imported goods, including corn, salt, coffee, and fish-lines, rose threefold, while those of exports fell. Eighty-two years later the Icelanders were forbidden to trade at all except through this company." In 1854 this measure was rescinded and now they are free to enjoy commercial intercourse with all nations. The Althing, which had met for nine hundred years at Thingvalla beneath the open heavens, was closed in 1800, but was allowed to reopen at Reykjavik in 1845.

Great friction has always characterized the relations between Iceland and Denmark, for the Icelanders have ever maintained the right to be governed by their ancient laws. In recent times, "the Icelandic patriot," Jön Sigurdsson, was raised up, the aim of whose life was to regain the liberty of his people. "He took the position that Iceland was not a dependency of the Danish people and hence was not subject to the jurisdiction of the Danish legislature but that it was a dependency of the Danish crown and that the only sovereign rights which subsisted in Iceland were the sovereign rights of the king of Denmark. Upon that line which exhibited his far-seeing wis-



VIEW OF AKUREYRI, THE NORTHERN CAPITAL.

dom and policy, he labored" and reached the goal in 1874, the millennial anniversary of the settlement of the country. King Christian went to Iceland in person and there upon the famous Lögberg, at Thingvalla, he delivered to a deputation of the descendants of Icelandic nobles, the free constitution: "an act that will keep alive his name as long as history is read and men have hearts that gladden at the rehearsal of generous deeds."

Nominally, Iceland is still a dependency of Denmark, but possesses most of the liberties of a free people. Their Althing meets

The governor is always an Icelfander, appointed by the king for life upon the recommendation of the Althing. A shrewd politician, when asked whether the people would not prefer this appointment to changing hands more frequently, remarked that they were always careful to recommend a man of advanced years so that no one held the office very long.

The Althing possesses the power to frame all the laws of the land. A bill can be introduced into either House and must pass both Houses by a majority of votes in order



REYKJARIK, THE CAPITAL, WITH PARLIAMENT HOUSE IN CENTER.

every alternate year and comprises two houses, an upper and a lower chamber, the former numbering twelve and the latter twenty-four members. The members serve for a period of six years, one third of the number being elected every two years. Of the number in the Upper Chamber, six are of the king's appointment from among the Icelanders, the other six are elected by the Althing. All the members of the Lower Chamber are elected directly by the people, and be it said to the credit of the nation that the best men of the country are sent to the Althing.

to become a law. Should a measure involve the alteration or nullification of a fundamental principle of the Constitution, then it must be sent to Copenhagen for the signature of the king. His refusing to sign it prevents it from becoming a law. It rests with the governor to sign all bills pertaining to civic laws, schools, and churches, doctors and sanitary matters, municipalities, paupers, roads and postal matters, farming, fishing, commerce and shipping and local industries, domains, taxes, duties and moneys collected and all judicial matters excepting

those involving an appeal to the Supreme Court, which must be referred to Copenhagen.

For fifty years the people have been pleading, working, and fighting for absolute home

universal education of her people. Of the entire present population of seventy-eight thousand, there is not an individual among them (except idiots, of whom there are less than one hundred in the country) over sixteen years of

age, but can read and write and has some knowledge of arithmetic, history, and geography, and in addition, generally knows some English and Danish. The education is carried on in the homes. There are but few elementary schools, as nine tenths of the people live in



WOMEN STARTING ON A LONG JOURNEY.

rule. While the Constitution restored to them in '74 allowed them more liberties than are enjoyed by the king's subjects in his own country, yet the principle involved in the fact that this fine remnant of the old Norsemen⁸ should be held subject to a nation that is in many respects inferior to themselves is sorely galling to the doughty Iclander.

From the beginning Iceland's greatest glory has been the

the rural districts and are too widely scattered to admit of collecting the children into regular schools. In some districts there is an itinerant teacher to each parish, who



A TYPICAL FARMHOUSE.

"boards around" remaining with one family for a fortnight or a month and then moving on to the next. Frequently several families arrange to have their children move with the teacher, and take turns in housing the little flock. The work of the teacher, however, lies principally in outlining and defining a course of study. The real work of instruction is performed by the parents during the long winter evenings. Then the family surrounds the center table, a large kerosene lamp suspended from the ceiling and great chunks of burning peat ablaze upon the hearth rendering the room comfortable and attractive. The books are got out and several members of the family assume the duty of teachers. Meanwhile the women knit and spin, the men read, and the old folks as they sit with their feet to the fire hold the little children on their knees and weave yarns that greatly delight the imagination of the wee folks. All children are regularly examined by the pastor of the parish. Every child must possess an elementary education before being confirmed at about the age of fourteen, and as confirmation carries with it certain important civil rights the observance of this ceremony is rigidly practiced.

There are a number of high schools throughout the country; two ladies' seminaries, and what is known as the Latin School at Reykjavik, where the young men are given a five years' course in philosophy and the languages, preparatory to entering the university at Copenhagen. These schools all receive money appropriated by the government.

Colonized as Iceland was by people who were acquainted with whatever of refinement and learning the age they lived in was capable of supplying, it is not surprising that we should find its inhabitants, from the very infancy of the republic, endowed with an amount of intellectual energy hardly to be expected in so secluded a community. Perhaps it has been this very seclusion which stimulated into almost miraculous exuberance the mental powers already innate in the people. Undistracted during several successive centuries by bloody wars and still

more bloody political convulsions, which for too long a period rendered the sword of the warrior so much more important than the pen of the scholar, the Icelandic settlers, devoting the long leisure of their winters to intellectual occupations, became the first of any European nation to create for themselves a native literature. Almost all the ancient Scandinavian manuscripts are Icelandic; the negotiations between the Courts of the North were conducted by Icelandic diplomatists; the earliest topographical survey with which we are acquainted was Icelandic; the cosmogony⁹ of the Odin¹⁰ religion and its doctrinal traditions and rituals were reduced to a system by Icelandic archæologists; and the first historical composition ever written by any European in the vernacular, was the product of Icelandic genius. It is to Icelandic chronicles that we are indebted for the preservation of two of the most remarkable facts in the history of the world, namely the colonization of Greenland by Europeans in the tenth century and the discovery of America by the Icelanders at the commencement of the eleventh.

The story is rather curious and intensely interesting, but too lengthy for these columns. Suffice it to say that in the month of February, 1477, there arrived at Reykjavik in a bark belonging to the port of Bristol, a certain long-visaged, gray-eyed Genoese¹¹ mariner who took an amazing interest in hunting up whatever was known on the subject. Whether Columbus, for it was no less a personage than he, learned anything to confirm him in his noble resolutions is uncertain, but there is still extant a historical manuscript written one hundred years before Columbus' voyage, which contains a minute account of a certain person named Lief, who, while sailing to Greenland, was driven out of his course until he found himself by an extensive and unknown coast which increased in beauty and fertility as he descended south. From the description given of the scenery, products, and inhabitants, from the mildness of the weather and from the length of the day on the 21st of December, he may have descended as far south as Massachusetts.

After Lief's return successive expeditions were made to the same country. That the Icelanders have received so little credit for these discoveries is one of the injustices of history and is to be accounted for solely on the ground of their failing to reveal to other nations the knowledge in their possession, while Columbus hastened to spread the glad news to all the world.

During the five hundred and fifty years that Iceland was in bondage to Norway and Denmark the energies of her people became so benumbed as to cause them almost to lose their former mental vigor. But with the restoration of her Constitution in '74 dawned a new era. The people took heart of hope and the old Icelandic genius was in a measure revived. Since then many works of merit have been produced and the best writings of other nations have been translated into the native tongue, including Shakespeare, Byron, Milton, and Pope.

Eight general newspapers are published, besides a number of religious papers and one temperance paper. Of magazines there are three, namely, *Tímarit*, published by the Icelandic Literary Society, *Andvari*, published by the National Patriotic Society, and *Eimreidin*, published in the interests of national progress.

The industries of the people are chiefly confined to fishing and farming. Six million pounds of codfish, seven thousand pounds of eider down, about five thousand head of ponies, and nearly one half million sheep make up the annual exports. Very little of the land is cultivated. Successive years of frost and rain have washed out furrows so deep that great humps stand out on the surface, which from a distance look like heaps of hay. From these the farmers literally shave, with short scythes, enough grass to feed their sheep and ponies during the winter months. Potatoes and a few other vegetables are raised, but the summer seasons are rarely long enough to ripen grain. All bread stuffs are imported.

At one time Iceland abounded with good timber, but at the present time trees are almost a curiosity. A few mountain-ash trees are found in the north and east, but the tall-

est tree in the country is scarcely thirty feet high. In many districts there is a low growth of birch saplings, which if protected from the sheep, would doubtless attain to a mature growth.

The houses are generally built of timber brought from Norway or of the turf which extends its roots into the ground from eighteen to twenty inches, and is so closely woven as to resemble thick felt. In the latter case the gables are likely to be of wood. The farmhouses are peculiar in that there are a number of small dwellings, one built against the other, with the gables all pointing in the same direction. These are connected on the inside by a common passageway.

Until ten years ago there were no bridges nor regularly made roads. Now there are a number of bridges, built according to the latest devices of engineering, and many miles of excellent road. The pony's back furnishes the only means of transportation; there are but one or two wagons in the country. These little creatures go from one end of the country to the other, sometimes bearing loads almost as large as themselves. They are remarkably tame and possess almost human intelligence. Next to kith and kin the Icelander loves his pony, and many are the tales related about the faithful service of these animals.

The Icelanders are of the Lutheran faith and though still retaining a few vestiges of the old Roman religion, such as the surplice, altars, candles, pictures, and crucifixes, they are stanch Protestants and the most loyal, innocent, pure-minded people in the world. Crime, theft, debauchery, and cruelty are almost unknown among them. It is entirely safe for any woman to ride unattended through the entire country, the lack of well defined roads being the only barrier.

In the manner of their lives there is something of the patriarchal simplicity that reminds one of the Old World princes, of whom it has been said that "they were upright and perfect, eschewing evil and in their hearts was no guile."

The language is singularly sweet and caressing and is the only pure remnant left of

the old Norse tongue as spoken throughout all Scandinavia a thousand years ago. The people are scarcely second to the Russians in linguistic ability, many of them speaking five and seven different languages.

To the botanist and geologist Iceland presents a peculiarly rich field. The flora is plentiful and varied. The mountains have many curious shapes and forms; the outburst of volcanic energy having occurred in closest contact with the realm of ice, bears evidence of frost and fire having grappled in sternest conflict. In some cases the nucleus in the basaltic mass alone remains and looks like monuments or cairns, and it is difficult to believe they are natural. Zeolites,¹² embedded in reddish clay, bits of agate and fragments of chalcedony,¹³ are a few of the treasures found strewn in the paths leading to the fjords.

Nothing can be more delightful than a horseback trip of eight hundred or a thousand miles through Iceland. The traveler

sees thousands of mountains covered with eternal snow outrivaling the Alps in grandeur; great geysers and innumerable hot wells; waterfalls, one of which—the Gullfoss—is second only to Niagara in size and beauty; crystal streams and dashing rivers, lava beds of fantastic figures, covered with moss that glistens in the sun like hoar frost; and as a crowning glory the atmosphere is so brilliant that objects eighty miles distant appear close at hand. The effects of light and shadow are the purest I have ever seen, and the contrast of color is truly astonishing: one square foot of a mountain juts out in a blaze of gold against the flank of another, dyed of the darkest purple, while up against the azure sky beyond rise peaks of glistening snow and ice.

If within the domain of nature such another region is to be found it must be in the heart of those solitudes which science is unveiling to us amid the untrodden fastnesses of the lunar mountains.

THE CONSTITUTION OF THE UNITED STATES.

BY PROFESSOR JOHN W. BURGESS, LL.D.

OF COLUMBIA COLLEGE.

PART II.

THE PERIOD OF THE CONFEDERATION AND THE CONVENTION OF 1787.

NATURALLY the strain came first upon the Confederate system as a government. The search for the sovereignty in it, by whose action its defects as government might be remedied, came later.

The French had already before its inauguration virtually taken the war with the motherland off our hands, and the Continental executive, the commander-in-chief of the army, was still in power after 1781 as before. Consequently the weakness of the Confederate government did not appear so manifest between 1781 and 1783 as after the conclusion of the peace, the withdrawal of the French soldiers, and the retirement of Washington. Its utter incapacity was then quickly demonstrated in every direction.

It could not execute its own treaty with Great Britain and secure the removal of the British troops from the western posts. It could not secure treaties of commerce with foreign states. It could not establish an army or a navy. It could not defend the commerce of the Mississippi against the exactions of the Spaniards at its mouth. It could not aid in the suppression of internal disorder and insurrection. It could not raise money to pay the pensions of the soldiers, nor the interest on the debt, nor even the ordinary expenses of government.

The statesmen thought to be able to remedy its defects by amending the Constitution so as to increase the powers of the Confederate government, *i. e.* the Confederate Congress, but every time they made the attempt they ran against the provision of that Constitution which ordained that no alteration could be made in it except by consent

of the legislature of each and every state, and against the fact that nothing could be proposed to which the legislatures of all the states would agree. The fundamental falsehood of the Confederate system was thus at last revealed: *The states had severally usurped in and through it the sovereignty of the nation, and there was no practicable legal method of wrenching it from them.*

There was but one alternative to ultimate dissolution, and that was to ignore the Confederate Constitution in undertaking the reform of the political system, and to go back to the national sovereignty, the American state, upon which to rest the undertaking; but that would be revolution again. This was a serious consideration. The setting aside of the newly established legality and the return to the confusion and uncertainty of revolutionary conditions would of course be attended with great and varied dangers, dangers which were overwhelmingly appalling to ordinary minds. Happily for America there were some minds among her statesmen strong and prescient enough to perceive that the dangers which were being incurred by remaining inert in the midst of growing impotence would prove far more serious, in the long run, than such as might be occasioned by the momentary confusion of a new internal revolution. Chief among these were the far-sighted resolute governor of Massachusetts, who was already beginning to have experience with that spirit of lawlessness leading to the Shay's Rebellion, which furnished such convincing evidence of the impotence of the whole governmental system under the confederacy, James Bowdoin,¹ and the wise, brilliant and politic Hamilton.

Bowdoin struck right out in the most open and straightforward manner. In May of 1785, he recommended the Massachusetts legislature to instruct the delegates sent by that body to the Confederate Congress to move in the Congress the call of a national convention for the work of revising the Confederate Constitution. The legislature followed his advice, but the delegates sent by it to the Confederate Congress did not and would not make the proposition to the Congress, so certain were they of its defeat, and,

it was thought, so opposed to it were they themselves.

Events were, however, shaping themselves favorably to the nationalists, if they would only have the astuteness to take advantage of them. Already more than a month before Bowdoin made his recommendation of a national convention, commissioners appointed by the legislatures of Virginia and Maryland had met at Alexandria for the purpose of fixing the relations of these two states in regard to the navigation of the waters lying between them. They soon came to the conclusion that the regulation of commerce between Virginia and Maryland in these waters involved the wider question of the commerce of all the states therein. They reported this conclusion to the respective legislatures which had sent them, and thereupon the Virginia legislature issued an invitation to the legislatures of all the other states of the confederacy to send commissioners to a commercial convention, to be assembled at Annapolis in September of 1786. Hamilton immediately conceived the idea of securing his own election as a delegate from New York, and of persuading this commercial convention to expand itself into a constitutional convention. He expected to accomplish this by demonstrating to the convention that the successful regulation of interstate commerce by the Confederate government would require a complete change in the organization and powers of that government. He was chosen a delegate by the legislature of New York, and went hopefully forward upon his mission. Upon his arrival at Annapolis he found representatives from only five states in the convention, and no more appeared.

Hamilton saw that it would be useless to attempt the realization of his plan in so small a body. It seemed useless to undertake even the consideration of the commercial question. He could, however, demonstrate to this body the fact that, under the existing form and powers of the Confederate government, no satisfactory regulation of commerce between the states could be attained, and he could make use of the convention by securing from it a recommendation

to the legislatures of all the states for the assembling of a constitutional convention. He was successful in both of these things, but he was obliged to proceed with great caution in regard to the latter. He did not venture to attribute to any such convention the power to revise the Confederate Constitution. He knew that it would have no such legal power. That belonged, by the principles of existing law, to the state legislatures in unanimous action. It was difficult for him to find any legal position whatsoever for such a convention, since, according to existing law, only the Confederate Congress was vested with the power of even proposing alterations in the Confederate Articles. If the convention could legally be neither a proposing, nor a ratifying or resolving, body, what could it be?

Hamilton found it thus necessary to cut the knot at the outset which he could not untie. He did it, however, with great cleverness. He so worded his motion as to conceal, whether intentionally or not, its real effect. He proposed that the commercial convention should recommend to the legislatures of the states represented therein that they should join among themselves, and procure the concurrence of all the other states, in calling, and choosing delegates to, a constitutional convention, "to take into consideration the situation of the United States, to devise such further provisions as shall appear to them necessary to render the constitution of the Federal government adequate to the exigencies of the Union; and to report such an act for that purpose to the United States in Congress assembled," *i. e.* to the Confederate Congress, "as, when agreed to by them" *i. e.* the Congress, "and afterwards confirmed by the legislature of every state will effectually provide for the same."

It is thought that Hamilton's caution was occasioned by the attitude of Edmund Randolph in the convention. That, however, is of little importance to us in this study. The thing of significance to us is that Hamilton proposed, at this juncture, a method for altering the Confederate Constitution which would maintain the legal connection between

the existing system and whatsoever changes might be made in it. The recommendation went in this form from the Annapolis convention to the legislatures of the state, and was discussed therein, and in the press, and by the people, with the understanding that whatever the constitutional convention might propose must receive the assent both of the Confederate Congress and of the legislature of every state for its adoption.

Even with this understanding the proposition seemed on the point of failure, when Hamilton secured from the legislature of New York instructions to the delegates appointed by that body to the Confederate Congress to move and support, in the Congress, a recommendation by that body to the several state legislatures for the assembly of the constitutional convention of the United States. The New York delegates followed the instructions of their state legislature, and, by the aid of the Massachusetts delegates in the Congress, secured the passage of a proposition by the Congress recommending the assembly of the convention, which was, however, rather the Massachusetts proposition than the one offered by the New Yorkers.

The resolution of the Congress was passed on February 21, 1787, and was expressed in the following language:

"That, in the opinion of Congress, it is expedient that, on the second Monday in May next, a convention of delegates, who shall have been appointed by the several states, be held at Philadelphia, for the sole and express purpose of revising the Articles of Confederation, and reporting to Congress and the several legislatures such alterations and provisions therein as shall, when agreed to in Congress and confirmed by the states, render the Federal Constitution adequate to the exigencies of government and the preservation of the Union."

There are certainly some departures in this language from what has been employed before this in regard to this subject. Instead of reading, "when agreed to by Congress and afterwards confirmed by the legislature of every state," it read, "confirmed by the states"; and instead of reading, "render the Articles of Confederation," it read, "render the Federal Constitution." Still, I hardly think that these changes in the expression

are sufficient to indicate that Congress contemplated any departure from the letter of the law of the Confederate Constitution in making alterations in the existing system, further than that of allowing a constitutional convention to propose these changes, instead of holding exclusively to that power for itself. In fact the Congress had voted the proposition of the Massachusetts delegates in preference to that of the New York delegates, because it thought that the proposition of the New Yorkers was so worded as to admit of a departure from the law of amendment contained in the existing constitution.

The recommendation of the Congress settled the question of the assembly of the convention. All the state legislatures, except the legislature of Rhode Island, chose delegates, and, in May of 1787, the persons so selected met at Philadelphia to undertake their great work. There is no question that they were the natural leaders of the nation. The chiefs among them, if any distinction can be made when all were chiefs, were Washington, Hamilton, Madison, Franklin, King, Gorham, Pinckney, the Morrisises, Randolph, Livingston, Ellsworth, Wilson, Luther Martin, Rutledge, and Sherman. They closed their doors upon the curiosity and criticisms of the public, put Washington in the presidential chair, and adopted the rule of a simple majority of the states for the passage of propositions.

Two things were manifest to them at the outset. The first was, that what they wanted was an entirely new constitution and not any amendment at all of the existing system. The second was, that the method prescribed in the existing constitution for making constitutional changes could not be successfully employed for the adoption of what they might propose, since the attitude of Rhode Island alone could, and undoubtedly would, negative any proposition they might make. To small minds, this obstacle would have appeared insuperable, but the master minds in this convention had all along anticipated something of this nature and were prepared for it. What they actually did was to ignore the Confederate instrument altogether,

frame an entirely new constitution of an entirely different character, and ordain new organs and a different majority for its adoption. In the order of our treatment the last point comes logically first.

Instead of reporting amendments of the Articles of Confederation to the Confederate Congress for approval by that body, and transmission by it to the legislatures of the states to be finally ratified by them if unani- mously favorable, or rejected if a single one of them was unfavorable, as the Confederate Constitution, the law of the land, required, they drafted, as I have said, an entirely new organic law as a substitute for the Confederate Constitution, sent it to the Confederate Congress with the direction, expressed in terms of advice indeed, that the Congress should pass it along untouched to the legislatures of the states, and that the legislatures of the states should pass it along untouched to conventions of the people assembled in each state for the sole and express purpose of considering and deciding upon it; and, most significant of all, they wrote into the draft itself the most fundamental order that the ratification of the draft by conventions of the people in nine states should be sufficient to establish it as constitutional law between those nine. Madison was at the moment the leader in the Confederate Congress and he influenced the Congress to acquiesce in the direction of the convention. On September 28, 1787, the Congress resolved "that the said report with the resolutions accompanying the same," *i. e.*, the constitution drafted by the convention, "be transmitted to the several legislatures, in order to be submitted to a convention of delegates chosen in each state by the people thereof, in conformity to the resolves of the convention made and provided in that case."

The state legislatures, with the exception of the legislature of Rhode Island, all followed the directions of the convention and transmitted the draft to conventions of delegates elected by the people in each state for the purpose of approving or disapproving the same. The legislature of Rhode Island sent it to the people in their town meetings.

When the ratifying action of the ninth convention was reported to the Confederate Congress, that body proceeded to frame an enactment for putting the new governmental machinery, provided in the new constitution, into operation. It called for the election of representatives and senators and of presidential electors as provided in the new constitution, indicated the method for counting the vote of the electors for the president, and fixed the day for the new government to enter upon the exercise of its authority. Before this enactment was finally passed by the Confederate Congress two more conventions within the states had notified their ratification of the new constitution to Congress. The act was passed when conventions in but eleven states had ratified the work of the general convention, and the new government went into operation under the same conditions. The convention in North Carolina had adjourned without ratifying or rejecting, and the people in their town meetings in Rhode Island had rejected the proposed constitution.

Such were the facts; now for the scientific appreciation of them. My contention is that these facts prove that the Constitution of 1787 did not proceed *legally* out of the Confederate Constitution, that there was no *legal* connection at all between the two, and that therefore the Constitution of 1787 was a revolutionary product, was based upon the reorganized American state, the reorganized national sovereignty, reorganized, too, not by any legal act of the Confederate Congress or of the legislatures of the states, but by a usurpation, which, because of its truthfulness to natural conditions and its permanent success, we term a revolution.

It would have certainly been an entirely legal procedure for the Confederate Congress to have proposed to the state legislatures to so amend the provision in the Confederate Constitution for altering that instrument as to substitute for the initiation of the changes by the Congress itself, and their ratification by the state legislatures, and unanimity in the ratifying act of the legislatures, initiation by a general convention, and ratification by conventions within the

states, and adoption by the ratifying act of nine conventions; and then, after the state legislatures had unanimously adopted this change in the Confederate Constitution, to have submitted the newly proposed constitution for ratification according to the newly established method, for then the newly established method would have been a regular part of the Confederate Constitution.

But nothing of this sort was done or suggested. Even if it should be claimed that the Confederate Congress and the state legislatures impliedly did this when they transmitted the draft of the new constitution, according to the directions of the general convention, to a convention of the people within each state, it can be answered that one state legislature did not do this, viz., that of Rhode Island, but sent it to the town meetings. The Confederate Constitution, as we have seen again and again in the course of this discussion, required the agreement of the legislature of each and every state to the same thing in order to its adoption as a part of the Confederate Constitution.

Both from a scientific and a legal point of view we must give up the attempt to trace the Constitution of 1787 from the Confederate system. We must confess that the Confederate system was a failure in philosophy as well as in fact, that it was an erroneous interpretation of existing conditions and relations, that to relieve themselves of it the framers of the system of 1787 were compelled to go back to the revolutionary foundation, and reorganize the American state, the national sovereignty, in the general convention, which body assumed constituent powers when it designated the bodies upon whose ratifications the constitution proposed by it should become the supreme law of the land, and fixed the majority sufficient to accomplish this result. In a word, the Constitution of 1787 was the first real and successful legal system produced by the revolution, the first real approach to the natural conditions and relations of the country and the people, the first truthful interpretation of the principles of American political sociology. The Con-

federate system and period were a hiatus² of error, confusion, and misfortune. So far as the history of the legal continuity of our political institutions is concerned, they must be counted out. We must set the system of 1787 squarely upon its natural revolutionary basis and interpret the provisions of the new Constitution by the historical nature of its genesis and not by the spurious jurisprudence of the Confederate system.

But what now were the relations of North Carolina and Rhode Island to the other members of the old Confederation? Did it still exist as to them? Or were they now separate and sovereign states? Or were they really subject to the new system despite their own action or want of action? Legally the Articles of Confederation were perpetual and no alteration could be made in them, unless voted by the legislature of each and every state. Legally the Confederate Constitution still remained, with North Carolina and Rhode Island loyal to it, and all the rest in rebellion. As a fact, however, it had been destroyed by the act of the general convention, ratified by the approval of conventions in eleven states, its government had abdicated and disappeared, the government provided in the new Constitution was in full and unobstructed operation, and in the public opinion North Carolina and Rhode Island were in a state of rebellion, or quasi³ rebellion against the Union. From the point of view of a sound political science, also, this was the condition of these two recusant⁴ commonwealths. There was no legal right of the secession of a state from the Union under the Confederate system. The eleven states now consciously under the new system had no conception that they had seceded from the Union. The intention and the undoubted result of the whole movement had been to consolidate the Union.

In a sound political science destruction is permissible only for clearing the ground for a better construction. In political science the same principle which justified the destruction of the Confederate system for the whole thirteen by the act of nine or eleven required also the establishment of the new system for the whole thirteen, and authorized it by the act of the same majority in the one case as in the other. That principle is the original, revolutionary, sovereign right of the undoubted majority of the political people of any natural political unity to act for the whole people inhabiting that unity in the construction as well as in the destruction of their political institution.

This is no dangerous doctrine. It does not favor the use of the revolutionary method instead of regular legal methods in changing existing relations. It only claims that where recourse is had to revolution to destroy, the purpose and the result of the movement must be to construct a better order for all involved in the destruction of the old relations. It is thus a conservative principle, and makes the recourse to revolution a procedure of the very last resort. The leading minds in North Carolina and Rhode Island quickly recognized the peril of their position. The legislatures of these states enacted revenue laws identical with those passed by the new general government and ordered the proceeds from them to be paid into the treasury of the United States, and prayed the United States government not to treat them as foreign states. The convention in North Carolina soon reassembled, and a convention in Rhode Island was called, and before the middle of the year 1790 both of these bodies had declared their approval of the new Constitution and their obedience to the new government established by it.

THE INTELLECTUAL LIFE OF THE AMERICAN PEOPLE.

BY PRESIDENT CHARLES F. THWING.

OF WESTERN RESERVE UNIVERSITY AND ADELBERT COLLEGE.

THE intellectual life of the American people is a life of intellectual curiosity, intellectual activity, and intellectual breadth. It is not a life of intellectual profundity. It is yet, on the whole, the most intellectual life lived by any people. It lacks, however, the highest relations of scholarship possessed by the learned German, and is remote from the nobler domains of culture in which the best Englishman is at home. But, taken people for people, the average height and breadth and depth of the intellectual life of the American people is higher, broader, and deeper than of any other. A people, too, that has in a hundred years given to itself and to civilization our greatest men has certainly approached, even if it has not touched, the peaks of intellectual greatness. A nation which has given to law and jurisprudence Marshall and Jay and David Dudley Field, to education Horace Mann and Hopkins, to government Washington and Lincoln, to generalship Grant and Lee, to romance Hawthorne and Cooper, to poetry Lowell and Longfellow and their associates, to philosophy Emerson, to preaching Brooks and Beecher, to statesmanship Webster, to finance Gallatin and Chase, to history Prescott and Parkman and Motley, to science Agassiz, Gray, Henry, and Dana, to diplomacy the Adamses and Jefferson, to architecture Richardson, to the newspaper Greeley, to practical common sense Franklin, and to reformation Garrison and his associates, is a nation which may justly claim that its illustrious ones deserve to be numbered with the immortals of any people.

I am, however, guilty of vagueness in some degree. I shall, therefore, limit this theme to the intellectual life as it is manifested in and through the American college; and in particular I hope to show that,

tested by the number of students in our colleges and tested by the character of the course of study, the intellectual life of the American people at the present time is richer and more general than at any other period.

One cannot forget that among the 21,000 people who between 1620 and 1640 populated New England and among their descendants for the following fifty years, there were as many graduates of Cambridge and of Oxford as could be found in any population of similar size in the mother country. At one time of this period in Massachusetts and Connecticut every group of two hundred and fifty people had one graduate of old Cambridge. In addition to the Cambridge graduates there were also several from Oxford. It is probable that the influence of men learned in the things of the college was never so great in America as in the first half century of the settlement of the Bay Colony.¹

The proportion of college men found in the colonies in the last years of the seventeenth and throughout the eighteenth century is largely a matter of conjecture, for the population itself is a matter of conjecture. The first census was taken in 1790. Although Bancroft has devoted much space to the consideration of the population at different periods, yet the results reached are simply estimates. In order, therefore, to reduce the question in hand to very definite and simple limits, I shall compare the population and students of 1830 and 1831 with the population and students of 1890 and 1891.

The former date represents the beginning of a very interesting period in American education, for the fourth decade of this century was the great awakening in educational affairs. It was the decade in which more colleges were founded—twenty-five—than were founded in all the three previous decades, among them being the University

of Michigan. At that time the United States had forty-six colleges and the population was 12,866,020 persons. The number of students in forty of these forty-six colleges was 3,582. The number of students in the remaining six colleges was not reported and it is now impossible to secure. But it is not unjust to estimate the whole number of college students in this country at the beginning of the fourth decade as 4,000. There were therefore 3,216 persons for each college student.

We are constantly blaming ourselves for the attitude in which we use the word college. We are, however, less blameworthy than the people of old England, although blameworthy enough. In the varying breadth with which the term is used we find the number of colleges in the United States a variable quantity. Three hundred and sixty-one colleges make full reports to the Commissioner of Education, and therefore it may be just to take this number as a basis of comparison. In these colleges are 46,474 students. The population according to the last census was 62,622,250 persons. There are, therefore, now 1,347 persons to each college student. We now have more than twice the number of students to each person of the population that we had two generations ago. The proportion in the different states in these two periods is certainly significant. In Maine in 1830 there were 2,330 persons to each student; in Maine now, there are 1,294 persons to each student. In New Hampshire in 1830 there were 1,756 persons to each student. In New Hampshire now there are 1,034. In Vermont in 1830 there were 1,696 persons to each student; in Vermont now there are 1,433. In Massachusetts in 1830 there were 895 persons to each student; in Massachusetts now there are 501. In Rhode Island in 1830 there were 2,442 persons to each student; in Rhode Island now there are 857. In Connecticut in 1830 there were 1,340 persons to each student; in Connecticut now there are 421. In New York in 1830 there were 2,496; in New York now there are 1,149. The general summaries are, in New England in 1830 there were

1,231 persons to each student; in the four Middle States there were 3,465 to each student. Now in these same states there are 1,001 persons to each student. In 1830 in six southern states including the District of Columbia there were 7,232 persons to each student. Now in what are called the South Atlantic States there are 1,874 persons to each student, and in the south central division there are to each student 1,908 persons. In 1830 in eight western states there were 6,060 persons to each student. Now in the northern central division there are 1,333 persons to each student and in the western division there are 1,640.

It is not a little difficult to point out the significance of these proportions. In 1830 the population of this country was small, under thirteen millions of people. Sixty years later the population of this country was somewhat over sixty millions. That is to say, the population of the country was four and one-half times as large in 1890 as it was in 1830, but the number of college students was more than ten times as large.

It is to be said that in these 46,000 students are included a few professional students and also certain women, for certain colleges so report their students that it is impossible to distinguish the professional from the undergraduate member. This same fact was true though to a less extent in 1830. But among the students of sixty years ago there were few women. At the present time among these three hundred and sixty-one colleges are co-educational institutions. In the estimate, however, are included no women who are members of colleges designed for women alone and the number of women who are in colleges for themselves only far exceeds the number found in co-educational colleges.

It is also to be said that sixty years ago there were no technological schools. The school of technology does not give a liberal education, but it does give an education having certain liberal elements, and in estimating the number of well-trained men in the country, a certain proportion of the graduates of the better scientific schools

should be included. When these facts are taken into view it becomes yet more evident that the proportion of educated men in the community is even greater than the absolute figures before given would indicate. In a word, that the influence of the American college has enlarged, does meet the mathematical test. The American college has more than twice as many graduates now in proportion to the people as it had two generations ago.

Such a result is to be expected. The first attention of a new people must be given to material things. Forests are to be felled and turned into houses; soil must be broken and crops sown and harvested; streams dammed and bridged; mills of every kind built; roads made,—all material values to be increased, and all utilities to be created and augmented. Physical conditions are to be first consulted and physical life promoted. The consequent attention is given to things of the mind. The college follows the factory, the dormitory follows the family home. The smallest proportion of college men to the population is found among the newer or newest states, and the largest among the oldest. New York and Massachusetts have more students than any other state, the former 5,220, and the later 4,469. We cannot forget that not a few of the newer states have followed the example set by Massachusetts of founding a college within its first score of years. Ohio was admitted to the Union in 1802 and within the next twenty-five years Ohio had established four colleges, one founded the very year of the admission of the state. Illinois became a state in 1818 and the college which bears its name was chartered in 1835, and in the same fourth decade were founded several other colleges. The history of the American commonwealth and of American education is simply the history of the application of the principle that material things precede the intellectual. We are therefore to expect that the proportion of well-trained men in the community will increase with the age of the community.

One, furthermore, is in no danger of forgetting that the equality of the education which the American college gives has improved

quite as conspicuously as the proportion of students has increased. I am inclined to believe that the best college of sixty years ago failed to give so good an education as the ordinary college now gives. The chief difference lies in the paucity of the subjects of instruction. There lies before me a statement of the courses of study in no less than twenty-one colleges. They might be called the leading colleges of the beginning of the fourth decade. I select for comparison a college giving presumptively the best course of study at that time. And what were the studies in the four years at Yale in 1830? In the Freshman year, Livy, Horace, "*Græca Majora*,"² Homer, Cicero de Oratore,³ Latin composition, Roman antiquities, and ancient geography; in mathematics the studies were arithmetic, algebra, and Euclid.⁴ In the Sophomore year, Horace, Cicero, and the Greek continued; geometry was begun as was also rhetoric; there was also the use of a text-book in mathematics by Day. In the Junior year Latin was continued as was also Greek; natural philosophy was begun, also astronomy, together with logic and history, and mathematics is represented by Fluxions.⁵ The Junior year offered a choice, too, among Hebrew, Spanish, and French. In the Senior year the studies were rhetoric, natural theology, Stewart's philosophy, Paley's "*Moral Philosophy*," Paley's "*Evidences*,"⁶ political economy, and Greek and Latin. I might give a similar statement regarding many colleges, but from one—and that possibly the best of that time—we can learn all. Yes, the ordinary college of to-day is giving a course of instruction richer and in every way better than that which Yale offered in 1830.

It is also to be acknowledged that the worth of a college consists quite as much in the teacher as in the teaching, and it is to be said, and said with gratitude, that there were great teachers in the former time in the smaller colleges, such as Bowdoin. One needs only to read a dozen pages of Bowdoin's history to know that Cleveland, Newman, Upham, Packard, Smyth, had for half a century an influence over Bowdoin students

as great as any body of teachers ever possessed over their students.

A strong man, whatever be the subject he teaches and whether his range of knowledge be wide, only provided it considerably exceeds that of the body of students whom he instructs, will always and everywhere be an educational force among the men who gather in his class room. Personality is the greatest force. But it is also to be said that there are giants in these days. Teachers are as great as they were in the former time. The educational value of the college as embodied in its teachers is certainly as great now as it was. If personality itself is no stronger than it was, it is true that teachers are, as teachers, far better qualified for their work. Men are no longer taken from the pastorate to teach Latin or Philosophy. In 1873 in ten selected colleges, forty per cent of the teachers were not specially trained; in 1893 in the same colleges only twenty-five per cent were not specially trained.* Men are no longer drafted from the graduating class to become the instructors of the Freshman class. No worthy college, as a rule, employs other than experts as teachers. The influence, therefore, of the American college is not only enlarging, it is also deepening and strengthening.

The result on the community of the presence of an increasing proportion of college bred men is of the largest significance. These men belong to every rank of the social order and to every condition of life.

* Education, Vol. XV., p. 56.

They represent a higher civilization also and their presence tends yet further to ennoble civilization. The men are the prophecy of the rule of a genuine aristocracy in a democracy; for the people themselves are becoming the best. They suggest a sympathy more extended as well as more profound between social classes, for they indicate the possession of a stronger power as well as of a wiser wisdom on the part of the strong and wise to bless the weak and the ignorant.

The American college, therefore, represents the enlarged and enlarging intellectual life of the American people. It has helped to train one third of all our statesmen; more than a third of our best authors; almost a half of our more distinguished physicians; fully one half of our better known lawyers; more than a half of our best clergymen, and considerably more than half of our most conspicuous educators. It has thus entered into all the intellectual life of all the people. It has, above every other force, tended to raise the intellectual level of all the people to a higher point than that reached elsewhere. The intellectual life has thus secured breadth and variety and richness. Curiosity has been stimulated and mental activity quickened. The common school has gained in dignity and inspiring power. Books have become more common and better. Scholarly ideals have been upheld. "Things of the mind," in the judgment of the better American, have come to be of the highest worth; and the value set upon them in his mental price-list increases with each passing year.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*December 1.*]

BUT now we come to the second class of explanations. "Feeling," said the only theologian to whom I shall here allude, though he was quite as much a philosopher as any member of the band, "Feeling is the source of religion, a feeling of dependence." Now, you will note, a feeling of dependence is a thought of dependence. I cannot feel

that I depend on anything or anyone unless I think of myself as dependent. Without thought of the Independent upon Whom the dependent self depends, no feeling of dependence is possible. Thought is contained in feeling. But another and specifically English thinker, with a similar idea, but, as it were, differently complexioned, has attempted to reconcile science and religion on

the basis that worship, which is the essential element in religion, is feeling, the feeling of admiration. To admire is to worship; to worship is to be religious. But now, you cannot have admiration unless you have found something admirable; and if you have found something admirable, you have conceived it, you have thought it: you cannot have admiration without thought. Lastly, in this connection, there comes that intellectually wise man, Mr. Herbert Spencer, who says, "Religion is a feeling, a feeling of wonder, a feeling of wonder in the presence of the Unknown." Now I don't wonder at his thinking wonder the root and essence of religion. I would have wondered exceedingly had he thought otherwise. It would be altogether inexplicable were a man to think that any other emotion whatever could be excited by the great Unknown. It is no extraordinary thing that a man who translates the Unknown by force, persistent force, should think that wonder was the one fit feeling, the feeling in any way proper to religion, that could arise in its presence. But you see he does not get his feeling till he has got his thought; you must conceive that the Unknown is before you can wonder at it.

Well, let us dismiss feeling as by itself, in any sense or degree, an adequate explanation of either the origin or nature of religion. All feeling means thought; you cannot feel unless you think; and you feel as you think. Man thinks; as he thinks, he feels, as he thinks and feels, he acts. Thought is the parent, determinative of feeling; feeling is the source of the motive which impels to act—that is, is the occasion of action, not its cause.

Well, when we analyze this subjective definition, what do we find? That religion is, on the side of the person, his thought of the cause, or order, or highest law under which he stands, and the way in which he feels and acts towards him or it. That is a very wide definition, for this reason: that it must comprehend all forms of religious expression or life that we may discover to exist.

[*December 8.*]

Now, when we have got a notion of reli-

gion on the subjective side, we want another of it on the objective.

1. Looking, then, at religion on the objective side, we may say that the highest conception which a religion possesses determines its moral character. As is the deity, such must the faith that is built on him be. Find out then the character of the deity, and you find out the character of the religion. In other words, discover the quality of a man's highest thought, and you discover the character and quality of the principles that regulate his whole life. That is absolutely true. You may take it of religion; you may take it of any intellectual system. Suppose, for example, that a man declares force to be the ultimate, or the only known ultimate of ultimates, how would it affect his notion of life and the law that governs conduct? Force, according to its very idea, must exact in every change an equivalent for what is expended. Wherever force rules, the laws of mechanics rule, wherever the laws of mechanics rule, necessity rules; wherever necessity rules, freedom is absent; wherever freedom is absent, morality is impossible; wherever morality is impossible, duty is impossible, and all the varieties of service into which and through which a noble and ordered society can be constructed. The highest conception thus determines the whole order of thought.

2. But if you apply the principle, as is the highest thought so is the system, to religion, you get this conclusion: if you have a God absolutely righteous, absolutely holy, absolutely loving, all the system He creates or builds must be intended to conform to Him. But, simply because He is so spiritual and moral, its absolute conformity cannot be secured by any mechanical method. If it were made conformable by a mechanical method, this would mean that it was done by necessity, and necessity destroys morality. While God is the great determinative idea of religion, religion itself must always be realized through man,—man free, rational, intelligent. Man stands open to God, God speaks through man. The pure in soul see and hear Him. Did you ever hear an oratorio?

Who made it? Nature never made it, nor could she by herself alone take one step toward its making. Yet nature to the susceptible ear is full of sounds, soft, loud, low, sweet, murmuring, gentle, varied, is a very orchestra of musical, rhythmical sounds; and the master spirit gathers into his vast imagination all these sounds, weaves them into splendid harmonies, and pours them out in the great organ swell, or the vast choir made of human beings, who yet make music as if they were one. And so the spirit open to God, God's true prophet, is the great master spirit telling the truth of God for the joy and the life of men.

3. But this brings us to a third position. Since religion, while it comes from God, is yet realized through men, it is realized for the purposes of God. It exists for His ends, and for these alone. Now, in looking at it as a great agent for carrying out God's purposes, what do we see? Two things. First, religion has a power that nothing else has of making bad men good. There is no power like it for changing bad into good, the profane into the holy, the man unreal into the man most true. Science has not that power, nor has art. Science and art witness to the elevation of man; they do not cause it. Religion causes the elevation of man, and creates his science and his art. Secondly, the progress, the forward movement of the race of man, has been worked by good persons, persons made good by their religious ideas. That is an absolute law. It is only the good person that can create really good things; and so we may add, wherever you have persons, whether inside or outside Christianity, that lift men up, and send men forward, you find them persons inspired by religious ideas.

[December 15.]

And now we must from these positions draw what may be termed a provisional conclusion: since the great forward movement of the world is worked by religious persons, then the higher their thought the greater and more beneficent their power; the purer the idea that works in them and through them, the greater and grander will be the religion. I will not by comparison run through Brah-

manism, through Buddhism, through Islam, through Egypt, through Greece; I will not try by comparison to show where this grandest idea is. But I will ask you to think of God as the Savior has taught us to think of Him, and then see how this bears on action. He is not only almighty, but He is good, holy, wise, loving, tender, compassionate, just. Take for example: God is a being infinitely good; then He cannot but hate sin, He cannot but hate all conscious and voluntary guilt; but if God hates sin, the religious man, governed by his idea of God, hates it too, and lives that he may end its reign on earth. God is righteous. Then if He is righteous, He cannot but hate wrong; all forms of wrong, personal, social, industrial, political, are hateful to Him; and the man who is a religious man, governed by his thought of God, must live to conquer wrong. God is tender, compassionate; then all sorrow, all pain, and all anguish are to Him painful, the cause of deepest pity and regret; and the religious man lives to overcome all pain, to subdue it, to minister to it; to take the outcast, and the lonely, and the feeble, and the desolate into the protection of his great pity. God is love; then He loves to see man saved, to see him happy, to see happiness multiplied below; and so the religious man is the man who saves men, who creates happiness, who makes all earth a scene of wider joy and of grander moral worth. Theology is the interpretation of the universe through the idea of God. Religion is the regulation of life through the same great idea; it is the application to all things, and all events, of the great, spiritual, moral, ethical, rational elements contained in that idea.

But mark this: religion has become no simple way of merely saving men; it saves them—but for God's ends, not simply their own. It is no mere method for giving peace in death, or a happy immortality; it accomplishes that by making time happy, and a happy society. Religion is in order that eternal justice, eternal holiness, eternal purity, eternal harmony, eternal love may, through man, be made everywhere to reign among men. Religion is that the purpose of

God through all the ages may by men be more perfectly fulfilled. Where it comes in its perfection, it comes for ends like these. If religion be this, where is the man who would not be religious?—and religious that he may serve God and work the good of man.

[December 22.]

1. If we are to understand the significance of the New Testament for our discussion, we must come to it with open spirit, and look at its idea of religion as embodied in its great Personality. In other words, we must seek to understand its idea through Christ. Now His life was one of very remarkable simplicity, and one of still more remarkable significance. It was altogether, from the religious point of view, unlike the ideal that had become traditional in Israel. The traditional ideal in Christ's day, the period of decadence, was twofold, there was the priest's, and there was the scribe's. The priest's idea was—the temple, the worship, the priesthood are the religion. God dwells in the temple; He is approached through His priesthood, He is appeased by their sacrifices, and the most pious man is the man who most often visits the temple, uses the priesthood, offers the costliest and greatest oblations. The idea of the scribe was different, yet akin. It was an ideal of forms, full of fasts and holy days, formulas and prayers, positions and phylacteries, reading of Scriptures and general performance of things by rule. In short, it was men living by rote, according to the fashion of the fathers or the times.

These, then, were the traditional ideals, religion as materialized and depraved by priest and scribe. Now Christ's ideal was essentially different. The priests could not understand a person preëminent in religion, who would not, and did not, frequent the temple according to rule and routine and season, and use the sacrifices. With the scribes, again, He was in ceaseless collision about their weightiest matters of the law, their solemn days, their fasts, their feasts, their periods of prayer, their tithing mint, anise, and cummin, about the formal ways, all so little, yet all so burdensome, in which they

thought to do religious work. He was too elevated to be understood of them, and so was misunderstood in the gravest degree, and to the most disastrous results. Not to fulfill their ideal was to be worthy of the cross.

2. But while his ideal stood in opposition to theirs, see how noble it looks by the contrast. He was the Son of Man and the Son of God. He felt at all times at home with God; He lived in God, God lived in Him; men felt in His presence as in the presence of the Father, because in the presence of the only begotten Son. And, note, when He became religiously active, what He did, and where He was found. Not in the temple, but in the highway, where disease was to be cured; in the home where wisdom was to be taught; on the sea, and by the shore, where men were prepared to listen; at the receipt of custom, or in the haunts of the outcast, where men were waiting to be saved; there, where He could best bring to lost men the great message of life, there was He found. And, high though He seemed, He gave to no man the sense that He condescended; great though His acts were, His condescension was never conscious. What He did was through the gracious and sweet compulsion of a true and holy love. He changed the sense of sin in the outcast into the sense of sonship, the being beloved of the Father and the Son. He loved love into being, and commanded by the love He begot. And so the ideal of religion He realized was altogether new; it needed for its being no priest, no scribe, no temple, save the temple of a pure and true spirit and the presence of a loving God, no order consecrated and set apart to sacerdotal functions and ceremonious duties, but only the consecrated spirit of the child face to face with the Father.

[December 29.]

As His religion was in deed, so in word. What He lived He taught. What He taught He lived. Many remarkable elements about that teaching might here be summarized and described, strange, remarkable elements, too. When He wishes to impress great

duties upon men, how does He do it? By parable. And when He uses the parable to enforce the highest duty man owes to man, where does He get His example, His impersonation of love? In the priest and the Levite? Nay, in the man they held to be unclean and an outcast, the Samaritan. When He wishes to find the qualities He most praises, where does He find them? Not in the old conventional ideal, but in the pure in heart, the peacemaker, the lover of righteousness, the sufferer, the man that mourns. They are the blessed, and if He wishes to describe the supreme law of God, He finds it in two things, love to God in heaven, love to man on earth. Nay, more, He so combines these, as to make each involve the other, as if He meant to say, where perfect love is to God, there will perfect love be to man, and where love to man, there all the duties God requires will be fulfilled.

But observe: the maxims, ethical and moral do not stand alone. They are part of an immense system. They are built on a great foundation. They rise out of the conception of God, and His relation to man. Then, note, He does not mean the people He calls to remain individuals, shut off from each other; He associates them in a great kingdom. That kingdom is called of heaven; which means, it is not like the kingdoms of earth, created by physical power, planted by passion or pride—that were despotism. Then He says, it is a kingdom of God. That means, it does not come from the act

of might or tyranny or deception, the ambition of some great man, planted on the throne of empire; it was God's, meant to be realized in conscience, to show the authority of God over the man. The people drawn into that kingdom, are drawn into it by the truth, that is, its citizens are obedient to the truth by belief of the truth. The men that compose it are men that must not seek to extend it by sword or persecution, by civil law or military power. It is a kingdom of the truth, standing, extending, reigning, only through the truth and the agencies it employs. Within that kingdom, which has no visible form and can know no limits of time and place, the faithful and holy men of all ages and races are gathered, and engaged in a common labor, working together with God through His Son in building up a new humanity, where, instead of the old despotism of force, the new force of divine love shall reign supreme. That kingdom is an eternal ideal ever in process of realization, never to be perfectly realized. Yet it is all the mightier because it is so ideal. In the mind of God there lies a pattern according to which the new creation is made, and that pattern is the kingdom which Jesus instituted, and which His people constitute. Within it truth reigns, law rules, and obedience is realized. It has come, yet it is only coming; when a man has entered it, he is a citizen of God's city. Once it is completely realized on earth, the will of God will be done here as in heaven.—*A. M. Fairbairn, D.D.*

THE CONQUEST OF THE UNDER EARTH.

BY PROFESSOR N. S. SHALER, SC. D.

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THE advance in the arts and through them the gain in the general conditions of mankind, has intimately depended on the extent to which science has made it possible to win the resources of the under earth. Each step in the progress of civilization has been marked by the adoption into our industries of new materials extracted from below the soil or by the extended use of some substance which may have been before in some limited way serviceable. In the most primitive state man depends only in slight measure on the geological structure of the land he inhabits; almost anywhere he can find hard bits of stone in the brooks or along the shores, which may be shaped into

rude tools and weapons; clays which are almost always present by the side of streams afford material for rude pottery. It is when in the advance above the grade of mere savagery, where the grade commonly denoted by the term barbarism is attained, that we find man becoming an ore seeker, and this for the reason that the gain in station is due to the use of metals.

At first the resort to the metallic stores was narrowly limited. For ages copper and tin used in the alloy called bronze satisfied the limited demand for tools and weapons, and certain of those metals were early resorted to for the reason that they yielded the useful product on the application of a small amount of heat such as might be accidentally applied by an ordinary camp fire. It was centuries after the knowledge of bronze began before the use of bellows enabled the early peoples to discover metallic iron, which is practically unknown in its native state except in rare meteorites,¹ and which in its oxidized form has no value in the arts.

So slow was the advance in the utilization of the earth products that when our ancestors first came to this country there were not more than about twenty substances other than building stones or gems which were won to commerce from the under earth. These were scantily used; the amount of iron required *per capita* each year probably did not exceed five pounds and the amount of coal consumed was even less. At present the annual consumption of iron in this country amounts to about two hundred and fifty pounds, and of coal to more than a ton and a half per head. The number of earth materials and their immediate products which enter into the arts is to be reckoned by the hundreds; each year the number augments with surprising rapidity. Measured by the quantity of the materials won from the depths, the civilized man of to-day as compared with his ancestors in the time of Queen Elizabeth has increased his dependence on the under earth by not less than fifty fold. This increase in the use of the geologic resources as well as the material and other gains which have come in their train has been made possible by the appli-

cation of science and its companion, invention, to the exploration of the under earth. For the reason that all this learning which has been applied to the depths is of a peculiarly difficult nature and because the results of it have been so momentous, so fundamental, I shall devote this closing paper of the series to this branch of endeavor.

Man has but slowly acquired the freedom of the earth; even to find his way over the surface, to chart its seas and lands, has required centuries of exploration; the task is yet but rudely done. Still more slowly is he proceeding to interpret the depths of the sphere; in that hidden realm each step has to be taken with great cost of thought and labor. It is a dark field lit only by the understanding; by that form of mental work where the imagination gives suggestions which have ever to be revised by comparisons with the facts.

The Greeks came near creating a science of the earth; that they failed to do so was due in part to the fact that while they were skilled in the use of the imagination they never learned to test its productions in a critical way by comparing them with the truths which were to be explained. Just here indeed we find the most important difference between the old and the new learning. The modern men of science have acquired the absolute necessity of verifying their conjectures; the ancients had not learned the lesson. Another obstacle to the interpretation of the earth was the natural belief that the sphere had passed through its history from the earliest times to the present ages in a few thousand years. There was much blundering before it was found that the plain meaning of the records as they are written in the rocks is to the effect that many million years have been required to bring about the change in this planet from its originally heated state to that in which we now find it. Until this point was made clear to the minds of geologists they could not set about their tasks in a rational way, in a way which has led them to their success.

The science of geology began in the work connected with mining. Both the Greeks and Romans operated gold, silver, copper,

tin, and iron mines in a limited manner, but they merely followed the leads of ore without any effort to find the principles which underlaid the occurrence of the deposits; but when the scientific awakening began after the close of the Middle Ages, those who were concerned in the work undertook the study of minerals and to collect the facts of their occurrence. They were also led to devise better means for ventilating and pumping the mines and for treating the ores in order to extract their value. In this way the great mining establishments, mostly under government control and therefore conducted in a large and liberal way, became in many places, especially in Germany, the seats of much scientific study. Two or three centuries ago it became the custom to establish schools for instruction in the arts connected with the mineral industries. More than one of these schools, notably that at Freiberg, in Saxony, had a decided influence on the development of geological knowledge. Numerous mechanical inventions of importance have developed in connection with mining work. The system of the pump, one of the greatest improvements in the hydraulic art, was perfected for lifting water from the depths of the earth. Yet more important is the fact that the steam engine in its original form was devised to work the pumps of the English mines, which at the time had begun to work below the level at which it was easy to keep them clear of water, which is the ancient and ever present enemy of the mines. It is doubtful whether the gift of the steam engine in a practical form would have come as soon as it did had it not been for the insistent demand for improvement in the means of taking the water from the mines.

Although the effect of the mining industry on the development of the steam engine is noteworthy, some of the most important influence of this branch of activity has been in a work which is in its own province, *i. e.*, in the treatment of the metal bearing ores. Of old the process whereby the ores were extracted involved a very large expenditure of labor as did also their treatment in the primitive furnaces. Step by step the processes have been improved until the cost of

labor of the work is probably not more than one fourth what it was one hundred years ago. In large measure this gain in cheapness has been brought about by the use of dynamite and other similar explosives, but in large measure it is due to the use of compressed air to operate mechanical drilling machines which penetrate the rock with ten times the speed which can be attained with the old hand method. In a like manner the work of mining coal has been furthered by the use of appropriate cutting engines. Not the least of the benefits of these contrivances operated by compressed air is found in the better ventilation which is afforded by the cool and dry air which is delivered in the mines from these machines. Still further we may note the invention of the "Davy" or safety lamp which guards those who work in fiery coal mines from the risks of those fearful explosions which often take place in such workings. Such calamities still occur, but they are in nearly all cases due to exceeding carelessness, while in earlier times they were inevitable.

The greatest gains from scientific invention are to be found in the treatment of ores to extract the metals; these are very numerous. They pertain to every variety of mineral product. Of the host we can note but one series, that which relates to the production of iron. Down to near the end of the last century metallic iron was extracted from its ores, which rarely contain over sixty per cent of the metal, by means of furnaces essentially like an ordinary blacksmith's forge only somewhat larger. In the hearth of this forge the pulverized ore was placed in alternate layers of charcoal; the material was fired and subjected to a blast of air until it was greatly heated. It was then stirred until the melted ore formed a ball-like mass, which was beaten by a trip hammer with numerous reheatings until the dross was squeezed from the metal; the process requiring about ten days' labor of a man to make a ton of iron. Within a century by many successive stages of improvement the modern high stack iron furnace has taken the place of the Roman instrument. In this new appliance two hundred tons or more of

metal may be made in a day and the average expenditure for labor on the work is about half a day. The result is that ordinary iron which sold in this country a few decades ago for about fifty dollars a ton has by the improvement in the processes of mining and of smelting been sold at a profit for about seven dollars a ton at the works.

As all our economic life depends upon an abundant and cheap supply of metals and of coal, the arts which produce these substances are fundamental in their importance. But the success in these arts in dealing with the problem of cheap and large production has depended in an intimate way on the knowledge which geologists have afforded as to the seats of supply of ores and their attitudes in their lodgments. In this way the relation of the metallic industries to scientific learning has become more intimate than is the case with any other branch of economic work of like importance.

The contribution of geology to the practical affairs of civilization began with the work of the mine; in this department the gift has been in the way of knowledge concerning the origin, nature, and distribution of the mineral deposits which have to be followed underground. What may fairly be termed the laws of such deposits have been tolerably well worked out by bringing together a multitude of instances and by observing their correspondences. Thus it is possible to advise miners as to what are termed the prospects of their ventures much as an expert in any other form of business may wisely counsel men who propose to engage in it. So, too, it often happens that the explorer of a lode or bed finds that the rocks have been riven apart and the fragments forced apart so that he cannot ascertain in what direction the deposit has been thrown. The principles of these faultings³ have been much inquired into so that a well trained student of the subject can in almost all cases readily find where the necessary mineral may be found. In other words the learning serves here as elsewhere as a guide to the practical man at every stage of the work.

The larger contribution of geology to economics has been made in the work which

it has done in deciphering and recording in maps and reports the geological conditions of various countries. This work has been carried so far that a tolerably good account has been given of the lands of all civilized countries. In all, rather more than one half of all continents have been in a considerable measure studied. By the middle of the next century we may hope to have this work fairly complete. As the mineral resources of a country intimately depend on its geological history, this survey of the geologist gives an immediate though general clue to the mineral wealth of any district which it covers. Thus if the rocks be of carboniferous age⁴ there is a strong probability amounting almost to a certainty that they will be found to contain coal beds. If they are of silurian age⁵ it is certain that no coal will be found in them. So, too, of sundry other mineral resources, science gives the clue to the search, the actual seeking is the business of the more practical man; though in this work also he may well have the help of the investigator. Few mining undertakings are ventured on without the assistance of the geological expert who may bring to the task a share of the learning which can be applied to the problem, and the greater part of the blunders which befall such work is due to the lack of competent geological advice.

Perhaps the largest of the contributions to economics which geological science has made has been in the way of discoveries of fertilizing substances, those which in various admixtures constitute the commercial manures which now enter so largely into high grade agriculture. Until near the beginning of the present century the soil tilled had no other resource for the refreshment of the soil than that obtained from the barnyards and slaughter houses. As the share of these fertilizers was limited and their use on garden crops in many ways objectionable, soil tilling seemed to have attained a certain bound beyond which the only resource consisted in resorting to new virgin soil and fresh fields, which in the civilized world are each year ever in less supply. The history of tillage shows us that the soil in many of the

ancient seats of culture has become exhausted by long continued cropping in such a manner that it no longer will support a considerable population; this unhappy end might under the old system slowly but surely have overtaken all that part of the land which could not be fertilized by the ordinary manures. The presage was indeed ominous of evil. In this state of the agricultural art, geological science came to its help in a sudden and most effective manner through the discovery of mineral phosphates.

Since the early days of this century geologists had been curious as to the nature and origin of certain peculiar beds of nodular materials which were found in the green sands⁶ of England, particularly near Cambridge. These rudely egg shaped masses were at first supposed to be fossil excrement of fishes. They were found on analysis to contain a large amount of lime phosphate. In most cases sixty per cent or more of their mass is composed of this substance. At the suggestion of the distinguished geologist, Dr. Buckland, these so-called coprolites were ground and applied to the land and this with good results; here the agricultural chemist came in with the prescription that the material in its ground state should be mixed with sulphuric acid so that the phosphate might be made more soluble and thus accessible to plants, and also that potash, soda, and ammoniacal materials should be mixed with the mass so as to afford more complete food for vegetation.

The result of the discovery of mineral

lime phosphates and of deposits containing lime, soda, etc., has been in a very large way to change the prospects of man in his relations to the soil. He no longer is to be the waster of his inheritance, he may each year and almost indefinitely extend the productiveness of the fields which give him support. Chaucer's lines that:

"Ever from ye olde fields as men seyth (=see)
Cometh the new corn from year to year"

may by this contribution from the earth science be indefinitely true.

Good as are the immediate economic profits which the earth science has given to man it may fairly be said that the most substantial gains which this learning has afforded have been brought about by the enlargement of understanding as to the history of the planet. So long as the earth was conceived as a mere rude heap of matter subject to fierce purposeless convulsions and arbitrary changes, the intellectual position of mankind was detached from nature, which seemed indeed unfriendly. With this gift of the larger understanding has come the feeling, based on knowledge, that we are a part of an organized whole, that man is in a great procession of events which moves forth from the shadows of the past to the light of the present and the days to come. Such is the province of science, its duty is enlargement of views; it leaves to its handmaid, invention, the application of the truth which it discovers to the immediate economic needs of life.

PENSIONS IN LEGISLATION.

BY PROFESSOR F. W. BLACKMAR.

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FOR more than a hundred years an important law has stood on the statute books of the United States which is at once the key to pension legislation and the basis of the pension system. This law simply asserts, "If any person whether officer or soldier belonging to the militia of any state and called out into the service of the

United States be wounded or disabled while in active service he shall be taken care of and provided for at public expense." This guarantee of the nation that the disabled soldier would be cared for, followed by subsequent promises to care for wife and children should he die in his country's cause, has cheered many a soldier in the fatal

charge and sustained him in hours of deepest distress. In caring for the disabled soldiers of sixteen wars, two of which were great conflicts, the government has been given ample opportunity to verify this general principle of the pension system. And well has the principle been adhered to; for no other nation has done so much for disabled soldiers and seamen and their families as the United States. It is a matter of pride to every citizen that those who fought and suffered in defense of our homes and our common country have been so well cared for.

Yet the pension system as it now exists was a matter of slow development in the minds and hearts of the people as well as in the statutes of the nation. It was fully thirty years after the Declaration of Independence that the first general pension law was enacted. While in this period certain provisions were made for disabled veterans, the laws were partial, and the term "pension" was never used. For it must be known that in the revolutionary period of our nation's history there was a distrust and fear of all pensions and pension legislation on account of the abuse of the military and civil pensions of England which were granted to the favored few as rewards for special services. They were simply given to the friends of the government and their followers, favoring a few at the expense of the many. The revolutionary fathers were familiar with the odious system and hoped it would never prevail in America.

But General Washington knew that something besides patriotism would be necessary to refill year after year his constantly depleted battalions. Looking from the practical side of the question, he knew that men could not be induced to leave their homes and business and the common comforts of life to take their lives in their hands, even in the defense of their nation, without some compensation. So, through the advice of Washington, in 1776 the pay of the commissioned officers was increased so that gentlemen of ability would enlist in the service of the government. In the same year to each noncommissioned officer who enlisted to serve through the war a bounty of twenty

dollars was given and land in addition thereto. It was further provided that those persons who enlisted for three months only were to receive the bounty but no land.

The poverty of the government and the prejudice against special legislation in this line made Washington cautious in his suggestions respecting rewards to soldiers. Finally Congress, in 1778, ordered that commissioned officers who remained in the service to the close of the war should receive half pay for a period of seven years from the date of its close. This bounty was to be paid only on condition that the officers receiving it should hold no civil office and should take the oath of allegiance to the United States. In the following year another step forward was taken. In the early part of the session a resolution to extend the half pay for life was lost, but being brought up again later in the session was passed and became a law. In this measure the restriction against civil offices, existing in the previous law, was withdrawn.

For several years no further attempt was made to reward the defenders and makers of the nation. In 1780 it was enacted that the widows of commissioned officers who perished in service, or the orphan children in case of the death of the widow, should receive the half pay guaranteed to the officers. In this same act it was provided that officers who were discharged on account of the reduction of the army should be retired on half pay for a period of seven years. Subsequently the term was extended for life.

In 1783, owing to the fact that those who had been long in the service were in straightened circumstances, and in part, as some think, on account of the great prejudice against life pensions, such officers as should select might change their half pay for life into full pay for five years. In the light of history it seems a very strange thing to do, and a full explanation of it is not to be found in the records.

Another step toward a pension system was taken in 1785 when Congress passed the first resolution to provide for invalid sailors and soldiers. It may be said to be the first invalid pension law and the begin-

ning of the real pension system. It provided that sailors and soldiers who had been disabled in the War of the Revolution, "so as to be incapable of military duty, or of obtaining a livelihood by labor" should receive half pay for life, commencing with the date of the injury or discharge; while those partially disabled were to receive pay in proportion to their disability. To guard against fraud the law was made very specific in requiring each person to obtain a proper certificate from his commander or surgeon or the director of a hospital describing the nature of the disability. It was further provided that each state should report annually the list of disabled soldiers and sailors, and that an officer should be appointed in each state to pass on evidence of disability. Thus before the adoption of the Constitution did the young nation pledge support and care to her defenders.

A minor law followed which allowed each state credit with the United States for money spent on invalids prior to the general law, and provided that no invalid should receive a pension unless he should file an application within six months after date of disability. Perhaps this was a wise precaution as a financial policy, but it appears to be unfair to establish a statute of limitations to prevent the payment of legitimate obligations.

Having provided for the urgent cases, the government, always busy with new affairs, rested from important legislation until April, 1806, when the first general pension law was enacted. It was in the enactment of this law that the terms "pension" and "pensioner" are first used. This law required the most searching evidence as to the disability of the soldier. He must prove by at least one witness besides the surgeon as to when, where, and how the injury occurred, before his name could be placed on the pension lists. The law provided a pension of half pay for commissioned officers and five dollars per month for noncommissioned officers, soldiers, and sailors. And thus it became a settled policy that all persons disabled while in military service in time of war should be provided for at the public expense,

"whether they served in the land or sea service of the forces of the United States or any particular state, in the regular corps or the militia, or as volunteers." The pension system was thus well established, not on sentiment or gratitude, but on the sure foundation of disability.

In 1818 a law was enacted which changed the aspect of the pension plan. It seems as if the old prejudice against pensions had finally disappeared and the representatives of the people turned with gratitude toward the survivors of the Revolution, although it was gravely asserted in the halls of Congress that specially interested parties not pensioners urged the matter forward. The law provided that any person who served in the Revolutionary War for a period of nine months or longer "who is, or hereafter, by reason of his reduced circumstances in life, shall be in need of assistance from his country for support," shall receive a pension. Contrary to the expectations of nearly everyone the applications came in by the thousands under this new law. Over thirty thousand made applications for pensions, a number greater than Washington's whole army as it existed at any one time. Though based on disability and poverty it amounted to a service pension. Over twelve thousand applicants were rejected, but about eighteen hundred new names were placed on the roll. It was estimated by the legislators that \$160,000 would bear the expense of this bill, but by this act the appropriation for pensions was increased by \$1,847,900 the first year, and the following year by \$2,766,440. The laws were quite severe on the applicant, yet the people believed that many frauds were committed. Congress following public sentiment enacted in 1820 a law compelling applicants to list their property and take oath as to its value. This act alone struck over six thousand names from the roll, and over two thousand pensioners never fulfilled the requirements of this new law, being unwilling to submit to the test. It is interesting to note how eagerly people accepted the opportunity for a pension under the law of 1818 and how many attempts, through ignorance or fraud, were made to secure pen-

sions. It is asserted that persons even disposed of their property for the time being in order to receive a pension.

There was prepared in 1828, and subsequently in 1830, what is known in history as the "Mammoth Pension Bill." It was the first pension bill that provoked much heated debate in Congress. The pension service has always been a tender subject. No one likes to be placed in the attitude of refusing to give to the defenders of the country their just dues, and people are easily misunderstood on this subject. And doubtless until this time there was little need of discussion. The law provided that a person who had no more than \$1,000, after all of his debts were paid, should be considered as unable to support himself and worthy of a pension, that the nine months should be construed to mean either consecutive or at intervals. This bill failed in the Senate, although a similar one passed the House, owing chiefly to the vigorous attacks made upon it by Hayne of South Carolina. Mr. Hayne claimed that in opposing the bill he was only doing justice and honor to the veterans who would have taken this same action could they have had the opportunity. He held that such a law would admit hosts to the pension privileges who were mere hangers-on to the army. It was in keeping with the times that this opposition to the pension law should come from a southern state, because the South was more impressed with the doctrine that the government that governs least governs best; also because the people of the South thought that through taxation they paid out more for pensions in proportion to what they received than did the people of the North. This was forcibly put by speakers in Congress. In addition to this Mr. Hayne in his speech makes out a strong case against extravagance and fraud.

The act of 1828, which provided that officers who served in the Revolutionary army as enumerated in the law of 1780 and enlisted men who performed like service should be granted full monthly pay provided that no officer received a higher pay than that of captain, was followed by an act of 1832 which conferred the same benefits on those

who had served only two years instead of to the close of the war. It further provided that those who had served at least six months should receive a pension rated in proportion to the time served. This bill provoked a great deal of discussion in both House and Senate and several strong speeches were made on both sides. It was feared by the opposition that the same results would follow this act that followed the act of 1818 and that Congress would again be obliged to come to the rescue with a provisional law to prevent fraud in the latter as in the former case. But the bill passed both houses and became a law. It was followed by an unusually large number of applications for pensions, increased expenditures, and with these the cry of fraudulent practices.

The result of this law brought forth one of the most interesting documents relating to pension legislation in the President's Message to Congress in 1836. The president calls specific attention to the numerous frauds being practiced in the pension department and recommends a careful investigation of each case. He said that "the honest veteran has nothing to fear from such a scrutiny, while fraudulent claimants will be detected and the public treasury relieved." With this document may be said to close the first period of pension legislation in the United States. Beginning with half pay to a few military officers the system had enlarged so as to take in all of the disabled without reserve and to care for all those who needed support. It had been checked in its approach to a service pension in practice. From this time to the Civil War the laws enacted were simply modifications of those already in force.

Thus on July 2, 1836, an act was passed granting the same pension to the widows and orphans of deceased veterans as had been given to officers under the law of 1832, provided that marriage had occurred prior to the close of the last service. The term of marriage was extended from time to time and finally abolished in 1853. This established a precedent for the care of the families of those who perished in the defense of

their country. Other modifications took place, such as the granting of a large amount of public land to the veterans of the War of 1812 and of the Mexican War.

By the commencement of the great Civil War the pension system had been thoroughly established and a liberal pension system was the inevitable outcome of the war. The great magnitude of the war made a gigantic pension system an essential outcome. It is impossible to give more than a glimpse of the subject. Beginning with 1862 there were not less than twenty-five important general laws passed relating to pensions prior to the close of 1890. Besides there were many changes and amendments, and over six thousand special pension laws or acts. Among the more important ones are the first law of 1862, the consolidation act of 1873, the arrears bill of 1879, the dependent act of 1890, and the acts granting pensions to the survivors of the Revolution in 1871 and to the survivors of the Mexican War in 1887. As a result of this legislation there has sprung a great department of administration which has an army of clerks and special officers and disburses nearly half a million dollars per day.

The reason for the existence of pensions as exhibited in the laws is usually found in one or more of the four following propositions: (1) that pensions are given to provide for the support of those who are disabled in the service of the government or to provide for the families of the deceased veterans as a mere matter of justice; (2) a recognition that the monthly pay was insufficient for the service rendered; (3) patriotism is stimulated by the thought that the nation cares for its suffering heroes, and (4) a sentiment of gratitude toward those who defended their own homes and the homes of others. The nation was fully committed to the first proposition at the outbreak of the Rebellion. Bounties and pensions were used as inducements for enlistment. And while it is true, as a patriotic veteran remarked, that those who enlisted to do honest service usually were so stirred by patriotism as to think little of pay to be received, it is also true that the depleted ranks were filled to a certain extent

by the recruiting officer by promises of bounty, pension, and care. While none of these promises could be counted as legal contracts they do appear as obligations to be fulfilled. The Constitution in the fourteenth amendment recognizes the validity of all debts contracted by law for the payment of pensions, thus enforcing the doctrine that such expenditures are legal and just.

The law of 1862 provided for pensioning all disabled soldiers in active service at the time their disability was caused. It asserted that the pension should begin with the date of discharge from service when the claim had been filed within one year after that date. In 1864 the time for filing claims was extended to three years, in 1868 to five, and in 1879 the time limit was abolished. It appears that a limitation set upon the general laws proved more of a hindrance than a help in meting out justice, for it frequently happens that the most deserving are the last to file claims for assistance.

Under the action of the law of 1862 and its several amendments the amount expended for pensions gradually increased until 1871 when the annual expenditure began to decrease. But the law of 1879, which granted arrears to all pensioners, that is, back pay from the time of the disability, nearly doubled the expenditure for the next two or three years. It appears that this bill was not very thoroughly discussed in the committee and passed the House and Senate under a suspension of the rules and with scarcely any debate. It was estimated by the secretary of the interior that an additional \$41,000,000 would cover the entire expenditures on account of the bill. But in 1881 the commissioner of pensions estimated that it would take at least \$510,000,000, to pay the pensions created by the bill. Certain cautious statesmen tried to point out the magnitude of the undertaking and uttered a note of warning, but those in power either did not hear or did not heed the injunction. While nearly everyone was surprised at the number added to the pension list by the bill and at the enormous expenditure caused by it, yet there really is no objection to the principle in-

volved of having all pensions date from the time of disability.

The tendency of pension legislation is shown by the law of 1871, which gave a pension of eight dollars per month to all survivors of the War of 1812 who had served sixty days in the war and to widows of deceased soldiers the same pension. A similar law granted a pension in 1887 to the survivors of the Mexican War who had served ninety days and who had reached the age of sixty-two years. An attempt was made in the same year to pass a law almost as liberal as either of these in favor of the soldiers of the late war. It was known as the "Dependent Act" and was vetoed by the president. Three years thereafter a similar measure was passed. It provided that all persons who had served ninety days or more in the military or naval service of the United States during the late War of the Rebellion and who have been honorably discharged therefrom, and who are now or may be hereafter suffering from mental or physical weakness, or disability of a permanent character, not the result of their own vicious habits, which incapacitates them for the performance of manual labor in such a degree as to render them unable to earn a support, shall be placed on the list of the invalid pensioners. This law gave a pension of not less than \$6, nor more than \$12 per month, the latter for total disability and the former for partial. Widows of deceased soldiers received \$8 per month, and each child under sixteen years of age received \$2 per month. Special regulations respecting marriage were made. In March, 1895, a law was passed which made the minimum amount paid on account of any pension to be \$6 per month.

There was considerable agitation before and after the passage of this bill and an attempt to work up public sentiment for the passage of a service bill failed. The immense expenditures of the government, the intense activity of agents and demagogues in behalf of the "old soldier" caused a reaction in sentiment. There spread over the country in 1892 and 1893 this revulsion of feeling. It was evident in newspaper articles, magazine articles, and in public ad-

resses. It was not less strongly manifested by many of the veterans themselves. It was especially manifested in the surprising majority rolled up in the election of 1892 when the policy of the government was reversed. But in all of this change there was only a plea for a wise conservatism. There was no reaction from the sentiment that the true veterans of the late war should receive all that could be reasonably paid for what they suffered in behalf of the country. No one will admit for an instant that the man who takes his musket in hand to face for three long years the terrors of war can ever be fully repaid either in gratitude, in honor, or in money, but a grateful nation never hesitates to do all that is possible to do to repay the debt, within the bounds of reason and justice to all. Yet it has been frequently commented upon that the actions of demagogues and agents to press the claims of the veteran to use him in their own pecuniary interests has detracted rather than added to the glory of his cause. None have been quicker to discover this than the members of the G. A. R. themselves. The *Grand Army Gazette* speaking on this question states,

"Every dollar paid in fraud is stolen not alone from the patient tax-payers but from deserving veterans. Strike! comrades, while the iron is hot, and if it should sear some bogus claimants so as to leave a mark by which they may be known of all men, there will be no cause for regret."

It could hardly be possible that such a gigantic system could be carried on under general laws without cases of fraud. And this has been freely admitted by pension commissioners and sturdy old soldiers in the halls of Congress and elsewhere. While there is a strong sentiment coming from all patriotic citizens that no soldier who defended the Union shall suffer unduly therefor without an attempt to repay him, there is also a sentiment prevailing that the rights of deserving veterans are best protected by the exercise of a wise conservatism in pension legislation. Legislation on this subject is a delicate matter at best and it would be better for the veteran and the nation if we were all less sensitive about it and could talk more freely without being misunderstood.

WEBSTER'S REPLY TO HAYNE.

BY PRESIDENT CHARLES J. LITTLE, LL. D.

OF GARRETT BIBLICAL INSTITUTE.

A GREAT speech is a historical event ; like a decisive battle, the outcome of many causes and the fruitful beginning of a new epoch. The few words of Mirabeau¹ defying the order of the king of France ushered in the French Revolution ; they were indeed the expression of a rich and mighty personality, but they also rounded out the struggles of a generation with an immortal proclamation of the sovereignty of the people.

Webster's reply to Hayne, considered merely as the effort of a single mind, is a wonder and a perpetual delight. But it was far more than this. It was the first articulate speech of the American nation, the first adequate proclamation of the national self-consciousness, the first clear and thrilling prophecy of indestructible national unity. Washington and Hamilton, Madison and Marshall had wrought and written to develop this consciousness and craving ; but they had been thwarted by the old provincialism and the old prejudice. The theory of the Constitution in spite of the great chief justice remained beclouded ; state sovereignty reared its defiant head now here, now there ; the Missouri Compromise had barely saved the Union ; East and West and South watched each other with exasperating jealousy and credulous suspicion ; railroads and telegraphs did not then, as now, weld these separate commonwealths into a complex and living whole. There was a law in the members of the Federal Union which was at war with the law of its mind. And it was the law of its mind that Webster spoke and expounded once and forever.

It came about in this way : Mr. Foote of Connecticut had offered a harmless little resolution about the public lands. Coming from New England this was seized upon by Benton of Missouri and Hayne of South Carolina as another attempt to prevent the development of the West. The Mississippi Valley expected to depopulate the East, and Mr. Calhoun (for whom Hayne spoke) having lost his hold upon the North was looking for alliances beyond the Alleghenies. Already the cloud no bigger than a man's hand,—the cloud of nullification—had appeared in South Carolina. Calhoun, the inventor and expounder of this curious and baleful doctrine, although vice president of the United States was the chosen chieftain of the southern extremists who were beginning "to calculate the value of the Union," to emblazon the flag "with the miserable interrogatory, What is all this worth ?" Nevertheless the debate on Foote's resolution had been dry and wearisome, until one afternoon Daniel Webster, then senator from Massachusetts, coming from the court pretty late in the day sauntered into the Senate Chamber with his court papers under his arm, just to see what was passing. Mr. Hayne soon rose to make a speech. "I did not like it," wrote Mr. Webster to a friend, "and my friends liked it less." He took the floor accordingly and made a complete and dignified reply.

The following Thursday Colonel Hayne insisted upon resuming the debate, much to Webster's inconvenience, who remained reluctantly away from court to listen to a speech of two days' mingled eloquence and rancor, in which the senator from South Carolina discharged his volleys at New England and her champion. It was a deliberate, malignant, overbearing challenge ; not to answer was impossible. Hayne felt himself, no doubt, quite equal, if not superior, to the Boston lawyer. But behind him stood Calhoun, whose agent he was believed to be, whose views he certainly defended. Both of them hungered for a discussion of their favorite doctrine ; both were confident of victory. Hayne expected to be the leading figure in the coming move-

ment in his native state; he must fire the hearts of his compatriots. Able and adroit and eloquent he certainly was, a man of full stature in every respect; but he attacked a giant and became immortal by the blow that cleft his own skull in twain. For on the morning of January 26, 1830, Daniel Webster rose to reply.

He was then in the glory of his majestic manhood, just entering his forty-ninth year. His hair still raven-black was brushed away from a domelike forehead; eyes lustrous and beautiful in repose glowed with unearthly splendor when his brain grew hot with thought. A swarthy, somber face, suggesting depths of passion and of power, was transfigured at intervals with gleams of humor and the glory of an inspired mind. Neither too tall nor too large, yet the embodiment of massive energy, he moved about like a superior being, every gesture a revelation or a command. His magnificent voice had acquired under the touch of recent and terrible sorrow a penetrating and irresistible pathos. He wore his great reputation (for he was already famous) with unobtrusive dignity, neither trembling at his own shadow nor eager to display his strength. None knew better than he that among the forty-four senators assembled he was easily the chief; for the tall gaunt reasoner from South Carolina who occupied the chair could match him only in dialectic skill.

News of the great debate had filled the city with strangers; the House of Representatives was deserted; men and women struggled for standing room; floor and galleries and stairways were crowded with eager and excited listeners. As yet the great oration existed in outline only; the night before Mr. Webster had stated the points of it to Mr. Everett and discussed them calmly with his friend. Mr. Everett was startled at his nonchalance² and lack of preparation. He feared, as he afterwards confessed, that Webster did not realize the greatness of the occasion and his opportunity. The orator of Plymouth Rock and Bunker Hill, the eulogist of Adams and of Jefferson, had before him no holiday task and yet he was approaching it with easy, almost playful confidence.

But his whole life had been a preparation for it, seeing that his theme must be the eternal inseparability of liberty and union in the United States of America. Each of his earlier speeches had dealt with the same great motive; through each of them throbbed the same consciousness of American destiny, the same faith in the grandeur of American institutions and in the priceless value of the Federal Union. Then too, his life had been a preparation for it in quite another sense. From the beginning he had eschewed all meanness and vulgarity of speech; he had no taste for detraction and denunciation; even in prosecuting criminals he revealed a majesty of mental and moral movement that inspired awe. So it was impossible for him to lay aside his magnanimity.

A man of less nobility might easily have been provoked to answer Hayne in kind; but Webster never for a moment went astray. He never forgot the grandeur of his theme in the pursuit of his adversary. As we pass from paragraph to paragraph we see Hayne's shadow before us; sometimes exciting us to merriment under the spell of Webster's humor, sometimes stirring him to a burst of eloquence that breaks across us like music from another world. Cicero's famous maxim that the orator must be "*bonus vir*"³ is realized to perfection in this marvelous reply. So too is Buffon's⁴ equally famous, "The style is the man," and Webster's own declaration that eloquence is in the subject, *the man*, and the occasion.

Experience at the bar and in the halls of legislation had made him master of his knowledge and of himself, and perfected him in all the strategy of public speech. He had learned from Jeremiah Mason⁵ to be at once precise and powerful; his native genius taught him how to be sublime. His style had been chastened into submission to his thought, and the subtle instincts of the orator taught him how and what to think aloud. He knew what not to say; indeed one feels that the wrong thing could hardly find an entrance to his mind.

Possibly the speech as we have it has been purged of all excess and all defect.

For it was recovered painfully from stenographic notes and revised into its present form. Yet the outlines of it are so beautiful and the whole conception of it so majestic that the ultimate expression seems to flow forth with easy spontaneity. It is a lofty argument, sustained, coherent, invincible; but interspersed with passages of richest humor and the rarest eloquence. And the whole is more marvelous in its impression than any of the parts. Exordium and peroration are the finest in the history of oratory; certain paragraphs amaze us with their simplicity of structure and their overwhelming power; yet the chief wonder, the perennial delight of this astonishing achievement is its glorious unity. It is as if the speech itself must be a symbol of the Union that the orator defended and expounded; so easily did every topic yield to the mind that marshaled all of them to harmony.

If now we pass from the general characteristics to the separate parts of this great speech, the exordium at once surprises and attracts; it seems like the prelude to a poem rather than the opening to an argument.

"Mr. President: When the mariner has been tossed for many days in thick weather and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and before we float farther upon the waves of this debate refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution before the Senate."

One recalls involuntarily the passage in the *Æneid*⁶ where Neptune appears to quell the storm, for this exordium suggests such perfect mastery of the tumultuous situation. It thrills and yet it tranquilizes, exciting expectations but allaying all alarm. We are to have no outbreak of invective, no display of angry passion and of personal rancor; but a sky of sunshine over a glorious sea, a mighty mind illuminating a magnificent theme. The passages that follow immediately the reading of the resolution are a reply

to the taunts of Colonel Hayne. They are severe but not ungenerous; severest in their implications and strongest in their manly self-assertion. Hayne had taunted Webster with thinking the senator from Missouri an overmatch for himself; Webster replied with a splendid outburst on matches and overmatches, and the Senate as a Senate of equals.

Hayne had made much of the specter of "the murdered Coalition"⁷; Webster seized upon the allusion to Banquo⁸ and quoted the lines which must have been gall and worm-wood to Calhoun: "They filed their mind," he said, to

"put a barren scepter in their gripe,
Thence to be wrenched with an unlineal hand,
No son of theirs succeeding."

These personalities disposed of, Webster proceeded next to the defense of the North against the attacks of the senator from South Carolina. With singular inconsistency Hayne had defended slavery and yet attempted to transfer from the North to the South the honor of excluding slavery from the Northwest Territory. Webster while deprecating slavery defended the North against the charge of wishing to disturb the domestic system of the South, and vindicated for the North the honor of obtaining the ordinance of 1787.

Hayne had charged the East with bitter hostility to the West, especially in the matter of the public lands. Webster replied by showing that the scheme to retard the population of the West, lest the Atlantic States be drained of population, originated in South Carolina and not in New England. The stream now widens to a broader flow and a larger theme; to wit, the proper disposition of the public lands. "South Carolina," Hayne had said, "has no interest in a canal in Ohio."

"We narrow-minded people of New England," responded Webster, "do not reason thus: we look upon the states not as separated but as united."

Hence the senators from New England were ready to donate the public lands for objects beneficial to all the people. But they had done so, *Teucro duce*,⁹ i. e., under

the leadership of South Carolina and Mr. Calhoun. "Leading gentlemen from South Carolina were first and foremost in behalf of internal improvements" and Massachusetts followed where they led. These crushing sentences upon internal improvements (Calhoun could not himself keep silent during their delivery) were followed by a discussion of the protective system.

The tariff, especially the course of New England regarding it, had been the subject of bitter animadversion in the speech of Colonel Hayne. Mr. Webster in reply showed (1) that the protective policy was the favorite policy of South Carolina in 1816, (2) that Massachusetts opposed the tariff of 1824, (3) that New England having acquiesced in a doubtful policy was now averse to its destruction. But Hayne had gone still further; "he had sallied forth into a general assault on the opinions, politics, and parties of New England as they had been exhibited in the last thirty years." Webster declining "to rake among the rubbish of by-gone times to find something by which to fix a blot upon the escutcheon of any state," scornfully refused to furnish samples of political scurrility from southern sources. "I leave to the gentleman and his purveyors the whole concern," he said with haughty indignation.

But Hayne's reference to the Hartford Convention gave the senator from Massachusetts his finest opportunity. First to denounce it as "disloyal and obnoxious to censure" and then to compare it with the recent convention of nullifiers in South Carolina, secondly to pronounce the splendid eulogy on South Carolina in which he overwhelmed his antagonist with the touching reference to his own grandfather, "whose honored name the gentleman himself bears," and finally to speak of Massachusetts in words as sublime as they are imperishable, words of eternal inspiration to her own children and to all that love the name of American liberty. It is the moral superiority of Webster that lifts him here so far above his adversary; his longing for harmony and union, his recurrence to pleasing recollections, his magnanimity and breadth of

view, his enthusiasm for liberty, his pride in all his countrymen, his passionate love for the whole Union.

The greatest duty devolved upon him, Mr. Webster next declared, was to state and defend the true principles of the Constitution. Swiftly summing up the five points of nullification expounded by his adversary, he proceeded to compare them with the Constitution. Mr. Hayne here interposed with the Virginia Resolution of 1798.¹⁰ Mr. Webster rejoined that Madison, the author of that resolution, had contemplated quite a different thing, the right of ultimate revolution. Mr. Hayne, rising again, contended for the right of *constitutional* resistance. "This right to annul a law of Congress cannot be maintained except upon the ground of revolution," responded Mr. Webster.

1. The Federal Constitution is the people's Constitution, "the people's government, made for the people, made by the people, and answerable to the people." The people themselves have limited the sovereignty of the several states.

2. The interpretation of the statutes does not belong to the legislatures of the states: that would be absurdly ridiculous and restore at once the old Confederation.

3. New England, even in the days of the embargo, appealed to the judicial tribunals of the United States. Samuel Dexter¹¹ argued their case with all his splendid powers. It was lost and New England submitted. Her example should be followed in every case of doubt.

4. The Federal government is not derived from the state governments, but both are derived from the same source, the people, each being created for a different purpose and the powers of each being clearly designated.

5. The practical application of the doctrine of nullification involves in the last resort an armed resistance to the Federal authority, and armed resistance is treason. This was worked out by Mr. Webster in a picture of great dramatic power in which Colonel Hayne was cast for the principal part.

6. The Constitution is not unchangeable, but the right to alter it belongs to the whole people and not to the legislature of any single state. Nullification is an attempt to interpolate new doctrines into the Constitution by a swift and easy process, and to make the Union "a poor dependent upon state permission."

This closely reasoned argument, relieved only by a splendid eulogy of Samuel Dexter and the picture of Colonel Hayne at the head of the militia of his state marching to the customhouse at Charleston,

"all the while

Sonorous metal blowing martial sound,"

blazed finally into the magnificent passage which has since become blood of our blood and brain of our brain. The transition to this outburst of sublimest eloquence exhibits the perfection of Webster's genius. He was a master of *callida junctura*,¹² "the cunning joinings" whereby the artist in speech produces his most wonderful effects. The argument is compacted swiftly into a terse restatement of its chief positions. The five points of Federal supremacy are thus contrasted sharply with the five points of nullification. This summary is followed by four paragraphs, two short and two long. The first of these breathes haughty scorn for a Constitution such as Hayne describes; the second sounds the note of triumph,—the people will not see their chosen Constitution overthrown; the third in a series of short and flashing sentences recites the value of the Federal Union; but the fourth

combines all the resources of rhetoric, every form of sentence and every figure of speech, to give expression to the patriot's passionate love for liberty and union. This peroration is the highest reach of American eloquence; unsurpassed and unsurpassable. It is an anticipation of the national destiny; and the prophetic power of it grows plainer and more luminous now that the storm of civil war is past, now that the nation has learned "to calculate" in blood and tears "the value of the Union." When Henry Watterson at Louisville speaking for the South to the soldiers of the Republic quoted once again these mighty words it was because the language of Webster still lives and rushes spontaneously to the brain and the lips of an American patriot in every supreme moment of national consciousness.

For "the gorgeous ensign of the Republic, now known and honored throughout the earth," is "still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted nor a single star obscured," bearing for its motto no such "miserable interrogatory," as "What is all this worth?" nor those other words of delusion and folly, "Liberty first and union afterward"; but everywhere spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land and in every wind over the whole heavens, that other sentiment dear to every true American heart, "Liberty *and* union, now and forever, one and inseparable."

NEW ENGLAND CUSTOMS.

BY ELIZA NELSON BLAIR.

DOMINANCE, courage, truth, self-containment, ran in the blood and stamped the visage of New England pioneers as clearly as the sovereign's head attested a gold coin of the realm. Whether in city, hamlet, or pulling stumps on wild land, a royal quality of spirit and bearing attached to that kingly, that elect race.

Men never lost it either living at ease, or

couching on pine needles in primeval forests beside ax and adz, gun and powderhorn. And the "foremothers," too, carried themselves after a gentle, stately fashion, precise and loving, tender and strong: helps meet for husbands in such stirring times as those created by the opening of a new continent, and the founding of a new empire. No grander women ever performed God's serv-

ice than those, who, often carrying babes in their arms, followed pioneers through blazed forests and along water courses to where a log hut in the wilderness marked one more center to a new civilization. All duly wore the air of those having a right upon earth, because they were indeed chosen to accomplish tasks set for them by Almighty God.

Their character had in it a *right-up-and-downness* good to study in these later days. It gave them manners and customs. Descendants of such ancestry should not utterly fall from social grace in the densest woods. Home, church, school were the settler's trinity of blessing, and the settler's son's son still teaches the doctrine to his children as the foundation of social life. Hospitality, truth, suavity were taught as the basis and essence of good breeding.

Looking back, the courtesies of the fathers have some wonderful aspects: we marvel at many a picture which time-honored sideboards conjure up, and shake ourselves back to the thought that all environments of life are completely changed by the evolution of thought. "Former things have passed away," indoors and outside.

What Yankee son would emulate his ancestor's politeness by offering rich old wine to his pastor? What deacon pour liquors from cut glass decanters for the delectation of half a dozen clergymen, until (as a son who remembered its occurrence seventy years ago said) "Their tongues ran faster than trip hammers"?

Where is the town which would gravely discuss, pass, and spread upon its records a vote of thanks to a builder, adding a resolution appropriating money for a bottle of brandy to be given to the "master builder on the new meeting-house, for his generous and manly behavior while a resident of this town." To be sure he had been three years constructing the edifice and they must have learned his worth as carpenter and man.

Town and country have each their different ways, but the summer boarder has brought them nearer to unity than they were in earlier days.

In no direction have cities departed

farther from ancient landmarks than in hired servants. Foreigners sweep, dust, cook, wait in most houses. French maids flit through the rooms and French nurses take the children out. "Help" has made room for servants, because the foreign element has made helping to mean service. It belongs to the new era of steam and electricity. If the old sailing vessels had remained, so also would the old "help." It would take ages to bring the service-bearers of the other continent here by primitive means of transportation. Former times were not better than these, nor former manners, any more than were the two-wheeled chaise, and sailing ship. The remote prototype¹ of the modern boy doubtless plucked his cap off hurriedly whenever he met a grand dame riding along in chaise or lumbering family coach,—equipages which now would call out a mischievous rabble on streets where my lady of to-day rides in modern state.

Railroads, trusts, syndicates, the hurly-burly of trade and speculation make New England cities much after the same pattern as all others: mettlesome, eager, dashing. Business interests and alliances modify social relations; still intellect and the blood of the father, as a rule, hold their own against all comers for social favor. There is a pride of ancestry, of tradition, which sets apart social leaders in town and city. There is a prim holding off from new people, a discreet pause before admitting them into close relations. Cities are centers of literary power—homes of art. Fashion is there, also, surrounded by her merry, brilliant train. Breakfasts, dinners, luncheons, teas, theater and concert parties followed by dainty suppers, musicales,² and the inherited grand reception with its elegant march of diamonds and laces, keep the gay and captivating sparkle of society constantly in evidence. But lustrous gems and shimmering robes wait upon nobler things. Beneath their glow loving charities meet; helps to the young, the stranger, the erring, the suffering. Descendants of grand dames and grand sires, who wore clocked³ silk hose and stiff brocade, or ruffled shirt and velvet suit, still rule the towns, but they delight

more to pour tea from delicately sprigged china cups for mercy's sake than they do in receiving favored guests under soft lights to the music of viols.

Clubdom is of all sorts. Merchants' and bankers' clubs, political and social clubs, town and country clubs, state, art, literary, history, current events, and even clubs of dolorous thirteen; federated and unfederated—they are as thick as blueberries on the hills. Whatever may be true as to others, those clubs which aim at culture and improvement have a social right to existence. Athletics for both sexes became long since a habit in cities of much size.

The riding school, where the modern girl strives to attain the firmness of seat in the saddle and resolute grasp of bridle-rein which distinguished her great-grandmother when that dear old lady's horse cantered ten miles over hill and dale bearing its mistress on a visit to a *near* neighbor, is beset and menaced on all sides by bicycle academies. Wheels are a settled custom, spinning along on noiseless journeys for service, for amusement, for strength of nerve, muscle, and brain, but they must give place to snow and ice. New England loves her winter, and snow roadways are carefully kept near all her cities. Their glistening reaches are covered on crisp, sunny days with soft-cushioned steel-shod sleighs, drawn by horses which spurn the snow beneath their winged feet. Gay colors flash from underneath thick robes; dashes of red and yellow, rose and violet, from scarf and plume of merry sleighers, dot all the way. Once in a while these gay equipages meet a grave turnout drawn toward some invalid retreat, or a great sleigh full of laughing children returning to homes where good men and women take the place of parents dead, or worse, or to their own abodes in a college settlement. The carnival goes on till spring opens suburban lake and river to swain and maid, who bring them back to life with songs and laughter, dip of oars and flirtation.

On moonshiny evenings dwellers in small cities practice driving out for supper to some farmhouse, where the summer boarder has been followed by large parlor and dining

room. The traditional repast of cold meats, brown bread, "riz bread," mince pie and doughnuts, made more toothsome by coffee brewed from kernels fresh ground in a fragrant mortar, and made velvet smooth to the taste by cream skimmed from the pan shortly before using, is gone. Cream is not quite out of date, but the coffee, roasted the morning beforehand in an iron basin set on live embers drawn from under a lazily charring back-log, "comes up among the missing." Concerning that we hear only the dreary croak of Poe's raven, "Nevermore." Their menu of oysters, salads, ices, and confectioner's cake, shows just how far New England has gone down into the valley of humiliation on the food line.

After supper, old-fashioned games yield to a dance or whist or both; though it may be truly chronicled that our ancestors themselves danced and played, pastimes at this day would have just begun when our gay grandsires would have donned their half-high wool hats and short-waisted, belted surtouts⁴ and been clattering up to the door, with horses champing their bits and shaking music from great bells strung around their graceful necks, while their young masters handed the red-mittened, full-cloaked girls into the sleighs and tucked buffalo and bearskin close to quilted hoods before taking the homeward road.

Our beautiful midsummers entice from cities every mortal who can leave home. From spring until late autumn country towns are full of city life. Elegant hotels and farm houses are filled with guests. Cottages spring up by lakeside, on islands large and small, by seashore and on hills. It has become the settled custom of the city to go, and of the country to receive. This flitting of the city to woods and streams has made new customs for New England hill folk in many ways. Freakish, unkempt people, who speak nasally and move like pointed rails, have served altogether more than truth allows to point New England anecdote. Such people exist within her limits, as they do everywhere else, but they are not *typical* of its manners and habits any more than wild sorrel and pigweed are of its crops.

She has children who talk through their noses, who say "caow" for cow and such like phrasing, but they are less plentiful than the "yarns" spun about them. They must live far away from lines of travel and beyond sound of the locomotive's whistle, in out of the way places where only hunters and fishermen go, where the summer boarder has never set up his standard. But that element pervades Yankeeland; it has modified farm and village life greatly. It carries much from the metropolis besides money and family, for instance, polished manners and lovely modes which are copied in winter by country belles. The capitalist carries ambition, of a speculative kind, to many young men. A Yankee always seemed possessed to buy, or sell, or "swap" something. Boys once exchanged strings, wooden combs, and woodchuck skins, growing up to build sawmills, keep store, and go "out West" to buy whatever came in their way. Now boys dicker in toy cars, engines, banks, and develop into men who buy railroads, own mines, and search the round world over for a novel and *paying* investment. But before summer boarders were ever heard of, families in many small towns and hamlets as well as large villages retained as inherited gifts the old-time deferent courtesy, brilliant wit, love of debate and aptness of speech which characterized their ancestry. They might drop the *g* and *d* of words but never their manners.

The artist's canvas and poet's rhythm have glinted old farm houses with elusive lights of romance, and rightly too. Mechanic arts have done away with primitive methods upon farms. Wooden plows with "boughten" iron noses have given place to new patents, and farmers want the latest and best. Horse power and machinery sow, reap, and bind their grain; they have hushed the songs of the threshing floor. Few young men sit now upon the front-yard grass at twilight whittling out wooden rake teeth, or cutting heel straps for scythe snaths. They are oftener in the parlor singing beside a daughter of the house.

The "fore room" has gone, too,—just a parlor left, like all the rest of the world.

Cheese and butter making promise to follow the wool wheel and distaff into oblivion. The spruce red churn and its resolute dasher, the creaking cheese press with sage and tansy odors, have at least gone back on the hills, away from the insatiate maw of creameries and their new-fangled machinery. Sewing machines hum over hem and seam which deft fingers used to stitch, and knitting needles lose their temper before stores of mill-knit hose and gloves. Machinery indoors and out has liberated children from many a hard stent.⁵ Its click and hum teach them the law of advancement; it pushes mind and body forward. Primitive "help" has found its outlet. It is in colleges and technological schools; it is stationed along the lines of art, of science, of law, of literature; it taps the telegraph keys and plays upon the typewriter. It has departed as a physical force, to reappear as a mental power.

Chautauqua circles are a new custom abounding in Yankeedom. They bind villages, hamlets, and country school districts to the world of thought and endeavor. They possess a cheery, social character which makes them welcome comers in any community. They are a sort of home academy for both sexes, fascinating as those of long ago always were.

Lyceums, those early exchanges of wit and wisdom amid whose debates many a man equipped himself for high service as orator and advocate, finds its complement after many years in the grange. Many features of their meetings are similar to those formerly seen in cobwebby lyceum halls. There, again, one hears sharp debate upon topics of state and national concern. Home and neighborhood life and sports feel the mutations that close settlement and increasing push from outside always bring, but home holds its sacred place as the holiest spot on earth outside the temples of God. Home, church, school, the olden trinity, made the new helps and methods possible, and dominate everywhere. Youth and hope and love walk in and out the doors as of yore. Latchstrings⁶ are ever out, and welcomes, warm and hearty as those of a

hundred years ago, greet kindred, friend, or stranger. There abides still among the hills the ancient esteem of sterling character, the primitive love of fair play, and, where outside men have not done their worst, the time-honored hate of bribers and bribe-takers. The old-time repression and shyness linger still, as well as an interest in everybody and for everybody. Borrowing, lending, and "swapping," together with delightful "neighboring," go on among farmer folk. Women take their work and walk a mile to spend a day; perhaps even patchwork appears once in a while on state occasion. The dear sweet spice of gossip is current yet, though tittle-tattle may be fallen into shade; but so have knitting sheaths and snuff boxes. Apple bees, spelling schools, and quiltings are now rare as a piece of homemade tansy cheese, but away back from rail and telegraph they flourish something like those in elder times, but spelling schools have lost the quaint custom of speaking pieces, and apples are no more pared by hand or homemade parer.

In such far away places girls and boys slide down the fields over sparkling crusts, upon sleds which plainly evolved from the "iron runner" of their grandsires. Also, amid like environment, merry, oh, so merry! sugaring parties tramp over crisp snow crust, until they come into maple woods and to a camp, where crotched sticks hold up a five-pail kettle of seething sap. Beside it a small kettle half filled with syrup hangs low over embers or burning chips, until the creamy, frothy nectar within is "sugared off." Then follows the fun and frolic; happy people running in the bracing air and glorious sunlight, flitting here and there among brown tree trunks. Ah! it wakes the pulses, and stirs the heart with true deep worship of those Yankee hills, so grand, yet wonted to such homely uses.

After all, in this day of grace, when neither science nor fashion "stays put" long, one would more likely ride over a very comfortable wood road to a cosy sap house, inside which huge, shallow sap pans sat upon low brick fireplaces. Good crockery and forks would shadow the memory of tin pans and wooden "spuds." One might not go into woods at all, but be invited to a sugar party in a well appointed dining room, while the tinkle, tinkle of viol strings called to laughing couples around the maple candy.

Among country folks, winter evening visits, dear, "old-timey," gossippy, are not obsolete. Boys sometimes shell corn and learn lessons for the next day's school, while their parents jog along behind a sedate horse a mile or so to a neighbor's for a chat concerning domestic affairs in house and barn, followed by a restful debate over politics, general and personal.

Youth delights in sleigh rides much after the manner of traditional lads and lassies, but the picturesque old red pung was used for kindlings long ago, and famous big sleigh bells keep company with spiders in the garret. Merry parties sing as they glide along, but the demisemiquavers of an earlier day, which rolled out on the biting air mostly in hymns, though sometimes singing,

"The rose that all are praising,"

or

"You tell me I am old and my hair is growing gray,"

are lost beyond the hills. At heartsome gatherings, nowadays, they still parch corn, name luscious Baldwin or winter-sweet, wherever checkers and fox-and-geese have not been followed out of fashion by fireplaces; and that very fireplace of our forefathers, wholesome, full of sacred and bewitching memories, is gradually returning to New England.

(End of Required Reading for December.)

A COLONIAL CHRISTMAS IN THE RED HILLS OF GEORGIA.

BY MISS E. F. ANDREWS.

"CHRIMUS gif, marster, Chri'mus gif, mistis, Chri'mus gif, Miss Kitty, Chri'mus gif! Chri'mus gif! Chri'mus gif!" and a dozen little woolly heads came bobbing over the low rail fence that separated the "quarter" from the "big house," and the next moment as many pair of little black feet were scampering down the open hallway that ran clear through the great log barrack of a dwelling, from end to end, toward Squire Benton's bedroom door. The first faint streaks of the tardy winter dawn were just beginning to appear in the east, but there was no need of the "morn-ing horn" to set the whole plantation astir betimes on this most joyous day of all the year. Cannon crackers and sand torpedoes had not yet been invented for the confusion of timid nerves, but the tooting of rams' horns and cows' horns, aided by the bursting of inflated bladders, if Christmas happened to fall anywhere near hog-killing time, made a din that would not have suffered by comparison with the holiday performances of the modern small boy.*

The "quarter" was not long in awaking to a sense of its privileges, and amid the noise of the tooting and tramping and singing and shooting could be distinguished the ever recurring watchword of the day, "Chri'mus gif! Chri'mus gif!" followed by the loud "yah-yahs" of the bystanders as the unwary victim who had allowed himself to be caught reluctantly drew forth his last "chaw terbacker" or a cherished bit of a knife blade to pay the inevitable forfeit. But never mind; the crestfallen bankrupt would not be slow to recover his losses, for the white folks would soon be astir, and they were fair game for everybody. Nothing less than a shining silver "thrip," or a whole plug

of tobacco, was expected of any and all the "buckrah" into whose ear a "Chri'mus gif!" could be shouted.

Meanwhile, the little rabble that were making for the squire's door had been attacked in turn from the rear, and driven from the field by Maum Judy, minister of the interior to the Benton household, who came bustling in from her cabin at this juncture, and put the whole band to rout at the point of the bayonet, the bayonet being represented, in this instance, by the butt of Maum Judy's broom.

"Ain' you got no mo' manners 'n dat?" she cried, laying about her right and left with her favorite weapon, "to come here disrillin' er de white folks at dis time er day? Git along wid you, an' wait tell sunup fo' you begins pesterin' er de white folks wid yo' racket."

Having thus cleared the field, she opened the door just wide enough to pop her own head in and shout a deafening "Chri'mus gif!" at the sleeping squire and his wife, and then, remembering that discretion is the better part of valor, hastily retreated toward the open door of the parlor, where Uncle Peter, her colleague in the administration of affairs, was engaged in trying to start a blaze with the embers left from last night's fire.

"I's done cotched marster an' mistis bofe," she chuckled, seating herself before the embers, at which Uncle Peter, crouched on all fours, was puffing away like a pair of animated bellows, "an' now I'se a gwineter watch fur Miss Kitty an' Marse Hal."

"Me too," wheezed Peter between the vigorous puffs that inflated his cheeks. "Dar 'll be a lot on 'em fur us to ketch, (puff) ef all dem white folks (puff, puff) what marster's done 'vited to tek Chris'mus here comes (pu—ff)."

"Dasso," answered Maum Judy, resting her broom across her knees while she began leisurely adjusting her head-handkerchief,

* The southern small boy has a singularly inappropriate custom of celebrating the advent of "Peace on earth, good will toward men," by the shooting of firecrackers, and the production of all the excruciating noises that the small boy's ingenuity can devise.

"I heerd marster tell Marse Hal dat de whole neighborhood was a comin', fum over de river in Ca'liny, clear up to Heard's Fo't, and Miss Kitty says you mus' kin'le fires dis mawnin' in de three new cabins wat marster had built las' week to discommode 'em, so's to git 'em wa'med up good fo' night. I tell yer what, man, dar woan be no time fur niggers to go foolin' roun' dis house to-day."

"Yeh, yeh, dat de trufe," assented Peter, propping himself against the jamb and spreading his hands before the blaze his efforts had started by this time. "Hi! what a sight er vittles dey gwineter have," he added, his mouth watering in anticipation. "Marse Hal an' yaller Jim brought in seven wild turkeys fum de pen yistiddy, an' I heerd Miss Kitty tell Louisa to kill three dozen chick'ns, let alone de roas' pig an' de apple sass, an' de poun' cake, an' tater pone—"

"An' Marse John's gwineter fetch a whole bar'l er sugar in de waggin fum Augusty," put in Maum Judy, eagerly.

"An' I spec' he'll bring de Chri'mus presents fur us all, too," added Uncle Peter with a knowing wink. "What you reckon you gwineter git?"

"Peter, you rascal," shouted an impatient voice from behind the thin board partition that separated the parlor from Squire Benton's sleeping room, "hold that everlasting tongue of yours, and get my shoes blacked, or I'll break your head for you."

"Yessir, marster, Yessir! I'se a gwineter fetch 'em right away; I jes' could n't mek dis here fire burn," cried Uncle Peter, gathering himself up and scuttling off to the kitchen, while Maum Judy hastily put the finishing touches to her head-handkerchief, and began to ply her broom with a vigor that made the dust fly like a young whirlwind.

The aspect of the room was much more comfortable than the rude exterior of the dwelling, a low, spreading structure formed by a succession of double log cabins with a broad open passageway running between them, would have seemed to indicate. The floor was covered with one of the gay rag carpets that our great-grandmothers knew how to weave so deftly; the chintz drapery

of the great high-backed sofa was as fresh and clean as a nun's bib, and the two brass candlesticks on the mantel glittered like gold. The rude board walls were neatly whitewashed and adorned with wonderful portraits of Squire Benton and his wife standing under a navy blue sky enjoying the prospect of a pea green sea, and of their two eldest boys, each holding out a brown velvet cup in one hand, as if soliciting a contribution, though I believe they were supposed only to be making their best bows. But the most remarkable object in the room was an old-fashioned spinet, the property of the squire's sister, Miss Kitty Benton, that had been hauled all the way from Virginia on a wagon, and was still capable of emitting sounds that Miss Kitty and her friends honestly took for music.

Maum Judy had just brought her cyclone of dust to a culmination when a side door near the chimney gently opened and a sweet-faced lady, in age anywhere from twenty-eight to thirty, stepped into the room with a basket full of ginger cakes, red apples, and mysterious paper parcels on her arm. The boisterous "Chri'mus gif', Miss Kitty!" that greeted her appearance was promptly responded to with one of the packages, which Miss Kitty had evidently prepared in anticipation; and then, when Maum Judy had sufficiently admired a brilliant new bandanna that was disclosed from under the paper wrapping, and had hugged the giver several times with an effusiveness that threatened serious detriment to the contents of the basket, Miss Kitty, coughing and blinking from the dust, managed to make her escape through the opposite door into the fresh air outside.

As she stepped out into the entry, she encountered the squire, her brother, coming from his chamber, freshly washed and shaved and clad in a brand new suit of homemade jeans.

"Happy Christmas, sis, happy Christmas!" he cried, holding out both hands and giving hers a double grip that fairly made her fingers ache. "This is more like a good old Virginia winter than any spell of weather I've felt since we came out to Georgia," he

continued, rubbing his hands with satisfaction as the crisp morning air came whisking through the open corridor and tweaked him familiarly by the nose. "You must make them niggers stir round and get everything ready in time; the company will begin to come in early, I reckon, for folks ain't used to such cold weather down here, and the roads are mighty bad to travel after dark."

"I hope John will get home with the wagons before night," said Miss Kitty, glancing a little nervously down the long red lane in front of the house, where the great clods of red clay spued up by last night's frost lay packed in the half-frozen ruts. "I'm afraid there wont be white sugar enough to sift over the pies, without the three new loaves he is to bring from Augusta."

"Oh, you need n't pester yourself about him; he'll be on hand in time," said the squire, casting his eyes up at the cold winter sky, now beginning to blush like a girl under the first kisses of the morning sun. "He camped at Big Lick church last night, I reckon, and unless the creek should be too high for him to cross, he ought to reach home at least an hour by sun."

The arrival of a wagon train from Augusta was a momentous event, at any time, in the Mossy Creek colony, but especially so at Christmas, when the labors of the year had reaped their reward and the colonist could indulge his family in the few luxuries their rude life afforded.

These people were the advance guard of the straggling bands that began, in the last decade before the Revolution, to push their way from the older colonies into the great unoccupied region lying north of the parish of St. Paul's, as the territory around what is now the city of Augusta, Georgia, was then called. They had maintained themselves on rather a precarious footing for the first few years, but now that Governor Wright's treaty with the Indians had opened the whole country as far as Broad River, and the new settlement had been made at Fort Heard, full twenty miles to the north of them, they felt that they could at last enjoy some of the comfort and security of civilized

life. Squire Benton, the richest and most important personage in the community, had led the way by inviting all the neighbors to a Christmas party, and when your neighbor happens to be everybody within twenty miles, and the guests are expected to stay twenty-four hours, at least, and to bring their servants and babies and horses and dogs along with them, such an invitation means something, even in a sparsely settled district.

Miss Kitty was as busy all day as a sparrow in a hedgerow. Mrs. Benton was in feeble health, having manifested a tendency to consumption some years before, and the squire had sought a home in the new southern colony on her account. Though much benefited by the change, she was not yet able to take an active part in the management of household affairs, and so the chief burden of preparation fell upon the squire's sister. And Miss Kitty was quite equal to the occasion; such potato pone, such persimmon bread, such pound cake and mince pies and sweet wafers would have done credit to the notablest matron in the settlement, and the roast pig at the head of the table, with the apple in his mouth and the two ripe chinquapins for eyes, was a bit of realistic art the memory of which lingered in the social traditions of Mossy Creek for many a day afterward. Mrs. Elijah Clarke declared that she had never seen the like before, and Mrs. Micajah Williams, whose thrifty soul it grieved to see such a pattern of domestic virtue unappropriated, sighed for the twentieth time what a pity it was that Kitty Benton had never married!

Indeed, the question why Kitty Benton had never married was a standing puzzle to the gossips of half the parish, for not only was she a very handsome woman still, in spite of her thirty years, but as the possessor in her own right of a spinet, four feather beds, a score of patchwork quilts and fifteen "likely niggers," she was a match not to be despised, even had marriageable women been as much of a surplus product in the baby colony of Georgia as they are to-day in the Empire State of the South. Some new arrivals that had lately come out from the Benton neighborhood in the mother

colony pretended to explain the mystery by circulating a scandalous story to the effect that when a girl, Kitty Benton had committed the absurdity of falling in love with the son of her father's overseer. The boy was very handsome, it was said, and remarkably clever, and the old squire had taken such a liking to him that he proposed to have him educated along with his own sons; but when he found that his plebeian *protégé* was repaying his kindness by stealing the affections of his daughter, the angry father promptly dismissed the offender from his household and bundled his daughter off to her aunt in Philadelphia, where she was kept learning music and embroidery until she had time to come to her senses and forget her foolish love affair.

Whether this story were true or false, certain it is that pretty Kitty Benton had never married, but after the old squire's death had followed her brother in his migration to the far off southern colony, where she had taken upon herself the duties of the invalid wife, and become a ministering angel in the household.

By sundown the last guest had arrived. The young women got themselves into their best frocks; the young gallants who were so fortunate as to possess a pair of "sto'" shoes, put them on, and then everybody was ready for action. Our ancestors were a literal-minded folk, and when invited to an evening entertainment did not wait till the small hours of the next morning to begin enjoying themselves, but came and ate their supper before dark, danced or played "puss in the corner" and "many, many stars" till nine o'clock, and by ten were tucked snugly away in bed, dreaming of the venison steaks and turkey giblets they were to have for breakfast.

In the meantime it had already grown dark and John had not yet arrived with the wagons. Miss Kitty waited supper half an hour in the hope that he might appear, and then the squire began to grow impatient and ordered Uncle Peter to take a mule and go in quest of the belated travelers. Then after another half hour or so Big Henry was sent out after Uncle Peter, and the squire was

finally about to dispatch his second son, Hal, on the trail of Big Henry, when to the relief of all concerned, just as supper was over and the company was returning to the drawing-room, both messengers came galloping up the hill together with news that Marse John and the wagons were close behind, and that the great Augusta lawyer, James Oliver Terrell, member of the provincial assembly and colonel of the parish militia, was coming along with them.

This news created no small stir. Everybody crowded into the entry to get a look at the great man. Troops of darkeys, big and little, ran tumbling over one another into the front yard, some with lighted torches, some with armfuls of pine knots to feed the fires which had been kindled around the house since sunset and about which the negro drivers were gathered, roasting potatoes, eating "goobers," and exchanging the gossip of the neighborhood.

While her brother was receiving the distinguished guest, Miss Kitty went back to the pantry to see about getting supper for him. Here she was speedily sought out by John, whom the scent of Christmas pies brought galloping to the scene like a young colt to the corn crib. His thoughts seemed to be about equally divided between the attractions of the pantry and the merits of his new acquaintance, whose praises were the principal theme of his discourse as he poured the story of his recent adventures into the sympathetic ear of his aunt.

"Why, Aunt Kitty," he declared, making a rather unsuccessful effort not to swallow his words along with the chunk of potato pone to which he had helped himself, "as soon as ever he saw our name on the papers that pa had told me to carry him, about the Benton land claim, he stopped reading all of a sudden and asked if our people were from Fauquier County; and when I said yes, and told him how you loved to talk to us boys about the old home, he jumped like a bee had stung him (Give me some of that mince pie, Cindy), and asked if you were married, and when——"

"That was a very impertinent question, interrupted Miss Kitty in a tone of severity,

"I hope you didn't answer it, John."

"I told him," said John, eyeing with satisfaction the great hollow crescent his teeth had just carved out of the slice of pie passed him by Cindy, "that you did n't like men; you had even refused the minister when he courted you last summer, and if you would n't have him, I knew you wouldn't have anybody."

Miss Kitty smiled and nodded her head approvingly. She had had experiences with men in her day, and experience had made her discreet.

"That was right, John; you made a very sensible reply," she answered with quiet emphasis. "And what did he say next?" continued Miss Kitty, unconsciously betraying a lurking curiosity with regard to the interesting stranger.

"He laughed," said John, looking round, seeking what else he might devour; "not out loud, you know, but way down in his breast and in his eyes and all over his face; and he shook hands with me a second time and asked me to take dinner with him at the tavern where he boards, and then shook hands over again and said pa's case was a very important one and that he would have to come out to Mossy Creek and talk it over with pa himself. And he's going to gain it for him, too," continued John, triumphantly. "He knows everything. He can track a deer equal to an Injun, and such a shot you never saw! He beats Billy Weaver. That's how we come to be so late getting home. We stopped to follow a trail t' other side o' Big Lick church, and there are two fine gobblers and a buck in the wagon that we brought down at the first shot."

There is no telling how long John would have rambled on about his hunting exploits if a savor of broiled turkey and venison steak from the dining room had not announced that supper was ready. Miss Kitty, determined not to throw herself in the way of a stranger who had manifested, to say the least of it, an unwarrantable curiosity about her affairs, sent for Mrs. Benton to preside at the table while she returned to her guests in the parlor without having yet encountered the great man.

The dancers had already assembled in the broad hallway, which had been curtained in for their use by stretching bedquilts across the open ends to keep the cold out. The more sedate among the guests sat around the wall to look on while the young men led out their partners, and 'Ginny Dick, the plantation fiddler,—so called to distinguish him from three others of the same name, Big Dick, Little Dick and Long Dick—mounted a table placed there for the purpose and proceeded to call out the figures.

And that was a dance worth looking at! There was no mincing and sliding and gliding, no exposure of the person in *décolleté* gowns, no promiscuous embracing as in the modern round dance; but only an innocent contact of guileless finger tips, a merry pattering of nimble feet as they wound through the spirited evolutions of the old Virginia reel or the quaint country dances that delighted the simple souls of our great-grandmothers. And they danced with a will in those days. They were not afraid of spoiling their bangs if they moved too freely, there were no kid gloves and white slippers and chiffon skirts to distract the souls of their wearers; but men in homemade trousers and brogan shoes "cut the pigeon wing"* before girls in calico gowns and blue yarn stockings. And the fiddler! Who could have found it in his heart to refrain from dancing to such music? As well try to resist the Pied Piper of Hamelin. He fiddled all over; he fiddled with his hands and his feet and his head; and the rich, melodious chant with which he accompanied the instrument as he sang out his orders, "Swing them corners!" "Turn yo' pardners!" "Gemmen all sashay to de right!" "P'omonade all to yo' seats!" would almost have served to dance by without the fiddle. Ah! that was music, and that was dancing to warm the very tips of your toes even in an open log cabin on a cold December night. The joyous infection spread to the very darkeys, whose woolly heads were peeping in at every corner, and

*A famous feat of dexterity among rustic dancers, in which the performer made a sudden spring from the floor and described a sort of figure eight with his feet before lighting on *terra firma* again; now out of fashion, I believe, even in the most rural districts.—E. F. A.

Uncle Ephraim, the negro preacher, was caught by one of his deacons unconsciously beating time to the music with both feet.

When the giddy revelers had danced themselves out of breath, they all gathered in the parlor to hear Miss Kitty play the "Battle of Blenheim" on the spinet, an event of scarcely less importance than the dance itself. To do her justice, Miss Kitty would rather have selected something else, but to the honest colonists of Mossy Creek, the "Battle of Blenheim" was the very apotheosis of music, and so the old spinet moaned and rattled and thundered under the galloping of cavalry, the groans of the dying and the roar of artillery, until the listeners held their breaths in wonder and admiration.

The battle happily ended without serious damage to anybody (they had stout nerves in those days), Miss Kitty was next called upon for a song. She had just begun the opening stanza of "Barbara Allen," when Lawyer Terrell, having finished his supper and made such changes in his toilet as the long journey he had taken rendered necessary, appeared in the doorway accompanied by the squire. He was a tall, handsome man, in the prime of middle life, and his ruffled shirt and "sto' clo'es" gave him an air of distinction that was very imposing in the eyes of the homespun-clad rustics of Mossy Creek. As for the great man himself, his eyes were too intent upon Kitty Benton's face to take any note of the impression his own appearance had created. He halted in the doorway, in order, as he said, not to disturb the music, so that Miss Kitty was not aware of his presence until she had finished her song and, looking up from her notebook, their eyes met.

And then a strange thing happened. Springing from her chair with a cry of sudden joy and wonder, she advanced a step towards the stranger and then fell back in a dead faint. Before anyone could well realize what had taken place, Terrell was at her side, supporting her fainting form in his arms.

"Forgive me, Kitty," he cried, "I did not think you would know me again after so many years, or I would not have come upon

you in this way. Then, as she slowly opened her eyes, he bent down and whispered something in her ear. She answered by clinging closer to him, and with his arm still around her he turned and addressed his astonished host.

"Joe Benton, do you remember your old playmate, Jim Oliver, who was——"

"Jim Oliver? You Jim Oliver!" interrupted the squire, who had stood staring in helpless amazement during these proceedings. "Why, bless my soul, I do see the favor now," he added, staggering forward and scanning Terrell's face closely.

"Yes, I am, or rather I was James Oliver," continued the great man, with quiet dignity, "but do not think that I have come sneaking here under an assumed name; the one I now bear is mine by right of birth, though I did not know the fact till after I had arrived at man's estate. My own father having died a few weeks after landing in the Virginia plantations my mother married again and I was adopted by my step-father, William Oliver, who afterwards became your father's overseer, and I grew up believing myself his son. I did not make myself known to you at once, because I wished first to learn if there was any hope of attaining the real object of my visit here," glancing tenderly at Kitty, "and if not, to go away unpitied and unknown as I had come.

"But now that I have learned all I wanted to know," he continued, drawing his old sweetheart closer to his side, "now, that I have earned the right to claim her and can offer her a name and place in the world as good as her own, I proclaim, before all the world, that I have come here to ask the woman I have always loved to be my wife. I would rather win her with the consent and approbation of her friends, if that may be, but if not, I must ask you to remember that we are no longer children to be ruled by the will of others; I appeal to Kitty herself," fixing his handsome gray eyes upon her with a look of proud confidence, "and will abide by her decision."

I am afraid it was a very absurd thing for an "old maid" of thirty to make such a display of her feelings, but Miss Kitty threw her

arms around her brother's neck and began to weep for very joy. And the squire and the lawyer shook hands without more ado, and John overturned three chairs and broke a cut glass lamp shade in his eagerness to extend the right hand of fellowship to this new applicant for membership in the family cir-

cle; and Maum Judy hugged her "chile," as she still persisted in calling Miss Kitty, till they were both out of breath, and Uncle Peter caught the happy lover "Chri'mus gif" for the nineteenth time, and everybody declared that it was the happiest Christmas ever known in the Mossy Creek settlement.

THE SCIENCE OF PHYSIOLOGY TO-DAY.

BY A. MOSSO.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

WHEN we speak of the progress of science during the nineteenth century we are accustomed to refer almost exclusively to the applied sciences, to the sciences of analysis and engineering, the domain of chemistry and physics in the broadest and most practical meaning of those terms. Our minds are attracted and captivated by the tremendous results obtained by the application of scientific theories and discoveries to the construction of machinery, which in its operation has a direct bearing on our comforts and luxuries—for they are indeed luxuries—bestowed so freely on our daily existence, when we compare them to the methods of life known to our grandfathers. And so we are in the main neglectful of that progress in science which concerns our less material natures, even of the progress that has to do with the welfare and preservation of our own bodies, the science of healing and the science of prevention, which we may assume to be physiology.

Physiology has taken great strides in the last fifty years. And it is to-day advancing so rapidly that the work of one man at the present time is of more importance to its development than was formerly the work of many men extending through entire centuries. At the root and base of all this growth is the nurture furnished physiology by its cognate science of biology, if indeed biology may not be now rightly held to be the fostering parent of physiology.

Fifty years ago the modern spirit of biology began to manifest itself. Humboldt, Johann

Müller, and Liebig were among the first to feel its inspiration. They were also the greatest physiologists, in Germany at least, of the first half of our century. They maintained that living organisms were governed by chemical and physical forces different from those which govern inorganic nature. Holding that science was impotent to explain the phenomena of life, they believed that animals and man lived on through some secret power, which gave to the processes that take place in the living body a different impulse from the one they exercised outside that body. Only with death would the atoms regain their natural attractions and form other products. This position the putrefaction of organisms would abundantly prove.

Here we come upon the great problem of physiology—death. Here religion and philosophy hold their gaze most intently. That sudden pallor of the body, that sudden cessation of feeling and motion, that coldness quickly supervening and the extinction within us of every visible energy, must have suggested the thought that in death a secret force withdrew itself from the body. The idea of a soul, united for a time only with the matter of the organism, must have presented itself to the mind before any other explanation. It is so simple a conception that it enfolds our reason and fancy as the most beautiful of elementary suppositions. With all peoples the primitive idea of the existence of the soul, and the sentiment of religion, must have arisen from the contemplation of death.

But science has now led us so far that we can speak of life and death, can study them and discuss their essence and origin, apart from any considerations of a religious nature. Müller, the greatest of the physiologists who studied the soul, was a pantheist and one of the most fervent admirers of Giordano Bruno. This is the way he expresses himself when he wishes to look into the principle of life:

"That harmony which of necessity binds together the organs into one whole cannot be maintained without the influence of a force which acts and penetrates into the whole organism, which does not depend on the individual parts; and this force exists before the harmonic members of the whole can exist. This creative, reasonable force is manifested in every animal according to rigid laws, as the nature of every animal demands."

Against such a doctrine Carl Ludwig protested, inaugurating with Du Bois-Reymond, Helmholtz, and Brücke, a new era in modern physiology. Ludwig's scientific tendency appears clearly at the very first page of his treatise (which saw the light more than a generation ago):

"When we divide and subdivide the organism of animals we finally arrive at a limited number of chemical atoms, and we draw the conclusion that all the functions of the animal body are the product of the attraction and repulsion of these primary entities. This conclusion becomes absolute, when we demonstrate with mathematical accuracy that the elementary parts of the organism are so unlike in tendency, time, and size that all the results of the organism which lives and dies are bound to be derived from their reciprocal action on one another."

The generation now frequenting our schools is so penetrated with the new spirit of this philosophy, with the doctrine of the attraction and repulsion of molecules that it is difficult to understand the effect produced by the first revelation of these views. Wundt, the great Leipzig psychologist, said the impression made on him by this book was never to be forgotten. The comprehension of this monumental work excited him to original researches of his own, and his first attempt at lecturing consisted in explaining and commenting on several chapters of Ludwig's treatise.

"Belief in the vital force is, like belief in other dogmas, a thing which depends much less on scientific conviction than on an in-

tellectual need of certain organizations. And on this account this faith, like faith in dogmas, cannot be wholly rooted out." Thus spoke Du Bois-Reymond in regard to the vital force as early as the end of 1848.

Physiology is the youngest of the sciences, and we ought not to be discouraged if the work of Ludwig, Helmholtz, Claude Bernard, and Du Bois-Reymond has not been sufficient to implant in all minds the conviction that the phenomena of life can be explained by means of the laws which govern universal matter. And neo-vitalism must still be fought. For it has only the appearance of being inspired with the love of scientific research. At bottom it is a suggestion of mysticism.

Certain neo-vitalists draw up a list of phenomena which cannot be explained on chemical principles. Others, less audacious, say that electricity, heat, and light, such as are developed in a living organism, have something about them that is peculiar and different. Therefore they cannot be identified with the electrical and other phenomena which the science of physics investigates. These men covertly assert that animals and plants have something exclusive and special in their innermost parts which gives them their life. To all such we will reply: Yes, it is true, physiology is an organic chemistry and physics; still the mechanism of life must be at the bottom identical with the mechanism which moves the atoms of all matter to be found in nature. Contemplate the history of human thought and you will be convinced of the slowness of its growth. Do not be discouraged if science advances less quickly than your hopes and your irrepressible desire for utilitarianism. He is not worthy of the name of philosopher who to-day profits by our ignorance to create difficulties, to give substance to shadows which to-morrow will gradually fade away.

But the vitalists answer that it is not a question of time, that it is not true we shall finally succeed in explaining by the laws of physics and chemistry those phenomena which are hidden under the mystic veil of life. For, they argue, the greater the advancement of science the more complex do

those things appear which at first seem to be simple. Mechanical conceptions, they claim, are not sufficient to explain life, because we cannot understand the essence and energies of inorganic nature itself. The struggle is wholly in the domain of science, and yet everyone feels that outside the arena where we are fighting an impatient multitude is waiting, which now bestirs itself and now is calm. To this multitude, this crowd of human beings which we call "the people," the severity of our pursuits and researches cannot give that patience which will consent to wait a long time for conclusions. Some, in view of the profound transformation effected by science in modern society, have believed that man's happiness even might be increased, and these now call down maledictions upon science because their dream has not yet been realized. The literary men and the critics, those who write in the daily newspapers and digest the history of the present time in order to make it the food for all the people, have not sufficient education to be able to distinguish materialism from positivism. So much the less can they recognize the charlatans, the dilettanti, and the fanatics among the number of truly learned scientists. For the former bind together errors with truths, audacious and imaginative hypotheses with sure and certified facts.

It would be madness to promise that science will reveal all the secrets of nature. The true physiologists are modest, because they, with all genuine scientists, admit that it is impossible for man to know the inner essence of matter and forces, their origin and the origin of life. The brain of man is not made to comprehend the infinite extension of space, nor the eternity of time, nor the indestructibility of matter. If these confessions are made it is then ridiculous for critics and spiritualists to continue to raise a hue and cry, and solemnly reprove modern science for its powerlessness. We fight vitalism (or mysticism) solely because if it is admitted that there is a force which exists of itself, independent of matter, a force which may be separated from matter or may invade it, governing it by new laws,

if this is admitted, I say, then our notion of the relations between cause and effect must come to an end. Physiology, when it is applied to the study of the nervous system, ought to pursue the same methods employed by the other sciences, without taking into consideration the fact that the phenomena here are of a higher order, and form that complexity of things which we call soul or spirit. We ought to follow in physiology the same criterion which has made the fortune of the other experimental sciences. Critics and literary men, who live far removed from the laboratories, those persons who follow up science in the daily papers, or in books designed to popularize it, cheerfully admit that science has lost its prestige. Few understand the new scientific spirit, few penetrate into its atmosphere or know of what temper are made the real experimenters. The study of life is deepening and broadening to such an extent, that perhaps in the twentieth century no one mind, however vast, will be able to comprehend fully and possess all its ramifications. Whatever be the future of biology, we now to-day know that it has finally found the sure way of the experimental method. However devoid of explanation, and perhaps even inexplicable in their inmost essence, the phenomena of life may be, it is certain that the existence of a single man, wholly given over to study, is sufficient to clear up many things at the present day, by bringing them nearer to us and freeing them from the secrets that at first seemed inscrutable.

Such was the result of the researches of Carl Ludwig, and the history of his career is in good part the history of physiology in the last half of the present century. Professor successively at Marburg, Zürich, Vienna, and Leipzig his chair of zoölogy and physiology was contemporaneous with the progress of all the sciences affecting organic life. Like Spallanzani and Bonnet, Ludwig looked on nature as on a great picture, the most magnificent and beautiful picture which can be shown to man. He felt the deep poetry and charm which are born of the harmony and perfection of hidden things. When with his lens he raised the

veil which covered an unexplored nook of an organism, and his gaze penetrated to where the eye unaided cannot reach, he had outbursts of joy, he shouted exclamations of delight so that we often would hear him from the room near by. And he would remain alone for hours in a state of continual ecstasy, absorbed in the meditation of lofty thoughts, and almost borne above the earth into the sublime regions of the philosophy of nature. As there are artists who, in order to gain a happy inspiration for their pictures, live continually with their models dressed in the costumes in which they wish to represent them, so Ludwig felt the need of contemplating the inner structure of organisms, in order to derive inspiration for fresh researches. To the physiology of the organism has succeeded the physiology of the organs. Here is the school of the future, since it is in the elementary parts that we must search for the real origin of vital phenomena. Haller, who after Spallanzani was the greatest physiologist of the past century, had said that physiology was animate anatomy. Ludwig was convinced that we cannot act upon the organism except by knowing the structure of its elementary parts, and that physiology must complete and strengthen the function of the healthy organs.

In life there are some movements so delicate and so quickly over that the imperfection of our senses is incapable of following them and understanding them. Beyond certain limits the variations of time and space become imperceptible. The memory itself is unsafe for retaining fleeting phenomena. That science should progress, a method of automatic registering was necessary to write down all the phenomena of motion. Such is the graphic method. The palpitation of the heart, the labor of breathing, the trembling of the muscles, the swiftness of blood circulation, the word, the thought, and the perception leave behind an indelible trace of their passage, where this method is employed. There is nothing so fleeting in life and in the universe that the method of automatic registration cannot succeed in attaining it and, I might say, in

holding it so as to make of it a minute analysis and give to it a precise measure. This method is one of the triumphs of the science in the last half century, or more exactly it dates from some experiments made at Marburg by Ludwig in 1846.

Since that time the knowledge acquired by scientific men in regard to the various organs, muscles, nerves, and secretions of the body has been most decisive. And much has been established in regard to their reciprocal action on one another. For instance, it was known from time immemorial that the nervous system exercised an influence on the secretions. The tears which flow from the eyes, the saliva which moistens, now more now less, the mouth, and changes its own make-up according as it is subjected to the influence of pleasing or disagreeable impressions, are facts known to all. But it was believed that the nervous system or the heart modified the secretions only because they distributed the blood among the glands in a different way. When Ludwig began to study this problem it was admitted by all that the secretion of the salivary glands, of the tears, sweat, and so on, was comparable to a simple filtration of liquids through different membranes. Ludwig, however, showed that the nerves act on the cells themselves of the glands, inciting the processes on which the secretions depend. A sudden light broke straightway upon the physiology of the secretions, and to-day all recognize that the nervous system regulates the chemical changes within the cells of the glands. Thus by painstaking and minute investigations the secretive nerves were discovered and finally added to the known nerves of sense and motion.

When the heart has ceased to beat and breathing has stopped, life has not yet fled beyond redemption. The physiologist by intervening can nourish with his devices the various parts of the body, and maintain in some organs their primitive functions even though consciousness has already gone and though the brain be dead. This interval which exists between the extinction of sensibility and the beginning of decay Ludwig took advantage of in order to pry into the

secrets of life. The desire to spare animals their sufferings suggested to him the poetical conception of supplementing with mechanical means the failing strength of the heart. Death as it is disclosed to our eyes is only a partial death. Ludwig thought of infusing new blood, of resuscitating the parts most tenacious of life. From his experiments came the present method of removing the heart of a frog or a turtle, furnishing it with respiratory appliances and studying its regular and continued pulsations. The ultimate result of such an experiment was to show that the heart is the most delicate and the strongest of the bodily organs, because when excited by very weak causes, whether physical or from the domain of feelings and emotions, it always responds with a strong contraction, with the most intense of its palpitations. The name of the American Bowditch is most intimately connected with these conclusions. I myself still recall the keen emotion which I with Ludwig experienced when in our experiments we found that twenty-four hours after death there was life still in the loins, that the functions of the cells there could be renewed even after they had been subjected to an entire day's

freezing. The poetic dream of the resurrection has therefore in its reality the mysterious connection of the organs. The brain alone still baffles the efforts of physiologists, and refuses to awake from the sleep of death.

In recent years the question of vivisection of animals has been a disturbing one to those conducting physiological experiments. It is difficult to convince the public that no experiments can be made on animals which retain the power of sensation. The disturbance which pain causes in the functions of the organism would thwart all scientific results. For it is so great as to make any investigation useless and barren. Suffering should be entirely eliminated from physiological experiments, because the instruments which we use to-day are so delicate as to become unserviceable the moment the animal moves in the least. Consequently etherization and chloroforming should be complete, so as to preclude all possibility of mistaken deductions. For vivisection must be kept above all manner of suspicion, since with every animal which science sacrifices a human life is saved. And in such a verity and sentiment lies the justification as well as the morality of vivisection.

THE RISK IN CHANGING A BUSINESS SITUATION.

BY HARVEY L. BIDDLE.

IF a man learns a business, the experience will be a part of his stock in trade.

It may be worth more than capital or any other factor in a business career. It is invaluable. It shows what such learning costs of time and labor to acquire it; the patient days of toil, and the slow process of absorbing practical ideas,—these are driven into the very marrow of one's being and the experience heightens the value of such knowledge. This implies, of course, that a business has been learned. The superficial knowledge of routine in a business may be obtained by cursory glances and indifferent effort, but a trade—a function in business—must be learned by buckling down to hard work with the brains or hands, or, as a rule, with both.

The division of labor in every trade and every business makes it necessary that one shall be trained as a specialist, as a stenographer, bookkeeper, accountant, salesman, traveling man, engineer, electrician, wheat grower, or stock raiser and so on through the list. In every place there is a call for a person with the practical knowledge of the work to be done. No one man can know all kinds of business. That would be impossible, but every person has the privilege of learning one, two, three, or more kinds of business in the course of an average life time. But learning more than one becomes a provision against the loss of position in one trade. The wisdom of it is seen in this,—that the person may then turn to another

line of things and thus have an opportunity for earning a living for himself and those dependent upon him.

Not a few successful professional men have learned a trade, and while working at it have studied law, theology, or medicine, and from the trade graduated to the profession. When a mechanic will study at night in his room and then think over the subject during the day while at his bench, in his store, or on the street, he is using the same method that the most brilliant students employ in the schools. His mind is brought into contact with books seriously and then he thinks over what he has been studying in his leisure moments. It may be a course of study in science or mathematics, literature or history. Some eminent men have obtained their education after this fashion, and then have graduated from business into a profession, where they became very useful and great men.

But because this has been done successfully by some men, others have supposed that they could change from a trade to a profession and have tried it without having first acquired a fixed habit of industry. Not having remained long enough at one work to learn it well, they have gone from one thing to another, only to meet failure, forgetting that of such people the old sentiment is true, "The rolling stone gathers no moss."

There are only three classes of people who can afford to change from one business to another: first, the universal genius, whose species is rare; second, the man of affairs whose natural tact and skill adapt him to almost any place he may drop into; third, the handworkers who make the great multitude, and must dig for the knowledge they get of a trade, their surroundings, and the people.

The average man with the habit of industry formed may do it. But any man, whatever his attainments or endowments, should be careful about changing from one kind of business to another. The grocery trader cannot become a jeweler in a day. Each is a trade that must be learned by years of observation, study, and toil.

I recently met a man who was serving as a clerk behind a counter in a dry-goods house. He was forty-five years old, in good health, with a promise of long life. I remembered that twenty years before he told me that he possessed \$30,000 in United States government bonds in his own right. So I inquired how he was getting on.

He replied, "I own my money yet and draw my interest semi-annually."

"Why" I asked, "do you serve in this place when you own so much money?"

"Well," he replied, "I decided years ago that I would not make a success in conducting a business myself. I tried it twice on a small scale but did not prosper, so I concluded that that was not the rôle for me to play in the business world. If I had gone on, with my lack of judgment as an independent business man I should probably have lost all of my \$30,000 and no telling where I would be to-day. I thought the matter over carefully and made up my mind that I would take this position as a clerk in this store and earn a salary, and by putting that with my interest I would have a good income for my family and when I grow old I can retire from this place and will have my \$30,000 to live on."

I commended his judgment, for I knew the man. Men are rare who can resist the temptation that ready money presents to try their hands in a business which they have not learned and where a vast majority who make the venture lose all they invest and sometimes are saddled with a debt the rest of their natural lifetimes. I told my friend how wise I thought he was to be contented and industrious and economical and at the same time to be providing for a rainy day or old age.

This love of changing from one thing to another is the bane common in the life of not a few men. It is too frequently made without considering the cost, the dangers, or the probability of a successful issue.

Competition will cross the path of every one who engages in any vocation in life. It will be found in every trade, business, and profession and it is the most subtle opposition that one is obliged to encounter. At

one time it confronts one in the form of a genius and by one stroke destroys the foundation of a business and causes the superstructure to topple and fall. The invention of the sowing machine undermined a hundred thousand tailorshops, scattered the customers, and very largely put men's clothing into the hands of women to be made on the new machine.

The patent office at Washington suggests a hundred thousand inventions that have entered the business arena in competition with labor, the various industries and manufacturing, and supplanted all sorts of business enterprises.

Sometimes a man succeeds in building up a business because he is all powerful, he is alert, enterprising, tactful, progressive, courageous, and venturesome, a good organizer and quick to sense a situation. Such an one will create trade and establish his business. When such a man appears in a community he changes the old situation and conditions that have obtained for years. He is a competitor that must be taken in by the old firm as a partner or he will divide the business and become a partner at long range. Competition observes no law so closely as that of self-preservation. It does not depend on friendship or the law of reciprocity to carry one through. It is a point where human nature asserts itself by taking care of number one.

One may often have a large amount to his credit in a bank and by this will very naturally be led to suppose that if in distress he should overdraw his account the banker's friendly consideration of his former heavy deposit will inure to his advantage. But, no, that is not the way they do business. An overdraft is a crime in the banker's eyes and is treated as such. A bank will be your friend only because you have money to put

into its vaults, and this is true of all business firms and individual business men. At any rate, these are the correct views with which to engage in business with a cold-hearted business world. A self-reliant spirit which begets an intelligent independence of character will prove to be one's stronghold. He who is constantly depending on friends, on his borrowings, or on futures to cancel his bills will not find himself strong in contesting with his fellows for the mastery. Sharp, earnest competition may bring out the best qualities in a man's life and sometimes it advances the man, especially in a profession, or in a vocation where the powers involved are wit, talent, and the prowess of the mind. On the whole, competition is to be welcomed everywhere, but we should not regard it with complacency, unless we win. It may well deter one from fickle changes of vocation, unless nature and acquirements have joined to make one either a genius or a general success. It is always safe to stay in the place where one is, if he is not losing, rather than to change with uncertainty as a chief factor in the new situation.

Staying qualities are of vital importance to one engaged in learning a trade or doing business, and for this quality of character there is no substitute. It must be developed by the man's own will and devotion to his task in life. A young man applied to me twice within eight months for recommendations for positions. I granted his request each time; he secured the places, but of his own accord quit in both instances and came to me the third time for a recommendation. Then I inquired, "Why is it that you change situations so often?" and he said, "Oh, I think I am to be a spare hand in the world." This is the spirit which makes idlers and grows up a generation of tramps.

STUDENT LIFE AT OXFORD, ENGLAND.

BY FRED GRUNDY.

IT is impossible to think of modern Oxford without giving a mental glance to the Oxford of centuries ago. Stand where the four roads meet at Carfax, and you are in the center of a city whose history has been closely interwoven with that of England since the early days of the tenth century.

But without going so far back as that, let us suppose that from this spot you are looking down "The High"—it has been called the finest street in Europe. In three minutes you may reach the Martyrs' Memorial, and bethink you how three and a half centuries ago Ridley, Latimer, and Cranmer burned at the stake in Oxford. No doubt you will think that the tower and walls of St. Martin, the church on your left, are low for the building; but know that they were lowered in the fourth year of the third Edward's reign, "because the citizens galled and annoyed the students from thence with arrows and stones." At once one is back in thought to those strange old days. You are standing in a city of books, where any reputable student may have free access to one of the famous libraries of the world, the Bodleian, and where every Oxonian can get from his own college library what books he may want, and it is hard to realize how in the reign of Edward I. the poor Oxford students found themselves unable to study, for all their books were pawned with the Jews and the king's aid had to be invoked in order to get them back again.

In those days the Oxford student was often a poor man indeed. As he tramped home to all parts of England from the city of learning he became such a nuisance to those from whom he begged his daily bread and nightly shelter that it became necessary to allow those only to appeal for charity who had been granted a properly sealed license to beg.

He was a pugnacious character too, this

old-time undergraduate. In the thirteenth century when he joined the university his matriculation oath was merely a binding of him over to keep the peace. Even down to the end of the sixteenth century statutes were necessary to guard against undue violence, and to this day the Oxford undergraduates may read in the statutes that they may not "wear arms offensive or defensive, by day or night, save those who carry bows and arrows for the purpose of honest recreation."

Tempting as it is to dwell upon these fascinating old days it is full time to consider the latter-day student of Oxford. Originally those who sought the benefits of Oxford's learning lived, such as were not mere boys, very much how and where they liked, though there was of course a central university authority. But in 1264 the collegiate system came to birth, and soon prevailed, owing to its advantages both educational and disciplinary.

To-day the university consists of twenty-one colleges, a few "halls," which for the present purposes may rank as colleges, and the "noncollegiate students." Each college is a distinct and self-governing body, with its own buildings, rules, customs and income. The governing body of the college consists of the "head," known by different titles in different colleges, such as the "dean of Christ Church," "master of Balliol," "principal of Jesus," "provost of Queen's," etc., and with him a certain number of "fellows." The head is selected by the fellows, who are themselves a co-operative body. These with the "tutors"—part of the college teaching staff, but not fellows—form a body, called by the undergraduate the "dons," and known officially as the "senior members of the University."

The colleges, roughly speaking, combine to form the university, at the head of which is the chancellor, an honorary life office, at

present held by the Marquis of Salisbury. The practical head of the university is the vice chancellor, an office to which the colleges in turn elect their own head every five years. The only other university officials that much concern the undergraduate are the proctors—and they concern him deeply at times. These proctors are the guardians of university discipline; they are two in number, the senior and junior, and are appointed by the colleges in turn, holding office for a year. It should be remembered that when a college is spoken of as making appointments, etc., the fellows alone are referred to. Each proctor nominates two assistants, who are known as proproctors. These six important officials are paid by the university, and are always fellows or tutors of some college.

Some explanation of the term “non collegiate student,” may

be necessary. Previous to 1868, to become a member of the university necessitated the joining of a college or hall. In that year a body of delegates was appointed to hold authority over students who were admitted to the full privileges of the university without being members of any college. The expenses of a university career are in every

way very considerably less to the “unattached” student than to the collegian, and in this fact lies the *raison d’être* of the system. The unattached are now a large body, numbering some two hundred and fifty, who have their clubs, athletic and social, on similar lines to those of the colleges.

The total number of resident undergraduates in Oxford is rather over three thousand, divided among the various colleges, Christ Church with two hundred and ninety-five (in 1893) being the greatest both in number and prestige.

One of the most noteworthy features of modern Oxford is the generosity with which she holds out a helping hand to the clever youth who is handicapped by poverty. If he have but the brains the university will find him the money for his career.

All colleges offer for open competition numerous schol-

arships in most branches of study, worth as a rule £80 a year, sometimes more; nearly every school in the kingdom has similar “leaving” scholarships, to be held at one of the universities by worthy pupils; and, in addition, once a clever man gets to Oxford there are numerous prizes, exhibitions, and scholarships for which he may compete,



TOM TOWER.

and in many cases they are restricted to those who can show they are in need of pecuniary aid.

Before leaving school, a boy, if he have not been elected to a scholarship, has first to choose which college he will join. Next he has to persuade this college to accept him. Some colleges require a higher standard than others, but as a rule it is not a difficult matter to join any college you wish. A good reputation as a public school athlete is no mean recommendation to the authorities of a college, though perhaps they would not openly admit it.

Accepted by the college, the next step in the freshman's career is to be made a member of the university. This ceremony is called "matriculation." Within fifteen days of his admission to a college he is taken with his fellow-freshmen, all in cap and gown, with black coats and white neckties, before the vice chancellor, who presents each one with a book of the

rolls he returns to college a full member of of the ancient University of Oxford.

A man qualifies himself for the degree of B. A. (*Artium Baculator*) in two ways, by residence and by examination. The university requires that he shall have spent at least twelve terms in residence from the date of matriculation, and have passed certain examinations. The college demands that he shall have satisfied them in certain ways before they will present him to the vice chancellor to receive his degree. Twelve terms' residence means three years in Oxford. The colleges add one or two further requirements to the "keeping of terms," as it is called, before presenting a man for his degree, *e. g.*, dining a certain number of times per term in college, and attending a certain number of morning services in the college chapel—a cause of bitter complaint to the undergraduate. For three years a man, as a rule, has to attend three or four eight o'clock services per week. Getting behind-



"THE HIGH."

"*Statuta Universitatis Oxoniensis*," and tells them, in Latin, to be aware that that day they are taken into the bosom of the university, and are bound by all the statutes in that book which may concern them. Then having entered his name on the university

hand with chapels or "rollers" brings a note from the dean, and if that fail the unpunctual one is "hailed," which involves a personal interview with the authorities and probably a "gating," that is, being confined to the college grounds after dinner for a

certain number of nights. Thomas Barham, the genial author of the "Ingoldsby Legends," when up at Brasenose was a very festive character, and found morning chapels almost impossible. Being "hauled," he explained to the dons that eight o'clock

to pass, "moderations" (or "mods"), and "greats," properly called "the first and second public examinations." Men who do not seek honors are said to go in for "pass schools," as opposed to "honor schools." For "pass mods" the candidates



OXFORD FROM MAGDALEN TOWER.

was too late for him. Four, or even five o'clock in the morning he could manage, but he really could not sit up *regularly* till eight!

And now for the examinations, the skeletons at the feast of university life. The first, "responsions"—or more familiarly, "smalls"—may be passed either before or after matriculation. It is an easy matter, though to the mathematical specialist its limited classical requirements are sometimes a stumbling block, and *vice versa*; but such unfortunates derive comfort from the lists of subsequently famous scholars who were "ploughed in smalls," rumor falsely or truly placing even Mr. Gladstone among the number. Smalls are the same for everyone; afterwards it becomes necessary to divide men into two very distinct classes, those who do, and those who do not "seek honors."

Both these classes have two more ordeals

require: (a) Latin and Greek; (b) logic or algebra and geometry. "Pass greats" are divided into four groups: A, classical; B, modern; C, mathematical and scientific; D, theological. Each of these is further subdivided into subjects. The candidate must take up three subjects, no two of which may be in the same group, with the exception of group A, in which he may take up two, if Roman and Grecian history be one of them.

"Honor mods" are divided into classical and mathematical schools. The classical is a very searching examination in pure classics and deductive logic; the mathematical school is an equally severe test in pure mathematics, mechanics, solids, and fluids.

In "greats" we find seven honor schools, in any one of which a man may "go out," *i. e.*, take as his the final examination qualifying him for his degree: (1) "Literal Humaniores"

(classical), the examination *par excellence* of Oxford; (2) mathematics; (3) natural science; (4) jurisprudence; (5) modern history; (6) theology; (7) Oriental studies. These examinations are on far too wide a basis, and of much too wide a scope to admit of giving even an outline of what they involve. Successful candidates in all honor schools are placed in four classes, the first three only of which carry real "honor." A "pass degree" necessitates three, and a full "honor degree" four years in Oxford.

It is hardly necessary here to speak of the other degrees conferred at Oxford, such as Doctor of Divinity, degrees in medicine, common law, and music, and the honorary D.C.L. conferred *honoris causa* upon distinguished men of all countries. The further degree of M. A. (*Artium Magister*) may be taken, upon the payment of certain fees, by any B. A. who has had his name on the college books for twenty-seven terms from matriculation.

To prepare himself for his examinations the undergraduate has every facility. On coming up a man is assigned with a certain number of others to a particular tutor in his own college, who is, so to speak, the general director of his work. The colleges have instituted a system of having "combined lectures." Shortly it is this: every college supplies some good men who lecture, each on some subject, so many times a week at a fixed hour. The lecturer uses his own college lecture rooms, but members of all colleges are welcome to listen to him. At the beginning of each term a man's tutor advises him as to what lectures he should attend and sends his name into the various lecturers. For work which requires more personal instruction a similar system is in vogue, and one man will take four or five at a time in his own rooms; every one has a considerable amount of individual attention from some two or three of his own college, especially his own tutor.

On going through the gate of a typical college, after passing through the never unguarded porter's lodge, you enter a spacious quadrangle, through which you may pass into a second, and so on, the whole ground

plan, however, never being anything like regular. There is no space to dwell on the architectural beauties and historic interest of these buildings, the dining halls with their pictures and the chapels and libraries with their art treasures being enough to fill a book. Many colleges have gardens of great beauty, and, with one or two great exceptions, all have at least one "quad" laid with turf which is sacrosanct. The unwary visitor will soon be warned off by the watchful porter, and the reckless collegian may find himself mulcted of half a crown or five shillings if his sacrilegious footsteps wander from the path. A tale is told of a wealthy American visitor's purchasing from a college gardener at a handsome fee the secret of his lovely turf. "Lay it with mountain sods, sir," was the recipe, "and roll it regular for a couple of hundred years."

The buildings as a rule are three-storied, and, save where chapel, hall, or library, and the like break the regularity, are divided into "staircases" opening onto the "quad." On these staircases each man has his rooms. Over the outer door, or "oak," is a plate which tells the owner's name; through the inner door is reached the sitting room, into which the bedroom opens as well as a third small room or pantry, termed the "scout-hole," where plate, glass, china, brooms, coal, etc., are kept. The oak when closed intimates that the inmate is not receiving guests, and can only be opened by a key—or, as sometimes happens, a sledge-hammer. A never closed oak outside generally means never opened books within.

The ways and means and expenses of living in college are a complicated matter, but it may be possible to sketch an outline which will give a fairly accurate idea of the system. Living in college is very like living in a club, but food and drink are supplied at charges very little over cost price.

Many colleges have what is termed a "junior common room"; to form this the undergraduates combine, pay an annual subscription of about £4.10, rent the necessary rooms from the college, and appoint a president from among their own number,

generally a man in his fourth year, a permanent steward being paid to act as general manager. They thus form a club over which they hold complete control, "dons" merely being admitted as members on exactly the same terms as the "men." Any matter affecting the undergraduates as a body is discussed by a general meeting of the J. C. R. specially summoned. From the J. C. R. a man gets his breakfast, wines, cigars, tobacco, spirits, groceries, writing paper, in fact all ordinary necessities of living, and he gets them, as above mentioned, at very little over their cost price. The J. C. R. also runs a reading room, where all the chief papers and magazines are taken.

The J. C. R. bill for the term may be about £15 or £20 for a man who lives comfortably but not extravagantly. Other college expenses go under the name of

"battels." Every week each man receives a "battel sheet," which is his bill for the week's luncheons, dinners, coal, laundry, "gate bill," etc. In the vacation he receives his battel bill for the term, which is a summary of the weekly sheets, with the addition of tuition fees (seven guineas as a rule),

room rent, service, university and college dues, and various other light expenses such as local and poor rates. These will total perhaps £40 or a little more, taking as before the man who is no way extravagant but who lives comfortably.

Where the J. C. R. system does not prevail with such elaboration, the college supplies many of the living necessities, and for the rest men go to tradesmen.

And now before taking a brief look at what may be called the unofficial side of "varsity" life, we may consider shortly one phase in which the official and unofficial touch; for it is the irregularities of the latter which bring the undergraduate into contact with the discipline of the former, the proctors being the connecting link. It is generally the despair of the Oxonian to make the uninitiated fully understand the proc-



BROAD WALK IN WINTER, CHRIST COLLEGE.

torial system. By virtue of their office the proctors have powers which are as great as they are unique, and which they exercise with the tact and discretion which might be looked for in gentlemen of their social standing and official responsibility. They can, for example, enter and search any

house in which they suspect an undergraduate may be offending against, or sheltering from the laws of the university, and they can expel from the city vicious characters of either sex. But we are concerned with more everyday occurrences. And

tices they aim at. Leave is readily given to drive, caps and gowns are not expected to be worn till after dinner, and it must be remembered that a proctor only takes cognizance of offenses when he personally catches the offender *in flagrante delicto*, and



MAGDALEN COLLEGE FROM CHERWELL.

when one considers the things the Oxonian must *not* do, but does, and *vice versa*, it may seem strange that fines and penalties are not his daily lot. He may not drive without permission from the senior proctor; he may not play billiards before one p. m. or after nine p. m.; he may not enter houses licensed to sell alcoholic drinks; when out of doors he must always be arrayed in cap and gown, and to smoke while wearing "academical costume" is against the laws.

And yet livery stables in Oxford are many and flourishing; billiard rooms are busy from breakfast to closing hour; but for the undergraduates the best hotels would cease to exist; unless going to a lecture men *never* wear cap and gown by day, and many not even by night; while the streets of Oxford in term time are always redolent of Turkish tobacco. The reason for this seems to be that these laws are meant to moderate rather than absolutely to prohibit the prac-

since, as a rule, only one proctor is out at a time, and that not for many hours during the day, the chances are much in favor of the three thousand undergraduates.

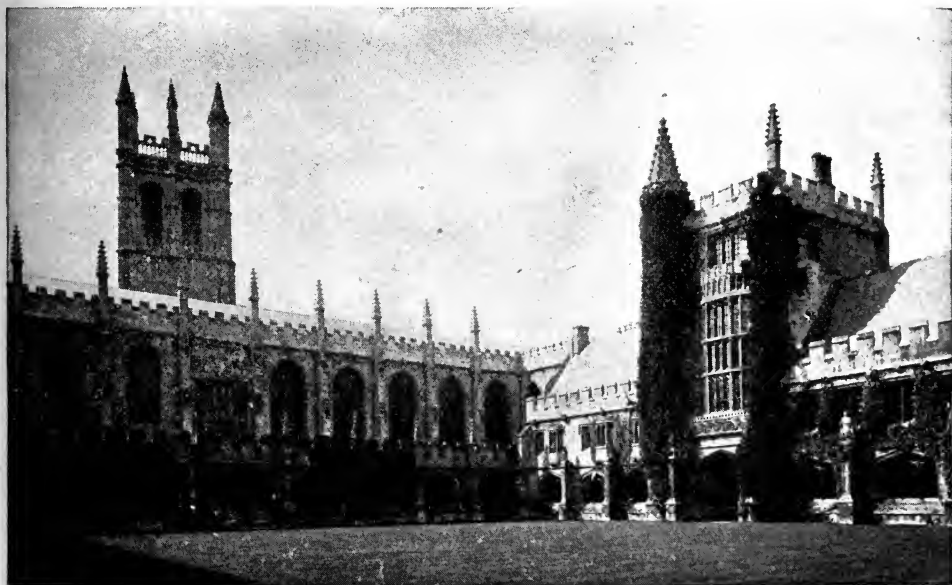
Considered as a social animal the Oxonian affords an interesting field to the observer. But here minute investigation would be out of place, and vaguely to suggest a few of the best defined lines along which his daily life travels will be sufficient. Beyond everything his interest centers in things athletic. Every form of athletics, from hunting and polo to lawn tennis and fives, has its numerous and enthusiastic devotees in Oxford. But the football and the cricket fields, the river and the running grounds are the four gods to whom young Oxford bends the knee. Throughout the two winter terms the colleges are playing one another at football; the summer term is one long cricket match, and all the year round the river claims her slaves. Every college besides being an

educational establishment is an athletic club, to which all its members belong, subscribing some eight or ten guineas a year per head to meet expenses. The immediate ambition of the freshman is to play for his college teams, or row in his college boat; beyond that, as the very height of all human success, he longs for his "blue," *i. e.*, to be picked as a representative of his varsity in one of these four branches of athletics. The best known and most discussed men in Oxford are not the learned scholars of the class lists, but the mighty "blues" who are to be read of in *The Field*, *The Sportsman*, and every other English paper.

The same enthusiastic spirit and systematic organization that he displays in the open, the undergraduate brings into his indoor life. He is the most "clubbable" man in the world. It has been said that if three Oxford men meet more than twice, they proceed at once to form a club, appoint an

clubs; and nearly every club has its annual dinner. He would be a truly singular man who could find no club to suit him in Oxford. One club there is which calls for separate notice,—the Union. Open to all members of the university, both senior and junior, this big club has fine buildings in a central position, with an excellent library and good reading, smoking, billiard and dining rooms. But its most prominent feature is its debating hall. Here once a week young Oxford settles the affairs of the nation, and here many a great British statesman has put his foot on the first rung of the ladder which leads to the premiership. As might be expected, the Oxonian is in the main staunchly Conservative, but what the Radical party lacks in numbers it makes up for in warmth.

It would never do to leave our Oxford friends without just mentioning one or two of their minor idiosyncrasies. "There's



CLOISTERS, MAGDALEN COLLEGE.

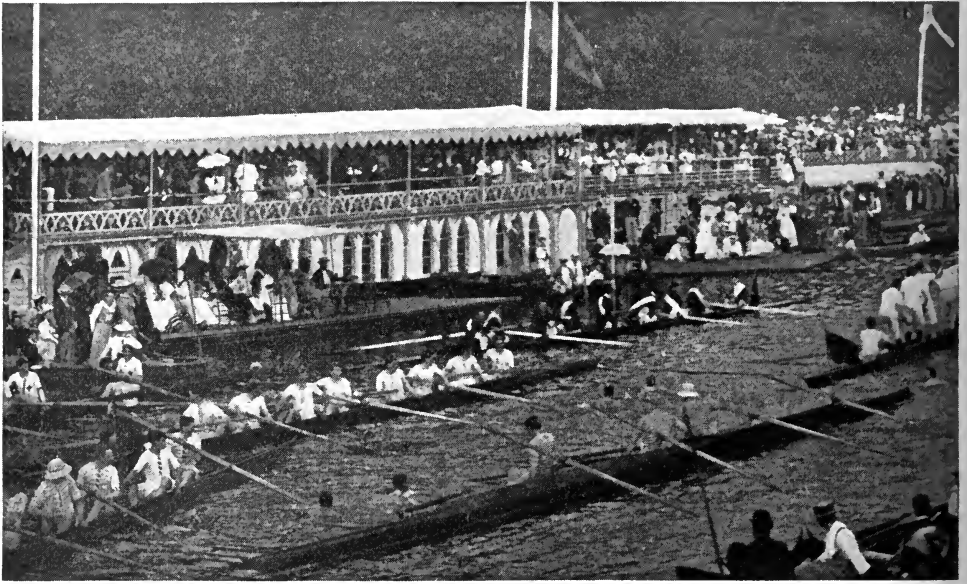
honorary president, secretary and treasurer, and arrange an annual dinner. Oxford teems with clubs, social, political and religious; literary, musical and dramatic; card clubs, dining clubs and gambling clubs; Irish, Scotch, Welsh and school

nothing in the world like etiquette," says Byron, and nowhere is there a more rigid system than in Oxford. It is an unwritten law of a scope impossible to detail, but, like most unwritten laws, well known and instinctively obeyed by all whom it concerns.

When a freshman first goes up he finds as a rule a goodly number of old school-fellows to welcome him; but they are his seniors and for awhile he cannot join fully in their daily life. So for a time he is much thrown upon the company of his fellow-freshmen of the same college. And this has its advantages, for these freshmen will one day be the senior and leading men of the college, so it is well for them to know something of one another. Before long, however, he will make the acquaintance of a great portion of the college. The fourth year man troubles not himself about

cards, but simply his name, initials and college.

It is not long before the stranger has a large circle of acquaintances, and has been tried at football or cricket, according to the time of year, or perhaps he has elected to try the river; and the better he proves himself in these the better the position he will take in his college. But for a whole year he must never for a moment forget that he is a freshman. "Breakfasted" and "lunched" as he is on all hands in these days, he must ask no senior to sit at his table; his time will come; at present he is



PROCESSION OF BOATS.

"freshers." But the second year man will join and invite the newcomers *en bloc* to breakfast or lunch, and the third year man will do the same. If this is not the custom of the college, the same men will call on the freshman, taking care to leave their cards on his table when he is out or sending the college messenger to leave them. The freshman, when he returns the call, may not leave his card if he finds his man out, but must call again and again till he finds him in,—for how else could they become acquainted?—and then the shorter he makes his visit the better he is appreciated. An Oxford man, by the way, never has *Mr.* on his

only on probation. A becoming respect for his seniors, outwardly at all events, is strongly inculcated in the English youth from the beginning of his school days to the end of his college career. The ceremony of introduction has been mentioned, and it may serve as an example of the minute details required by varsity etiquette. Freshmen are not introduced at all. Men of the same college are never introduced to one another, even if they are not acquainted; members of a college always know each other in a third man's rooms, though they may be strangers on the other side of the door. Except at the beginning and end of

term, or on festive occasions such as club dinners, or "wines," Oxford men never shake hands; when introduced the same rule obtains,—if they are in the streets they raise their hats and in a room they bow. This custom at all events avoids that awkward interrogative motion of the hand which is seen sometimes where etiquette lays down no rule.

The elaborate politeness of the proctor and his victim is amusingly typical of the place. Suppose that the proctor on his evening round meets a man who is not wearing cap and gown, the following little scene will be enacted:

The Proctor (politely raising his cap).
"Good evening. Am I speaking to a member of this university?"

The Victim (lifting his hat with equal politeness). "Yes, sir."

The P. (producing a notebook and pencil).
"Kindly give me your name and college."

The V. "So and so, of such a college."

The P. (making entry in notebook).
"Thank you. Please to call on me at ——— college to-morrow morning at nine o'clock. Good evening" (*again raising his cap*).

The V. "Good evening" (*returning the salute*).

And next morning the victim is fined five shillings, with the same urbane politeness on both sides. And so with everything in Oxford, etiquette prescribes a way in which all things must be done, and that way and no other will do.

With all its little foibles, one good point is prominent in undergraduate society. In it a man is valued for what he is himself, and ranked accordingly. Who he is or what he has matters little; the man himself and his own qualities settle his status.

And now it is time to write *finis* to this very inadequate sketch of a few of the leading features of a modern Oxford career. It is a career which has an ineffaceable influence on every man who goes through it; on all her alumni Oxford places a stamp by which they may be known. And he is a miserable wight who can look back upon such a career without tender and loving recollections of the too short years spent in the bosom of Alma Mater,

"The spot
Which one remembers, but where one's forgot."

PASTEUR AND HIS LIFE WORK.

BY FELIX L. OSWALD, M. D.

IT has been said that the world forgets its benefactors and remembers its tyrants, but that complaint may have originated in an age when the dramas of history dealt only with kings, and when benefactions, so called, were generally limited to a temporary remission of taxes.

Permanent contributions to the fund of human happiness are not apt to be forgotten. Gutenberg, Columbus, and Franklin still live in the memory of millions who would refuse to memorize the forty titles of Charles the Fifth, and Louis Pasteur, the vanquisher of disease germs, has inscribed his name in the herald-roll of fame as indelibly as any other conqueror.

Louis Jerome Pasteur was born in 1822 in the little country town of Dole, on the G-Dec.

southwestern slope of the Jura Range. His father was a *Vieux de l'Empire* who had followed the first Napoleon in his last desperate campaigns, and his mother a native of Vaucluse, where Petrarch passed his exile, and where the doomed Albigenses made their last stand against the power of their persecutors. She was a woman of unusual intelligence, and both from his mother's and his father's side Pasteur may have inherited his intense longing for a field of combat where heroism and perseverance had a chance of success against the brutalities of this world.

At the college of Arbois (also in the Jura) where his father eventually settled, young Louis passed his leisure in sketching models of mechanical contrivances, and acquired quite a reputation as a draughtsman before

his chief talent had begun to disclose itself. The construction of a collision-proof railway engine was one of his early daydreams, and in his scrapbook there are sketches of various ingenious varieties of lifeboats, as if plans for the obviation of traveling perils had occupied his mind. But the cholera epidemic of 1841 gave a new turn to his thoughts. He realized the fact that there are worse foes of the human race than storms and breakers, and a few months after entering the college of Besançon he engaged in the study of organic chemistry with an energy which bore its fruits in the subsequent recommendation of one of his teachers. "He is a cyclopedia of miscellaneous information on a subject which forms only a subordinate branch of our curriculum," wrote Professor Duvancel in 1847, "and I do believe that he has not only devoured but digested all the chemical and biological works in our library."

In 1844 he went to Paris and after a few months of preliminary studies passed an examination for admission to the *École Normale*. His rating of fourteenth in a large class of candidates would have answered all practical purposes, but it disappointed his ambition; so much so, indeed, that he withdrew his application to spend another year in specialty studies. The next time he tried, he passed fourth in a class of ninety-eight applicants, nearly all older than himself. In three out of twelve branches he stood first, and his teachers never after lost sight of the ambitious student.

He had not yet left Paris when he obtained a patent on a simplification of an important chemical process, and within a month after his graduation he was offered a professorship of physics, at the college of Dijon. He took a look at the place, but did not like it at all, and soon after accepted a call to the University of Strasburg in the garden region of the French Rhineland. Here he staid till 1854 and then went to Lille to establish a faculty of science on a plan of his own. The success of that enterprise and a number of scientific monographs finally attracted the attention of the minister of education, and in 1857 he received a call to Paris to

reorganize the scientific department of the *École Normale*—a high honor for a man who had just celebrated his thirty-fifth birthday and whose father ten years ago would have been glad to have him settle down as a grammar school teacher in the little town of Arbois.

His present position brought him *en rapport* with some of the foremost savants of the French capital and he was appointed assessor of several examining boards and offered the editorship of a new scientific magazine with a fair staff of contributors. Still Pasteur longed for a chance to extend his sphere of activity. That chance came in 1865, when the government appointed a committee to investigate the causes of the silkworm plague that threatened to ruin the silk industries of southern Europe. Pasteur, at the urgent recommendation of one of his former teachers, was invited to attend the sessions of a select number of specialists, and deputed several of his other incumbencies in order to devote his whole time to the study of the present problem.

A biographer of Napoleon Bonaparte describes a scene in the old chapel of the Tuileries where the young general, after the *coup d'état*, received his colleagues, and at once was offered the presidency of the council. With a similar facility Professor Pasteur assumed the direction of proceedings at the first meeting of the silkworm commissioners. "Let us come to a clear understanding of our purpose before we waste any more time on phrases," he said in his brusque manner; "*Est-ce que vous espérez des revelations* (Do you propose to wait for revelations)? As for me, I see no chance of benefits in continuing deliberations of a subject which not one of us has taken the trouble to study." His colleagues demurred; but Dr. Dumas, as secretary of a subcommittee, finally drew up a memorandum advising a postponement of proceedings till Professor Pasteur had time to investigate the phenomena of the plague in the south of France.

Pasteur went to Avignon. At that time he had only a vague impression that the causes of the disease could hardly have anything to do with the quality of the food (fresh

mulberry leaves) which had been selected with great care, but he resolved to see for himself, and as one item of his aids to clearness of vision, took along a large assortment of microscopes. He also had an apparatus to photograph magnified views of microscopic objects, and before long reported that the silkworm plague was due to a parasite. The eradication of the noxious microbes, he added, would lead to the abatement of the epidemic.

The Academy of Sciences may have taken this communication for a final report, and some of its members openly expressed their disappointment. "We are about as wise as before," said Professor Garnier; "he might just as well have informed the public that the simplest way to promote virtue would be the suppression of crime." "They ought to have left that matter to the farmers," said another critic; "a Paris pedagogue is out of his element in that field of inquiry."

Professor Pasteur's inquiries, however, had only just begun. Without paying the least attention to his censors he collected samples of silkworms from all over southern France and the adjoining parts of the Mediterranean coastlands and tabulated his microscopic observations in the most systematic manner. He also collected a variety of silkworms (the silkworm, so-called, is the caterpillar of a small night butterfly) together with their eggs and the *cocoons* of the chrysalis. He soon could recognize the symptoms of the disease in all its phases, and one day called upon a magistrate of St. Hippolyte with the request to accompany him to a large silkworm nursery. There he selected samples of moths and caterpillars, separated them with a supply of their favorite food and numbered each lot in the presence of his companion. He then handed him a number of marked slips of paper with predictions as to the destiny of the different lots: "Will form a chrysalis but an imperfect cocoon"; "Cannot survive the next month"; "Will form a perfect cocoon, and ought to be selected as the nucleus of a new nursery."

The latter words disclosed the plan of his campaign against the destructive microbes.

Instead of trying to cure the diseased silkworms, he proposed to destroy them utterly and stock the mulberry plantations with new moths, warranted to be free from the germs of infection. The event verified his predictions in every case and his plan was eagerly endorsed by the silk planters, who with all their prejudices could be trusted to appreciate logic in a business question of vital importance.

The government committee, of course, could no longer refuse its sanction. The "Pasteur process" was tried on a large scale, and within three years after its national adoption resulted in stamping out the silkworm plague in France and northern Spain.

The Italian government, too, entered into negotiations with the successful specialist, but he declined a lucrative appointment in order to bestow his attention upon a new problem: the cause and possible cure of *anthrax*, a deadly cattle plague, which in more than one case has proved fatal both to herders and herds, and can be communicated by minute particles of purulent matter.

"The cause of the disorder," says a reviewer of his scientific career, "had baffled all previous investigations, but Pasteur took up the question with his accustomed vigor and soon established the fact that the small filiform corpuscles found in the blood of animals killed by anthrax were terrible parasites, capable, in spite of their infinitely small dimensions, of killing sheep, cattle or men. Finally he took the closing step in the matter by examining the question why anthrax is perpetuated in certain countries. The germs of the disease, buried with its victims, become mixed with the earth, and live for years in the state of spores, till the activity of earthworms brings them back to the surface, where they are scattered over the fields and become a constant source of contagion for grazing sheep and cattle."

Pasteur advised to bury the victims of the plague either in quicklime pits or in special enclosures where cattle cannot penetrate, and if possible in stony or calcareous ground where earthworms are scarce. He also devised means for abating the ravages of a

parasite that had ruined hundreds of fine vineyards and seemed to have a special predilection for the most valuable grapevines, while it spared the wild swamp grape of the river jungles.

Services of that kind could no longer be ignored. The Academy of Sciences conciliated his resentment; the Académie Française admitted him by acclamation, and the French government voted him an annuity of twelve thousand francs. Not less than twenty-two universities honored him with titles and offers of membership, and in Paris his claim to supremacy had already been recognized by savants of all classes when he commenced that course of investigations that have most contributed to make his name an international household word, though their practical results were far from satisfying the expectations of the great pathologist himself.

In 1735 Dr. Boerhaave included hydrophobia in his list of incurable diseases, and for nearly a century the progress of science had given no promise of changing that verdict. The biologist Bichat, indeed, had recorded his opinion that dogs and other animals could be rendered rabies-proof by methods similar to that adopted by Hindoo beast-tamers for the purpose of protecting themselves against the bite of venomous serpents, but the eradication of the virus from the blood of unprepared patients defied, and perhaps will continue to defy, the resources of medical science.

Pasteur had collected numerous data for the investigation of a problem which had for years attracted him by its very difficulty, when in the summer of 1883 his attention was called to a circumstance that seemed to indicate the possibility of a practical solution.

A mad dog at Montpellier in the department of Hérault had bitten a large number of smaller dogs, cats, and other domestic animals, which, in turn, had attacked the quadrupeds of their neighborhood, and it had been noticed that those bitten by cats developed hydrophobia in its most virulent form, while those injured by the bite of horses and other herbivorous beasts got off with a few days' fever and in most cases recovered before the end of a week.

Pasteur procured a detailed report of the case, and soon after began that series of experiments which in the course of the next twelve years involved the death of thousands of dogs, cats, rabbits, and guinea-pigs, besides such occasional victims as ferrets and monkeys.

As a starting point of his inquiries, he took it for granted that hydrophobia, like anthrax, was due to the agency of some microscopic organism, and his primary purpose was to ascertain the habits of the responsible microbe under various forms of treatment. His belief in the possibility of arresting its course of development was founded on rather slender data; but the experimenter clung to the hope that the key of that ulterior problem would somehow reveal itself among other incidental results of his investigations.

His preliminary conjectures were abundantly verified. He found that the virus of the terrible disease could be intensified or diluted—become swiftly fatal in the blood of cats and ferrets, and comparatively harmless in the veins of guinea-pigs. Re-inoculation added to the evidences of that tendency. After passing through the organism of ten different guinea-pigs or rabbits the venom of canine rabies became so modified that its effects upon dogs or men resembled the symptoms of a mild fever. And, like cowpox lymph, that weakened virus, proved to possess the property of protecting the system against the contagion of its more dangerous modifications. Thus, by inoculating a dog with rabbit hydrophobia of the mildest grade his organism could be fortified against the effects of a more virulent *dosis*, and so on, till the bite of a mad dog could be warranted to produce no serious effects. The latter circumstance was tested so repeatedly that one phase of the problem can now be said to have been definitely solved. A dog fancier can subject his pets to a course of inoculations that will protect them against rabies a great deal more infallibly than vaccination can be hoped to protect a human being against the risk of smallpox contagion. Dog trainers and the managers of dog pounds have in many cases volunteered to try the specific upon their own persons.

Its efficacy for the *cure* (as distinct from the prevention) of hydrophobia is unfortunately much more doubtful. Quite a number of mad-dog-bitten patients have unquestionably died in spite of their prompt removal to a Pasteur hospital. Whether the recorded cases of recovery after treatment are more numerous than those without any treatment whatever, is still a mooted question. For it must be remembered that the bites of mad dogs do not by any means always prove fatal; the virus may have failed to penetrate a thick stratum of woollen garments, or the dog's power for mischief may have been exhausted by previous attacks. It is equally worth remembering that the symptoms of hydrophobia often resemble those of other disorders. At all events the percentage of recoveries under the let-alone plan differs only slightly from that claimed by impartial managers of hydrophobia hospitals. A physician of Czenstochow in Russian Poland estimates the average of fatal cases as thirty per cent, while the record of the Pasteur institutes varies between seven and eight in ten definite recoveries.

In summing up the result of Pasteur's hydrophobia studies it may therefore be said that he has discovered a preventive, but not a cure of the dreadful disorder. His specific protects against subsequent inoculations, whether by the lancet of the operator or the fang of a rabid dog, but that circumstance by no means guarantees its efficacy in counteracting the effect of *prior* bites. Take the analogous case of vaccination: it will forestall the risk of subsequent infections of a worse disease, but a person who had already contracted the contagion of that disease could not be restored to health by all the vaccine in a metropolitan hospital. Still, even that partial success should have silenced the detractors who impeached the great pathologist on an often repeated charge founded on the inhumanity of his experiments. "If I had been actuated by wanton curiosity," he replied, "there could be no

possible excuse for the death of a single rabbit, but in pursuit of a higher aim I should not hesitate to sacrifice all the brute animals I can get hold of, and confess that I have more than once longed for a chance to accomplish the extermination of the entire race of worthless curs."

During the last five years of his life he ignored hostile criticism altogether, and his friends could refute the charge of truculence by recalling his memorable conduct in the crisis of the Franco-Prussian War. "You have seen fit to celebrate the butchery of your neighbors as a festival," he wrote to the dean of the University of Bonn, when the Germans bombarded Paris, "and I must ask you to erase my name from your list of honorary doctors. I do not make this request in a moment of irritation, but deliberately, as a mark of the indignation felt by a French savant for the barbarism and the hypocrisy which, to satisfy a criminal pride, persists in the massacre of two great nations."

Though the hopes that prompted the investigation of the hydrophobia problem were but partially realized, the merit of Pasteur's earlier labors is beyond the reach of cavil. The value to France of his silkworm specific alone has been estimated to exceed thirty million francs a year. The ravages of anthrax and of the vineyard parasite have been abated wherever his directions were strictly followed. His researches have thrown a new and invaluable light on several recondite branches of pathology. They have incidentally, also, exploded the chimera of "spontaneous generation." His experiments proved conclusively that the disease germs developed in the decaying organisms come from without, and not from within. A dying emperor is said to have consoled himself with the reflection that he found Rome a city of brick and left it a city of marble. Louis Pasteur's last days must have been cheered by the far more inspiring thought that his labors had made the world healthier, wealthier, and wiser.

THE SENATOR'S DAUGHTERS.*

BY A. C. WHEELER.

CHAPTER XVII.

CICELY was not given to the luxury of her emotions. Like all healthy organizations, her sadness, like her joy, took little heed of itself. She had a duty to perform which would have thrown some girls into a retrospective and prospective fit of the dumps, she had to pack her trunks and move out,—where, she hadn't the faintest suspicion. It had a flavor of genteel vagabondage when she stopped to think about it at all. But she offset that with a dutiful girl's belief in her father. So she kept up for a day a chirrupy air, as she gathered some of her private property together, and for the first time in her life experienced the odd sensation of wrenching the little identifications of her home from their long relationship and poking them down in her trunks.

Mrs. Blood came and looked on and said she would help her if it were not for an engagement she had with the Ferrises in the village to spend the day. It would be a good idea for Cicely to put off her packing and come along.

When her sisters were gone there came a real estate agent, a fussy, short-breathed little fellow, who had the senator's order to show the place to a gentleman with a view to purchasing, and Cicely had to go with them and unlock some of the doors and hear the disparaging remarks of the gentleman, who was a western man suddenly come into a fortune, and who waived the agent's apologies aside by saying he didn't care for that for he would tear the place down and rebuild it up to date. What he wanted was site. "There!" remarked the agent as they stood at the big window in the upper hall, "where will you find a view like that outside of Switzerland? Look at that grove of old oaks; ancestral, sir, every one of them—ancestral."

"I think," said the stranger, "the view would be much better if they were cut out," and the agent with easy acquiescence added, "Undoubtedly, sir, nothing easier."

All this brought to the sense of the girl with the rudeness of a blow the impending dissolution of the home, and when she returned to her room and resumed her task of gathering up her effects there was a little dash of recklessness in her manner. She took down an old outing dress, endeared to her by a hundred sunny little adventures of her own, and throwing it across the top of the trunk said, "There's no need of taking that, I shall never want it again." A moment later she threw up the sash and leaning out gave herself up to a reverie which was only saved from tears by a stimulating sense of indignation.

It was in this mood that Louise caught her. Cicely stared at her a moment with a quick dismay, as if her own thoughts had raised the phantom. Then when they had come together it was prosaically explained. Louise too had come to gather up her personal effects, and Cicely holding her off with an eager expectancy said, "First of all tell me one thing—is it true?"

"Yes," replied Louise, calmly, "Mr. St. Clair is my husband. We had work to do and we dispensed with the ceremonials. If I had known that you were in the city I should have sent you word. I have a great deal to tell you and we can have several days here all to ourselves. Don't look at me that way. When you understand it better you will be reconciled."

"I don't know," said Cicely, "does one ever get reconciled to desolation? Everything that I love appears to be taking wings."

"Not so, dear, they are only passing through their progressive stages. You give away too much to sentimentalism. Nothing is so foolish as to suppose our condi-

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tions and our attachments are immutable."

"It sounds very strange to hear you say so. I had a notion that our loves were immortal."

"Certainly. I wasn't speaking of love, but of our attachments to places and our feminine inertia which leads us to shape ourselves to our environment. It seems to me that a woman's highest duty is to give up something and go on. Why do you turn away?"

"Because," said Cicely, "you are talking St. Clair, and I don't understand it. It sounds to me like a specious disloyalty to our sainted mother."

Louise protested earnestly. "No," she replied with a movement of endearment, "no, no, my dear, believe me. I think she equipped us with the principles and convictions to do our own work, not to do hers. We have got to face our special tasks with those principles, and carry on her work in our separate lives. That is the true way to look at it. When she left us, the family altar of this establishment was abandoned. But the priestesses were left to establish new ones. Every stone, Cicely, is as dear to me as it is to you, but we cannot preserve them or carry them with us, all we can do is to go on and take the ark of the covenant with us. The Israelites would never have reached the promised land if they had made home attachments at every resting place."

Cicely only looked at her sister with a genuine surprise, as she stepped back with the involuntary effort to get this conclusion into a comprehensible perspective. "Oh, dear," she said, "how much you are changed! You have learned to argue, and I haven't. I am a stupid little rustic, and it seems to me that the Israelites for forty years were bending all their efforts under divine guidance to find a permanent resting place and build a home and cover the ark of the covenant with a shrine and a temple to which all the children should come forever. I never heard that one of the priestesses told them that they should renew their wanderings and let their altars decay. Mother was our Moses, Louise, and you are talking like a Philistine."

Louise could not disguise her astonishment at this naïve burst of eloquence. But she said, "Let me remind you, my dear, that Jesus was the Philistine who said to the children, 'neither in this mountain, nor yet at Jerusalem.' The temple is in our hearts, let us keep it sacred."

"By destroying all its mementos! I think you place more value on the dispersion than you do on the restoration, and we shall never agree."

"Nonsense!" said Louise, "we shall agree the moment we look at disagreeable facts with the same brave eyes. What do you suppose our father intends to do? Don't shut your eyes because you are a woman."

"He is going to sell Upsandowns," replied Cicely pensively.

"That isn't all!"

"What do you mean?"

"He is going to marry again."

"Impossible!"

"Why impossible?"

"Because he never could commit the sacrilege!"

Cicely softly untwined herself from her sister's arms and impulsively sprang up.

"Marriage!" she said, with a bitter tone. "Is there nothing else in this world but marriage? Do we have to drop all obligations, all vows, all ties, all duties in the presence of this inexorable monster?"

"Listen to me a moment," said Louise calmly, and Cicely sat down on her belittered trunk and putting her head in her hands began to cry, a picture of helplessness amid her own ruins.

"I suspect," continued Louise, "that father has involved himself in speculation and is making a desperate effort to bring politics to his rescue. He does not realize that he is a little behind the methods of the present day. He does not see, any more than you do, that nothing stands still."

Cicely dropped her hands from her face and looking at her sister through wet eyes broke out impulsively, "And you think that marriage is one of his expedients, that he will install another woman in our mother's place, and I will go and live with them and

consent to bury my past in tears and live the horrible mockery of a new life? You don't know me—I'll join the Salvation Army."

"It isn't necessary," Louise said, "you shall come and live with me."

"That is to say, I must choose between a pensioner and a pauper."

"Don't you think that is a very ungracious way of putting it?"

"Perhaps; it isn't possible to be honest without being ungracious. I wish I were a man."

"Every woman wishes that at some time of her career—and generally when she is most disloyal to her mission."

"His is the favored sex," cried Cicely. "He can always enlist, or become a tramp, without sacrificing his independence."

Louise smiled, with the benignant indulgence of an elder sister who has acquired matronly privileges.

"It is better to remain a woman and manage men, my dear," she said. "Do you refuse to come and live with me? I shall need you."

"I don't know what to do," exclaimed Cicely, with a very pretty despair. "I'm desperately attached to our old home. I can't think without a reproach of abandoning it. My mother's trust was given here and centers here. Instead of my going aimlessly out into the world to help you in a scheme that I do not understand and in which I have no heart, you ought to help me; help me to fight for the home our mother made, to keep it as a refuge and a sanctuary for all the prodigals of the family, to build up anew its sacred influences, re-light the altar lamps, and bring back to the covenant of love all who have strayed away and found only despair."

Louise was amazed at this speech. Something told her it was the unsophisticated utterance of absolute womanliness—the protest and the appeal of that feminine loyalty to a sentiment and an affection which defies the mutations of time, the spiritual fidelity to an emotion that will keep a grave green when men have forgotten the occupant.

But Louise had a practical side and there

were the inevitable facts to face. "We cannot save the old home," she said, "so let us not waste useless regrets. We cannot adjust our father to what he will call our narrow views. Let us then do the best we can in view of the facts. That is at least common sense. Father will make you an allowance. You can then come and live with me and we will try to keep alive our old confidence and our mother's trust without making impossible conditions."

Cicely was silent for some time and appeared to be thinking very hard. Then she kissed her sister and said, "Wait, Louise, it is too soon. Mr. St. Clair will not care to have me in his household. We should not get along together. Perhaps it is my fault. But there it is. In six months, if you need me, I will come."

Here the sisterly confidences lapsed for a while. Cicely was conscious of a slight withdrawing of Louise into herself, as she made a rather formal attempt to change the topic of conversation. But, later, the influence of the old place with its associations overcame even this new bar, and they went about from room to room with a tacit understanding that they would discuss only that in which their sentiments were equally involved.

In the evening the four sisters assembled as of old in the big family room and Cicely told them of Banny's misfortune, as she was pleased to call it. But they all failed to look at it from her point of view. Mrs. Blood summarized the case by asking, "What could you expect?" and Mrs. Bland was glad for the family's sake it was no worse: "Marriage was not as bad as the state's prison."

Louise deprecated that view of it and Cicely resented it, but the subject was a perilous one and it was dropped, or rather it was suddenly shunted by Mrs. Blood's inquiry made with that kind of serious deliberation which betrays previous preparation, "Now that we are all together, what is to become of the things in this house?"

After a dead silence of a moment, as if the question had been a challenge, Cicely ventured the remark that her father would

probably know best what to do with his property.

"He will probably do what is customary in such cases," said Mrs. Blood. "The effects are all valuable to his family, and to no one else. He will distribute them. We ought to have an understanding before any more of them go out of the house."

"So far as I am concerned," said Cicely, "I shall take no part in the consultation and offer no advice. The effects are part of the homestead. If that is broken up they have no interest for me. So if you wish to do any partitioning I will retire," and the spirited girl got up with the impulse to leave the room. Louise called her back. "Don't run away and leave me in a helpless minority, for I agree with you," she said.

"No, stay," said Mrs. Blood, "and don't be childish. We have to decide if there shall be an auction, or a division. Papa cannot entirely disregard our wishes—the trouble has always been that we have always antagonized each other and then exasperated him. There is the silver, the old china, the library, the portraits, and the old furniture. I know pa, and he will put up a flag rather than be bothered with them."

"As for the carpets," remarked Mrs. Bland, "with the exception of the new one in the parlor they are not worth taking up."

"If the place is sold," said Louise, "I don't think father will see the effects scattered. He may want them himself. What he doesn't require, I dare say he will give to you if you need them?"

"Now, Louise, what makes you think I need them? Can't you be generous enough to imagine that I respect them?"

"Some of them, the old silver for example," said Cicely.

"Well," retorted Mrs. Bland, "you don't. It ought to be given to somebody who does. You couldn't carry it around in your trunk."

Cicely replied only with a reproachful look, and Louise who was a little piqued at the turn the conversation had taken came to her defense. "You are doing Cicely a great injustice," she said; "like myself she is not thinking of plunder, but

only of how the old home can be preserved to the family."

"And what is the use of thinking about that, unless we can raise money enough to buy it and put it in a glass case. I wouldn't live here another winter if it was given to me. I understand the sisters of charity want to buy it and make a home for city waifs—that wouldn't be changing its character much—but they will not pay the price."

"What is the price?" asked Cicely.

"Fifty thousand dollars," said Mrs. Blood. "I got the agent to tell me, and he said he could get it from a whiskey manufacturer, only Mr. Van Houghton objected to having it turned into a distillery. I suppose if the old gentleman keeps up his winter's gadding he will take forty thousand dollars, for he must have money."

"Isn't that a great sacrifice, Louise?" inquired Cicely. "You ought to know."

"The place ought to be worth a great deal more," was the reply, "if it were productive. I am sorry to say it has not been kept up since the death of our mother."

"And what pride she took in keeping it up," mused Cicely. "Now it has got to disappear utterly."

"Are you going to keep house or board, Louise?" asked Mrs. Blood, without paying any attention to Cicely.

"I haven't decided on my plans," replied Louise. "Mere domestic comfort must wait till important work is done. You must consider me as a working woman for a year to come."

"I only asked you because I supposed if you furnished a place you would want the piano. Naomi and I have talked the matter over. She expects to go to Europe with the Ferrises in June, and can store the pictures and some of the furniture till she comes back. I can take care of the library and linen. You see we consider it a duty to save our mother's things from the desecration of an auction, and we knew that you and Cicely would take no interest in the matter."

"You are making a great mistake," interrupted Cicely. "I at least take a very great interest in the matter, but it is not the

interest you are exhibiting. On the contrary it is the interest which my mother had and which I have inherited—an interest in the perpetuity of the Van Houghton home from which no member of the family can be thrust out."

"I quite agree with you," said Naomi. "If mother were alive I should not have to begin house-hunting next week—and such dreadful spring weather!"

CHAPTER XVIII.

CIRCUMSTANCES have a gregarious quality that cannot escape the attention. They assume the air of misfortune and come in groups, like wolves, and then after a season, *presto*, they are changed into doves and bring olive branches and coo us blessings without our invitation. On this phenomenon are built popular superstitions and the doctrine of good and evil luck, together with the flipping of a penny and the influence of the stars.

Here was a girl, in the woods, one might say, of her destiny, with pitiless, grim, and voracious jaws protruding from every path of escape. Go to her father's new establishment she could not without a shrinking. To live with Louise was impossible. But she must get out of the old home. She thought of her brother and the homely Mary Geike only to feel a little shudder as she recalled the place on Seventh Street. Then, as all girls do who at sometime have to face this problem, she began to ask herself what she could do in the world to support herself, and fell back upon her music and her drawing and her capacity as a governess, all of which, viewed abstractly, had a charm of independence, but, resolved practically, shrank into imbecility and penniless drudgery. It was not in Cicely's power to revolve the problem in her mind practically. She allowed her imagination to help her out. She was a fairly good musician. She would go to the city, take a room, ask her father to give her the grand piano that stood in the music room. She would drum up all the friends of the family and get pupils enough to pay her expenses, and she would be at least her own mistress and

snap her fingers at the barking circumstances.

Tossing about at night in the hallucination of half sleep and once or twice waking Louise up, this poor gleam of rescue grew into a delivering radiance. It was all settled. She would get up in the morning, speak to Mrs. Blood about the piano, leave everything else, and set out for herself.

So reassuring was all this in the twilight of revery that Cicely got up in the morning with a vague impression that something fortunate had happened, and when it was recalled in its details it looked rather pallid. The impulse to realize it remained and she began at once to unfold it to Louise with the coaxing ardor of one who wants indulgence and sympathy. Louise commended the scheme.

"I can help you very much," she said, "and I understand the desire for independence that actuates you. Next to coming with me it is the most practical and common sense thing you can do. The moment your talents are recognized you will be your own mistress."

But observe how small a grain of sand will disarrange the machinery of a girl's projects.

These sisters talked the matter over until it assumed in their fancies all the proportions of a completed work. They made a list of people to see at once. There was Cicely's old music teacher, Professor Cowan, who had a conservatory somewhere in the city, and who always said Cicely should become a professional pianist. There was Mrs. Russell, who sent for Cicely to play at her musicales, and who had a large circle of acquaintances. "Why," said Louise, "you can have a nice suite of rooms somewhere near me, and I can run in on you, and we can go to church together, and St. Clair can be of enormous help."

So they suspended operations at the home, and hurried off to the city to call on Professor Cowan at his conservatory. "You had better let me do the talking," said Louise; "you can't talk about yourself very well."

They waited in an ante-room full of young ladies with music rolls, and Cicely supposing them to be pupils was impressed with the air of anxious prosperity the place wore.

By and by they were admitted to the professor in his office, very private and secure, save for the penetrating sounds of scales and the loud fingering of simultaneous keyboards.

The old professor received them politely, did not disguise his admiration for his former pupil who had grown astonishingly beautiful since last he saw her, and Louise, with the air of one who comes to bestow a favor, recounted their projects and added, "We knew that you would be delighted to hear of our determination and lend us your advice and assistance."

When Louise had finished, the old gentleman, who had worn a quiet little smile with a tired look in it, shook his head with negative gentleness, and said:

"My dear madame, times have changed very much. Effery body plays the peeahno now. But how does effery body play him; eh? The war has sent all the ladies of the South to New York to play the peeahno; they play him—like Julien, like Gottschalk, like Moscheles, eh? vere well, the public will not listen to them, they must play him like Liszt, like Rubinstein. My dear madame, how shall we find pupils for the ladies when the ladies are more numerous than the pupils, eh? You shall play me the nocturne in B flat,—number one. I shall refresh my memory with your fingers."

Cicely took her gloves off and sat down at a piano. She had to ask him for the music and he brought her a sheet of Chopin with some surprise that she needed it. Then he listened and the girl tried her best to do it as she had once done it, with the dreaming confluence of feeling and art. He stopped her before she had reached the double *p*, and with an exaggerated distress that would have been comic to a disinterested onlooker, he cried, "Ah, *ma belle*, what have you been doing? Your fingers are stiff, you have lost the—eh—what you call the spirit—the fragrance. You have not played him in months, eh—in years! No, no, no, no, you have been thinking of something else, and your old love has been neglected. Pardon—my charming young lady," he added in an apologetic tone as he saw the effect of his speech in Cicely's face, "pardon, you shall

hear the truth from me because the truth is of the old school. If you will play the peeahno to make charming acquaintances, that is one thing—you can make them without it—if you will play it with the grand *feru*, you shall come back to me and take lessons in German, then you shall practice *La Damnation de Faust*, because the piano of to-day must be an orchestra and not a harp, *ma belle*."

"You see," said Louise when they came away, "that we have been standing still. Are you not discouraged?"

"Not a bit," replied Cicely.

But Cicely did not always recognize her own feelings.

They laid their case before Mrs. Russell in that lady's sumptuous drawing-room.

"To speak frankly," said she when she had heard them through, "I think you are selecting the most bemobbed and hopeless field for the exercise of your talents. There is no money in it for any but the star people—the great concert players. The market is not merely overstocked, it is—to use an expression of Russell's—'glutted.' If I had your talents, my dear, I'd take to literature, journalism, anything, before I'd identify myself with the army of piano players who have got to be one of the greatest social nuisances, next to begging letter writers, that we have."

Even this did not apparently discourage Cicely. She insisted on looking at some furnished rooms, and pointed out to Louise, with an exuberant girlish delight, how nicely the old grand piano would fit into that alcove.

She wrote an affectionate and begging letter to her father: "I only want two things," she said. "Send me some money for my personal wants and give me the piano that is in the music room." Louise took her to the hotel to lunch. Mr. St. Clair had gone to Chicago to lecture. They grew closer to each other by this day's companionship, and when they went back to Upsandowns to complete their packing, Louise said it reminded her of old times.

Still it was impossible for Cicely to be any less a woman than before, and in fact she now came very near being what Mrs. Blood called positively mean. But I don't think she ever suspected it.

The moment she disclosed to that sister her project and told her that it included the possession of the family piano and that she had written to her father about it, there was a look of astonishment, a gesture of anger, and a call for Naomi.

"Well, I like that," exclaimed Mrs. Blood. "You first declare that you will have nothing to do with the effects and then set about to carry off the most valuable of them."

Cicely tried to present it in a coaxing way. "Now, Kate," she said, "it's the only thing that I can make any use of, and you cannot. It will enable me to earn my living, and you never touch it."

"Well, upon my word, just as if you didn't know that all the arrangements had been made about the piano! It was an understood thing from the day of the funeral that I was to have the use of it for my children. If you had consulted me I could have saved you the trouble of writing to pa, for I wrote to him a month ago about it. Why, I have ordered a case made to move it in."

"What did father say?" asked Cicely.

"He said enough to enable me to assume the responsibility."

"And you are going to move the piano away?"

"Yes, of course. Did you and Louise come up here to prevent it? Cicely, you astonish and grieve me."

Whereupon the two sisters rushed to their respective coadjutors.

Louise was the only one who appeared to be really hurt. Her advice was characteristic of her. "Give it up, Cicely. Let her have it. All the pianos in the world would not atone for an ignoble squabble among sisters. Besides, you can hire a better instrument for five dollars a month."

"Very likely," replied Cicely, "but no other instrument in the world would do for me. I cannot play Chopin on any other piano, you saw that yourself. In fact, I shall give up the whole idea of teaching music unless I can have that particular instrument."

Then Louise made a remarkable observation. "Cicely," she said, "I thought I had most of the weaknesses of our sex, but

you are making me feel quite masculine."

"I wish," replied Cicely, "that I could have made you masculine both in feeling and physique a month ago. What might I not do if I had a man to help me, instead of a man to rob me."

And with that Miss Impulse marched out.

Here was the grain of sand that threw the whole engine out of gear and actually changed the voyage.

Down she went to the library, and straightway to work at diplomacy. First a long letter to her father, and then she summoned Martin.

That amiable and faithful servitor who had always been on terms of parental familiarity with the young lady was astonished at her assumption of proprietary dignity as she sat in her father's big leathern chair and beckoned to him to take a seat.

"Martin," she began, "has there been anything removed from this place lately? Tell the truth."

Martin began to squirm immediately. "There's nothing been taken without the knowin's of some of the family, miss."

"Well, what was it? Come, out with it. You know whom this property belongs to, and I represent him till he can get here."

"I'm very glad to hear it, miss, I'm sure. Seein' as he had nobody to represent him in particular, unless it was meself—in the fields, where every fence would have been down long ago save for me doin' it."

"It is necessary that Mr. Van Houghton's property, down to the smallest item, shall remain on this place until an inventory can be made. Now, then, what has been moved?"

"Oh, not a stick, miss, savin' what your own sisters took."

"What did they take?"

More squirming.

"I'm sure they would be rememberin' it better than meself, and would tell more particular loike."

"Don't you intend to tell me, Martin?"

"Well, miss, there's the gray mare,—that's lent, and the phæton, and—"

"Lent to whom?"

"I do be seeing Mrs. Feltner a-driving 'em."

"Were there not some boxes driven to Suffern?"

"Yes'm, I drove 'em meself. I think they was bottles and linen, because I nailed 'em up."

"And was there a case ordered for the piano?"

"Yes'm, the carpenter, Mr. Bayliss, took the measure of it."

"Very well. Now I want to ask you something else. There seem to be men hanging round the grounds; who are they?"

"I haven't seen 'em, least ways nobody who is a stranger."

"Why, I have seen a man once or twice from my window; he appeared to be skulking in the trees at the stream."

"It must be Mr. McBurney, then, but I didn't know he was to be ordered off. I'll set the dogs on him to-morrow, miss."

"Mr. McBurney!" with delicious surprise, "why should he wander about the grounds in a mysterious manner, and not come to the house?"

"Beggin' your pardon, I suppose he's admirin' the estate. There doesn't seem to be any harm in him, but I'll tell him you don't like it, and warn him off."

"You needn't go so far. I will tell him myself. If you meet him accidentally, you may say I wish to see him."

"All roight. I'll see him accidentally before he can shake the mud off his top-boots—he's walkin' in the wet meadow now."

"Oh, don't make it a business, any time will do—when you run across him."

"Yes'm. I'll run across him now."

"Very well, Martin. That is all. When the young gentleman has a few minute's leisure, I'd like to ask him what he means."

When Martin went out, the young mistress got up, gave the fire a poke, walked once or twice past the mantel mirror with her head turned sidewise, sat down and drummed with her white fingers on the library table, stood a moment in front of the old portrait of her mother, which looked at her with mysterious complacency, and finally, when she heard the sound of a quick tread on the veranda, she gave a little start, reseated herself, and assumed the severe air that had

been so carefully bestowed upon Martin.

Mr. McBurney was ushered in a few minutes later, in corduroy suit and top-boots, and stood bowing and flushed at the library door.

"Oh," said Cicely, looking up, "is that you? I told Martin if he saw you during the week to say to you that I wanted to ask you a question. I really didn't know that you were just outside. It was not of urgent importance."

"I am at your service, Miss Van Houghton," replied Mr. McBurney, with resignation.

"Yes," continued Cicely, making an effort to be colloquial and informal, "I had an idea you were in the city—I have been there myself you know."

"I went down on a dash," said Mr. McBurney, "to see the performance of 'As You Like It'—favorite play of mine. Melancholy boughs, and that sort of thing. Stopped at your brother's and took dinner with him. Came up on a late train."

"Took dinner at my brother's," repeated Cicely with genuine surprise, as she ran her eye over his swell corduroy attire. "I didn't know that Banny was in condition to entertain people."

"Oh, course not, but he and I are old chums, and it's jolly good to meet a brick like that who laughs down the throat of misfortune. Great stuff in Ban. I always said so. He can call on me for anything. But he never will. Why, I always go there when I am in town."

"And then," said Cicely, with genuine interest, "you went to the play."

"Yes. Did you ever see *Modjeska*?"

"No; I never saw even the play. I have only read it."

"Ye—s. You'd make a stunning *Rosalind*."

"I? Oh, dear no. I'm not a bit like her. She had somebody hanging round who cut her name in the trees. *Beatrice* is much more my style of woman."

"*Beatrice*?"

"Yes, indeed. She has one great line—'Kill Claudio.' But then, of course, she must have a *Benedick*."

"If you are thinking of private theatricals, Miss Van Houghton, I should like to play Benedick."

"Private theatricals!" exclaimed Cicely with undisguised disdain. "I was thinking of a real Benedick who would kill Claudio if he were told to do so."

"You surprise me. I don't think I quite understand you. I didn't know you had any killing to do."

"Killing is metaphorical, stupid. How dull of comprehension you are! Of course I don't want anybody killed. But I do want something accomplished, and if I knew a man who,—well, who respected me enough," she took breath here—it was a momentary break as if her discretion had woke up. But it gave Mr. McBurney the chance to say with admirable composure, "If you knew a man, Miss Van Houghton, who respected you, he would—"

"He would lend me some of his wretched masculine brains in a practical and honest way—that is if he were good for anything but private theatricals."

Mr. McBurney looked intently at the top of the cane that was standing up between his legs. Cicely thought he was at the moment a rare picture of imbecility. But presently he said,

"Well, if I am not the man, what did you send for me for, Miss Van Houghton?"

"Send for you! Good gracious! I didn't know that you were waiting just outside the door—did you ever hear of drowning people clutching at straws?"

The young man gave a quick rescuing glance. But his long limbs were passive. Her danger, whatever it might be, was not sufficient to move his muscles.

"You sent for me," he said, "because I could be of some practical assistance to you. You know you have only to command me. Speak plainly, Miss Van Houghton, what can I do?"

Cicely had vaguely made up her mind that when it came to this she would say with as much of the fervor of Beatrice as she could command, "Buy Upsandowns," but now that the opportunity confronted her she hesitated and trimmed and said,

"There are a few points of agreement in our characters: you admire Upsandowns—you spend a good deal of your time wandering over it—and you are fond of my brother—we can speak of these things without being sentimental, you know. My father has offered the place for sale—it is going to break up the family, and I naturally feel very acutely about it."

"Naturally, Miss Van Houghton, you feel distressed at leaving the old place. I can understand that, I do myself. It's been like a fairyland to me."

"Yes, at one time you spoke as if you would like to settle down here," said Cicely demurely. "Have you changed your mind?"

"Yes. You see I made one or two mistakes, and was a little disappointed, but that's all past."

"What's past, Mr. McBurney?"

"My foolishness."

Curiously enough this must have piqued Cicely with its imputation of the transitoriness of her power.

She flushed up a little. "Are you able to buy Upsandowns?" she asked.

"Able? Do you ask if I have the means, or the resolution?"

"Oh, either or both."

"Miss Van Houghton, you surprise me."

"Why should I?" she asked with sudden desperation. "You don't know how miserably despondent a girl is when her home is broken up. She passes out of that into the market, or she becomes a pensioner. I cannot earn my living and there is no other way that I know of to be independent. My family all think that marriage is my destiny—perhaps it is. I am not practical but I am unsophisticated. I am going to offer myself with the place."

"Good gracious!" said Mr. McBurney.

"You were good enough to make me an indirect proposal of marriage some time ago. If you will buy Upsandowns and all that is in it I will marry you—there!"

Her companion was staring at her with blank incredulity. It stung her a little that he did not jump headlong at the suggestion.

"If you have anything to say," she exclaimed, "you must say it quickly. My

humor will not wait on your calculations."

"Miss Van Houghton, if you think I would purchase you, you do not know me. I would not have you make such a sacrifice, and I would not accept it. It pains me to think that you could make such a proposal to me."

There was a scarlet tint growing on her cheek. It was the flash of shame rather than the flame of indignation. Mr. McBurney had risen and was standing in an embarrassed manner looking down at the floor. A second or two of silence intervened and then there came a rap at the library door. It proved to be a telegram for Cicely. She tore open the envelope. It was from her father. She read it with confused feelings.

"Upsandowns sold. Do nothing till I arrive. Notify sisters. VAN HOUGHTON."

Her hand dropped at her side limply with the message in it. She passed her other hand over her eyes as if to clear her vision. Then she handed the telegram to her visitor. He looked at it carelessly, she thought superciliously.

"Kindly forget what I have said, Mr. McBurney. I ask your magnanimity instead of your help."

"I knew of the sale," he replied.

The acknowledgment seemed to her at that moment to be the last touch of cruelty. "You knew it and let me go on. It was rather contemptible. You appear to know more about my family affairs than I do myself."

"Excuse me, that is impossible, but I couldn't help knowing of this because I am the purchaser."

"You, you the purchaser!"

"Yes, but I purchased without any conditions and have not tied you to any mercenary contract."

"You were generous truly! Why did you purchase it?"

"As an investment; I never heard that you wanted it, and I came to the conclusion that you did not want me."

"You jump to conclusions rashly—I mean that you make mistakes about me that are very stupid."

"I always told you I was stupid, and I thought you were beginning to believe it."

"You have bought our home, have you? And what are you going to do with it?"

"Keep it as a Forest of Arden for my private theatricals," said Mr. McBurney.

Here they both sat down again, but did not look at each other.

"It is a delightful scheme as an investment," Cicely said. "Shall you play all the parts?"

"Oh dear no, I shall always dream here, I suppose, like a romantic duffer—of the first Rosalind, who was too bright and good for me."

"Please don't be silly, Mr. McBurney. You know very well that I am not too bright and good for you, and I dislike that kind of gush at such a moment. It's the height of absurdity to talk of playing 'As You Like It' without a Rosalind."

"Oh, but I shall keep the memory of one forever."

"I believe you are capable of it. Some men prefer memories to present realities."

"And some women detest that kind of man, don't they?"

"They certainly do, but they can overcome it, I suppose."

"Can they really?"

"Where there's a will there's a way. I've copy-book authority for it. Will you tell me what induced you to buy Upsandowns?"

"I don't think you would understand it, I hardly do myself."

"I'll try to."

"It was a sentimental impulse. It was identified in my mind with the newest and purest experiences of my life. I went to my governor, I told him I wanted him to invest my money in a piece of property. He said if I would settle down and get married he'd do it. I promised. He did it. At first I had a rash notion that I could get a certain kind of an ideal woman—then I learned that it wouldn't work—that my ideal would probably marry some better man than I am, and I said, Well, I'll keep her in the old frame anyway. I'll make the whole thing over to her, and take it out in seeing

how much happier she is than I can be. It was the notion of an idiot, Miss Van Houghton."

"Hardly that, Mr. McBurney. We all have rash and impracticable impulses that are not idiotic. I don't think that after my exhibition of myself I can criticise you."

"No," said Mr. McBurney, "we both seem to have had about the same sort of impulse, after all."

"Oh no, yours was unselfish, mine was awfully mean—now that I think it over. In some things, I think perhaps—I may be stupider than you are."

"Don't say that. I've learned that you can't get over your contempt for me, but that shows that you are superior. You can show me how futile some of our desires are, but don't rob me of my dream."

"Mr. McBurney, can't you see that I am getting over my contempt for you? What is the use of our talking if you can't see a thing that is as plain as that?"

"Do you mean to say that you could learn to tolerate me in time?"

"Why, I'd have to in certain conditions. I've been tolerating you for half an hour. I've sacrificed my pride. I've humiliated myself. I've almost asked you to marry me and—save me—and you sit there like a wooden man, and talk about ideals and other rubbish, until I haven't got a bit of self-respect left."

And here there was a hysterical sob which ended in a burst of tears.

Mr. McBurney was absurdly affected.

"Miss Van Houghton," he said, "please don't. If you go to pieces like that, I'll have it all tangled up. It's like getting a biff under the left ear, you know! It's a good deal better to take it all back than to suffer over it that way. I'm not the sort of fellow to take advantage of a girl's foolish words."

This brought a little gleam of lightning out of the shower.

"Foolish words!" she said, suddenly. I'd like you to understand, sir, that a girl can be impulsive and rash without being a fool. I know that I have lowered myself

in your estimation, but I'm not in the habit of saying a thing one minute and taking it back the next—like a man."

"Certainly, of course not!" exclaimed Mr. McBurney with undue corroborative emphasis.

She looked squarely at him through her April eyes. Never had he seen them look so beautiful as now, with a sudden gleam of sunshine in them.

"You can understand, can't you," she said, "that if a woman wanted to play Beatrice and had built a nice little project in which she was to command Benedick to kill Claudio, it naturally makes her cry a little to find when the time comes that he has had Claudio nicely killed all the while and never said anything about it? Men will never understand women."

She put her hand over her eyes with an unconscious gesture, as if they were betraying too much, and the young man caught a flashing light as if joy were looking through.

"No," he said, "man is a practical sort of brute, and he thinks it doesn't matter much so long as Claudio is dead. You'll have to give me a little time to get it all straight. At first I thought I was to help you. Now it seems as if you were helping me."

"It is odd," said Cicely. "We must have been helping each other, and didn't know it."

"And you don't feel so much contempt for me as you did?"

"No, not so much."

"And you might get to like me seriously?"

"I could make a brave effort, Mr. McBurney. We never know what we can do till we try."

He was puzzled for a second. He got up. His masculine impulse was to put his arm around her. But a fear that such presumption would break up the vision deterred him.

"Miss Van Houghton," he said, "Cicely, will you let me kiss your hand?"

They were both standing and looking at each other. Then the girl's eyes dropped and she said,

"It's too theatrical. Kiss me on the cheek."

(*To be continued.*)

THE ENDOWMENT OF THE CHURCH OF ENGLAND.

BY JAMES GUSTAVUS WHITELEY.

COUNT CAVOUR showed his knowledge of the human mind when he made use of the expression "a free church in a free country" (*libera chiesa in libero stato*). The deduction is not necessarily logical, but to some people the phrase has a convincing sound and at present it is doing duty in England. Dr. Johnson delighted in exposing the shallowness of such epigrammatic platitudes. When some one in his presence admired Brooke's line,

"Who rules o'er freemen should himself be free,"

Johnson replied: "I cannot agree with you. It might as well be said,

"Who drives fat oxen should himself be fat."

Lord Rosebery's ministry has fallen and with it has fallen the bill for the disestablishment of the church in Wales. The measure was part of an effort to disestablish the Church of England by sections, and its failure at the present time will probably give the electors an opportunity to more thoroughly understand the questions involved before another attack shall have been made upon the church. Even in England an impression prevails among a large number of people that the church is supported by the government and that the clergy are paid by the state. This is not the case. Mr. Gladstone replied very concisely to an inquiry on the subject, "The clergy of the Church of England are not state-paid." The church is entirely maintained by its own funds without any cost to the state.

Every measure for disestablishment has carried with it a scheme for disendowment. This combination may be advantageous for political reasons but it is not logically necessary.

Those "relations between the Church of England and the state, which constitute the establishment of the church," said Lord Selborne, "are in their true nature securities taken by the state against possible excesses of uncontrolled ecclesiastical power rather

than privileges conferred upon the church by the state."*

The "establishment" grew up gradually, and it is not the result of any one act. In early times, when the church was rich and powerful and "there was no balance of power from opposing forces of non-conformity," the state deemed it necessary, for its own protection, to exercise some control over ecclesiastical affairs, lest the civil power should become subordinate to the ecclesiastical. In this way, and by acts which cannot now be traced, grew up the existing establishment. The "Liberation Society" wishes not only to "liberate" the unwilling church from state control, but insists also upon liberating her from the burden of her wealth. The advocates of disestablishment seem unwilling that the church should retain her possessions and at the same time be free from state control.

The principal property of the church consists of: (1) fabrics of churches, with their consecrated enclosures, and their plate, furniture, and other accessories; (2) parsonage houses and glebes; (3) lands belonging to bishoprics, and to cathedral and collegiate churches; (4) tithes, or lands, money payments, or rent charges, in commutation of tithe; (5) voluntary offerings, oblations, fees, etc.

This property has been acquired at divers times and in sundry manners, and it belongs, not to the church as a unit, but to the several churches, bishops, chapters, and other bodies of which the church is composed. Professor Freeman states very accurately that, "the Church of England, as a single body, has no property." The fact is recognized in the Coronation Oath by which the sovereign swears to protect the "churches."

These churches hold their property in the same lawful way in which other corporations,

* "A Defense of the Church of England," by the Earl of Selborne, page 74.

charitable trusts, and dissenters' chapels, hold their property.

From the introduction of Christianity into England until the present time, churches have been built and endowed by various persons. These were irrevocable gifts and were solemnly set apart for the service of God. Some were the gifts of laymen, some of ecclesiastics, some of princes and kings; and here it may be well to remark that the fact of property having been given by the king does not imply any right of reclamation by the crown. In theory, all property is held under grant from the king.

Many of these old edifices have fallen into ruin and have been rebuilt out of the private resources of bishops, churchmen, or the corporations with which they were connected. In that very clearly written book, "*A Defense of the Church of England*," the late Lord Selborne said: "Almost all these churches have undergone renovation, alteration, and addition at different times. They are monuments of the Christian zeal of many generations of churchmen."* The same authority estimates that, between the years 1840 and 1884, the sum of £44,841,275 was voluntarily given for the building and restoration of churches and cathedrals.† If these edifices were confiscated, the church would be despoiled, not only of the original gifts, but also of all the wealth she has expended upon them.

The state did not, as many people imagine, at some distant period endow the church with its present possessions. The facts are that the churches, bishoprics, etc., have at different times received from many sources voluntary and irrevocable gifts, many of them of more ancient date than the monarchy itself; that these lands, churches, and endowments have been held under the old titles until the present time; and that churchmen have for centuries spent their own money in maintaining and improving the property thus legally acquired.

Tithes, which form a large part of the ecclesiastical revenue, are of great antiquity. "Abraham," said Dr. Selden, "paid

tithes to Melchizedek. What then? It was very well done of him. It does not follow that I must pay tithes, any more than I am bound to imitate any other action of Abraham." St Augustine and his successors held a different opinion, however, and they convinced the Anglo-Saxons that it was their duty to imitate Abraham in this respect at least. With the dissemination of Christianity, the custom of tithe-giving spread over the whole island. At first these offerings were purely voluntary. "The tithe," says Professor Freeman, "can hardly be said to have been granted by the state. The facts of the case rather are that the church preached the payment of tithe as a duty, and that the state gradually came to enforce that duty by legal sanctions."*

Many landowners who had built churches on their estates and had endowed them with glebes and parsonages also gave the tithes of a certain district for the support of the incumbent. This district usually became the parish. Lords of manors and other great landowners not only granted tithes from their estates to parish churches, but also to caputular bodies and to monasteries.

Tithes are no longer paid in kind. Some have been commuted for lands or for money payments. In 1836 an act of Parliament was passed converting all tithes into yearly rent charges, varying each year according to the average grain produce for the seven preceding years.

Upon the dissolution of the monasteries, under the laws of Henry VIII., the rectorial tithes belonging to those establishments passed into the possession of the crown. A great part of them were re-distributed among lay proprietors, and since that time have been held by laymen as ordinary heritable property. Tithes are in reality paid by the landowners, as tithe-free land commands a higher rent than land bearing the rent charge.

These tithes, lands, and buildings constitute the principal property of the church. There are, besides, fluctuating offerings and gifts. It is estimated that in the twenty-five years, from 1860 to 1884, the sum of £46,-

* Page 113.

† "*A Defense of the Church of England*," page 174.

* "*Disestablishment and Disendowment*," by Prof. Freeman, page 19.

000,000 was given by churchmen for the "ordinary purposes of Christian work," besides the sum for church building which has been already mentioned.* During that period there was no parliamentary money grant to the Church of England, but in the preceding sixty years the sum of £1,500,000 had been granted for church building, and £1,100,000 in augmentation of Queen Anne's Bounty Fund.

This fund was formed in 1704. Certain imposts called "first fruits" and "tenths" had been placed upon the clergy ostensibly for the purpose of supporting the Crusades. After the Crusades these taxes were continued for the benefit of the pope; and again, after the Reformation, they were given to the king by act of Parliament. This tax upon the clergy was returned to the clergy by Queen Anne, who granted the funds to a corporation with a view to the augmentation and improvement of poor benefices.

About sixty years ago a body known as the Ecclesiastical Commissioners was formed. It consists, principally, of the archbishops, bishops, and members of the government; and in their hands is placed the management of estates belonging to episcopal sees and to capitular bodies. The stipends of bishops and other dignified clergy were then fixed by law, but they are paid out of the funds in the hands of the commissioners, and not by the state.

Church-rates, a compulsory tax upon the

* Official Year Book of the Church of England (1886).

inhabitants of parishes for the repair of churches, have been abolished, and money for that purpose is now obtained from voluntary gifts.

It will have been observed that (not considering voluntary gifts) the chief wealth of the church consists of (1) lands, fabrics of churches, parsonages, etc., and (2) tithes, held by good title by the different churches and bodies which compose the Church of England. These are the two great classes of church property that would be affected by disendowment.

It is undoubtedly true that the state may lawfully confiscate this endowment, just as the state may legally confiscate the property of an individual. If certain land is needed for a railway, or other public improvement, it is condemned and taken away from the, perhaps unwilling, owner, some compensation being given him. All property is at the mercy of the state. "An act of Parliament may be unjust but it cannot be unlawful." There should be a better reason for disendowment than mere desire to fill the public coffers. It should be carefully considered whether the church is fulfilling her mission, and whether her endowment is being applied to those purposes for which it was given.

The legality of confiscation gives, however, little comfort to churchmen, for, as Dr. Selden remarked, "'Tis all one, to be plundered by a troop of horse or to have a man's goods taken from him by an order from the council table."

GOOD-BYE, SWEET YEAR, GOOD-BYE!

BY LISA A. FLETCHER.

I LOOKED abroad when the chill day was dying,
And breathed a pensive sigh;
A few late, hurried birds were flying
Athwart the autumn sky.

I looked at morn when sunrise cast its glory
Over the woodland scene,
And read there Nature's farewell story
The fluttering leaves between.

I gazed again when the sad day was dying,
And breathed a deeper sigh;
The latest bird was southward flying—
Good-bye, sweet year, good-bye!

WOMAN'S COUNCIL TABLE.

CHRISTMAS LORE.

BY MISS ANNA HINRICHS.

"I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!"

THE popular observances of this glad festival are of very ancient origin. All pagan nations of antiquity were worshipers of the sun. This luminous body was a visible demonstration of the Deity. From it radiated light, heat, and life. The object of worship was always the same, although it was recognized by different people under different names. The time of celebration was also universally identical—the time of the winter solstice, about the time of the shortest day of the year. The commemoration was really an expression of joy over the heightened intensity and benefit of the sun, and the near approach of spring and the growing season.

The old Romans called their Christmas *Saturnalia*. Among this people the festival granted to slave and freeman a special license for enjoyment. The Scandinavians worshiped *Woden*, the father of *Thor*. The burning of the yule log is a ceremony that originated with this people. At their feast of *Juul*, at the winter solstice, they kindled huge bonfires in honor of their god *Thor*. The custom of burning the yule log has been transmitted to various parts of the world. During feudal times many a ponderous block of yule has been dragged to the spacious hearth in noble halls. All wayfarers bared their heads in reverence as the great log was triumphantly being carried from the forest. Its entrance was hailed with song:

"Come, bring with a noise,
My merry, merry boys,
The Christmas log to the firing;
While my good dame, she
Bids ye all be free
And drink to your hearts' desiring!"

The yule or Christmas candle lent cheer to this festive occasion. Sometimes after half the log had been burned the remaining half was carefully stored in the cellar as a preventive against fire and misfortune. It was considered an evil omen if a squinting or a barefooted person happened in the room while the log was burning, and the presence of a flat-footed woman foreboded great loss and sorrow.

To the Persians the god of light was *Mithras*; as *Baal* or *Bel* he was known to the Phœnicians. With the ancient Goths he was *Yule*. Our word *wheel* is a derivation from the Gothic *giul* or *hiul*, meaning wheel. In the old Clog almanacs a wheel marks the turning of the year, Yuletide.

The festival begins with Christmas Eve and closes with Candlemas Day. The pretty custom of decorating the home dates back many centuries. It probably originated with the *Saturnalia* of the old Romans. They trimmed their temples and dwellings with green boughs. The favorite decorations were holly, rosemary, bay, laurel, and cypress. Holly has continued to remain the favorite Christmas green through the course of ages. In the year 600 its use was forbidden by the church council, because of its paganistic origin. Evidently the decree was neither rigidly enforced nor obeyed, for it is estimated that over a million dollars are spent in Europe and America for Christmas holly.

Until quite recently the enormous quantity of holly consumed in this country was all imported from Europe. Now, however, it is extensively cultivated on this side of the Atlantic, and the demand for it seems to have grown with the supply. It represents a most profitable industry, giving needed employment to hundreds of men at a season when they would otherwise be without work.

American holly is more vigorous and supple than the European. This growth of rich green foliage with its profusion of bright scarlet berries is a universal emblem of Christmas. In floral poesy it signifies foresight—a foresight into the future that reveals the glad tidings, "Spring will soon be here." Then,

"Sing to the holly, the Christmas holly,
That hangs over peasant and king;
While we laugh and carouse 'neath its glittering
boughs,
To the Christmas holly we'll sing!"

In point of antiquity the mistletoe rivals the holly. Its habit is most unique. It never grows in the ground, but flourishes in the branches and forks of the loftiest trees, rough-barked trees like the oak, poplar, elm, and apple. It has no root, but adheres tenaciously to the parent tree into which it seems to have been grafted. Surrounded with mystic associations, it is not strange that the plant was believed to have been propagated in its natural state by a bird, the mistle thrush, which fed on its berries. Its artificial propagation was long considered impossible. Happily, the problem is now solved. The bruised berries are exceedingly glutinous; consequently when crushed they adhere readily to the rough bark, where they germinate, and a luxuriant growth follows. The mistletoe is now rarely found in the oak but it abounds in old orchards. It has but little foliage, merely a few leaves in couples here and there. The stalk is thickly studded with the white waxlike berries, each of which represents possibilities of unutterable bliss to youth and maid. Like holly, the mistletoe was formerly imported from Europe, but at present the native production is abundant. The choicest supplies come from Texas and New Mexico.

The history of this interesting plant is replete with legends and romance. To the Druids it was sacred. With priests clothed in white, the emblem of purity, they went forth to gather the mistletoe. To the oak on which the sacred growth was found was bound their sacrifice of beasts—often, alas! of men. The chief Druid then ascended the tree and cut the plant with a golden sickle. As the pieces were rever-

ently severed, he dropped them one by one into the robe of a fellow priest who stood underneath to catch them. After the tree was stripped the chief Druid descended and the hapless victims were slaughtered. The sacred fruit of this harvest was divided into small portions and for fabulous prices distributed among the people. Sprigs of it were tacked above doorways as an assurance to the Druids of welcome and protection from hunger and cold. Its rare appearance in the oak tree led Druid priests to attribute special powers to the oak mistletoe. A favorite site of their humble temple was under the shadows of its glistening fruit. The ancient Druids of Great Britain worshiped it under the name of "all-heal." When cut by priests it was credited with every possible power and virtue; when gathered by unsanctioned hands it was supposed to bring disease, disaster, and death.

Many are the quaint legends in regard to the origin of kissing under the mistletoe. In rigid observance of the good old custom, there are but as many kisses allowed as there are berries on the bough suspended. With each kiss exacted as toll from the maid passing underneath, the gallant receiving the fine must pluck off one berry from the branch and give it to the fair victim as an offering of peace. She then casts the berry onto the burning yule, and her luck for the ensuing year is decided by the time it takes in cracking. However, all this formality has been abandoned; only the leading feature remains—the kiss.

The meaning of the mistletoe, "*I surmount difficulties*," is strikingly apparent. It is forcibly illustrated in the legend on which the origin of kissing under the mistletoe is based:

A royal prince, handsome and gifted, was hunting with an escort of friends. He became separated from his companions and wandered through the woods all day. At night he reached an old castle; he knocked at the gate, and after giving satisfactory explanation was admitted. The sole occupants of the ruin were a hideous old baron and his young daughter of marvelous beauty. The prince was not warmly welcomed, never-

theless he speedily became enamored of the fair maid. In the morning he ventured to express his infatuation, and the baron ordered him seized and rudely banished from the castle. For days the poor prince wandered disconsolately about in the mazelike forest. All but dead from hunger and fatigue, he met a fairy to whom he related his pitiful tale. She told him to return to the castle armed with a mistletoe bough. With this mystic plant in his possession, she assured him, the stern baron's power would succumb and he could win the fair princess with a touch of his lips. But, she cautioned, the bough must be plucked from a hollow oak growing beside a stream, and on the opposite bank must grow a willow stripped of all but two of its leaves. For weeks the love-sick prince searched for an oak of such bearings. All in vain. Utterly exhausted

he fell asleep under an oak tree. He awoke much refreshed and to his amazement beheld a rippling stream at his feet and just across a weeping willow with but two lonely leaves. Joyfully he climbed the tree, cut a branch from its topmost summit, and, "all difficulties surmounted," hastened to the castle and returned with his lovely Christmas bride. Through ages, ever since that happy morn,

"Under the mistletoe, pearly and green,
Meet the kind lips of the young and the old;
Under the mistletoe, hearts may be seen
Glowing as though they had never been cold;
Under the mistletoe peace and good-will
Mingle the spirits that long have been twain.
Yet, why should this holly and festival mirth
In the reign of old Christmas-tide only be found?
Hail it with joy in our yule-lighted mirth,
But let it not fade with the festival sound;
Hang up love's mistletoe over the earth,
And let us kiss under it all the year round!"

FEATHERED ACTORS.

BY COLETTE SMILEY.

AN oft-witnessed and most pitiful scene in nature is the portrayal of the helplessness of a cripple by a bird actor. The stage is commonly a grass plot or thicket, the actress a little mother whose young are as yet too weak or ignorant to flee from danger, and the audience a human being who by accident has entered uninvited into the feathered family circle. With a scream that mimics well the voice of one who has received a deadly wound, the feathered actress throws herself before the intruder, and then with disordered plumage and limping gait flounders away as one might do that was at the point of death.

So real are the actions of the bird that dogs and cats and, I suppose, most of the predatory animals are entirely deceived in nine cases out of ten. Unless the robber has his eye directly on the young, he is certain, I think, to be drawn off after the seemingly distressed actress. Even men have been deceived, especially when collecting ornithological specimens and after firing a gun at a bird. And no play ends

more happily than this when the robber dashes at the supposed cripple and she mounts triumphant on uninjured wings.

Such birds as quails, field sparrows, least sandpipers, oven birds, etc., that habitually nest on the ground, are the stars in this kind of acting, but there are others that do it well, though in less tragic fashion. The cuckoo, for instance, if one happens upon her nest of babies, will come without either a harsh cry or a ruffled feather and perch close at the hand of the intruder, and there with most graceful bowings of the head and fanlike motions of the tail invite attention. Then she floats a few feet away to another perch, where she bows and waves her plumes once more, to return again, however, if not followed, but if followed to float further still—mimicing a charming sprite in feathers that lures one on to the forest depths.

Never was an actress more earnest in her art, more eager for success, than these feathered ones, and never did any as a class succeed as well.

Another form of acting that is only less pitiful is found among the quail-like birds known as the tinamous. They are so shy and sensitive that they are actually frightened to death at times, and are commonly rendered incapable of flight by a sudden and unexpected attack from either dogs or men. When captured alive, as is often done with traps, and taken in the hand, they gasp once or twice and then, relaxing every muscle, fall over apparently dead. They play possum perfectly. The moment the captor's hand is relaxed, however, they return to life and instantly spring away with a whirling flight that is startling.

In a much more pleasing rôle is the bird when he appears in comic opera. The field for study of birds in this branch of art has been only touched upon by observers, but it will prove a source of lasting delight to all who will enter in. The star comedian among all feathered actors, the blackened end man of the feathered minstrel show, is the catbird. With one wing drooping, with head tilted to one side, with legs at an exaggerated angle, he eyes the song sparrow or the flute-voiced oriole as they pour their melody on the flowing gale—watches till the burst of song is done, and then with a flirt of his tail that says, "Ladies and gentlemen, I will now give you an accurate imitation of the silvery voiced tenor, Signor Oriolei," starts in on an imitation of the song that is excruciatingly funny. The writers on bird life speak, as a rule, of the song of the catbird as something that falls far short of what it ought to be. He is "ambitious of song but—", is about the average opinion. As well might we complain that the original Old Zip Coon could not take the place of Booth, or that the irrepressible Topsy was not fitted for the rôle of Marguerite. But the fame of the catbird will increase, no doubt, just as comic opera has grown in favor with theatergoers—by prodigious bounds.

The mocking bird, perhaps, might be called the typical actor, in that he can imitate almost all birds and yet with his own special song outdo them all. Nor is his art in his singing alone, for, carried away by

the exalting, inspiring influence of his theme, he leaps from his perch and mounts high in air, singing and soaring and singing and floating down again, till he fills the vault of heaven with his melody. If there was ever an actress who was truly the queen of song, then she was not a nightingale or a skylark, but our own ill-named mocking bird.

Curiously enough there are many mimics among birds. The thrush family have the power of imitation strikingly developed at times, and when one comes to make a study of this fact he is impressed with the usually overlooked fact that there is a very great difference between individuals of the same race. We think, for instance, that all robins are alike, until we come to study them carefully, and then we find them differing much as men do, though in a less degree. At my home in the Adirondacks is a robin that all the past season (I am writing in July, 1895) has made a practice of sitting on a fence about twenty rods from the house and singing, as night comes on, a perfect whip-poor-will's song. I have listened to him scores of times and have compared his notes with those of a real whip-poor-will singing on another fence beyond, and could not detect a difference. Yet I knew one was a robin because I saw him, and because, too, he would occasionally break into his own encouraging shouts of "cheer up! cheer up!" I fancy this robin learned his trick through having been reared in a nest in a thorn-apple tree, a year ago, close to the regular nightly perch of a whip-poor-will.

Of the ability of the blue jay to pose as a hen hawk, many stories can be told. These feathered rascals have the habit of coming about farm houses in the Adirondack region when the first warm days of spring draw the farmer out to a seat on the sunny side of outhouse or barn, and there, too, the barnyard fowl gather as well. This peaceful, contented group is pretty sure to attract the jay, who with many knowing twists of his head determines to give them a little show. Going away to the farther side of the sheltering structure, whatever it may be, he comes dashing over the ridgepole, and with a perfect imitation of the scream of a

hawk and a tremendous flutter of the wings he lands on the edge of the roof. That he enjoys the consternation his little performance creates—the skurrying of the hens for cover, and the imprecations of the startled farmers—will never be doubted by one who sees him in the act.

I think we can call hawks actors, in the sense of imitators, and it is a pity, too, for no such gladiator as the goshawk or the peregrine falcon could be found elsewhere. But there is one feathered raptor (although not classed as a raptor) that is a very good actor in his way. That is, his acting is good, but his character as an actor is detestable, for he is a veritable Iago. He plays a sneaking part to the hurt of his fellows and for his own gain. He is known to bird students as the shrike or butcher bird. There are two kinds of shrikes, but as actors they are alike.

Although on the average no larger than a robin, the shrike lives to a great extent on smaller birds. His manner of killing them is commonly fair enough. He swoops down on the weakling and piercing it with his bowie-like beak bears it to the earth, and then carrying it to the nearest thorny tree impales it upon a spike and tears it to pieces at his leisure. At other times, however, he becomes an actor to secure his game. Hiding in a thicket he begins to call in imitation of a young bird in distress. So perfect is his cry that anxious, sympathetic mothers of half a dozen varieties hasten to the rescue, and then comes a real tragedy. Selecting one that he can overpower, he pounces upon her and stabs her to death. That she may have left eggs to spoil or babies to starve does not concern him, for he is as heartless as a man with a gun.

The goldfinch, the beautiful little yellow and black fellow that traces the outline of the ocean waves in the air above the meadows, is, as most readers know, a gregarious fellow. Usually from two to six will be found together. But the other

day I saw one—a male—who was all alone, so far as I could learn. He was in a thick-topped brush, about ten feet high, when first seen, but in a moment he began soaring up in widening circles above his perch, singing in the most enthusiastic voice as he rose, and singing as he returned over his circling route once more to his perch. It was just at the beginning of the mating season, and I searched carefully for the little lady that should have called him back with a cry of “s-w-e-e-t” as he soared away, but she was nowhere around. I have seen a kingbird rise soaring above his perch and then float back with widespread wings and tail, when no mate was near. A half dozen other birds do tricks of the same kind, and when alone at that. It may seem a strained conclusion to draw from the facts, but are not those joyous fellows rehearsing?

If not, then one may see very pretty acting among the little ladies when their lovers are about. No coquette in silks could affect such entire unconsciousness of the presence of her lover as does my lady in feathers. Very demurely she hops from limb to limb, pretending to be seeking very industriously for dainties to eat, but one who watches her closely sees that it is only a make-believe search after all—she does not gather anything. She knows very well that her lover is calling her pet names as he sings, and that he is the handsomest of his race as he displays his colors and postures before her. She will act as if tired of his attentions and fly away, but she does not go as one who seeks to escape from a hawk, not at all, for the lover very easily keeps up with her while singing her praises in his loudest and most exhausting voice.

We pride ourself on the might of the human mind, and well we may, but when we wish to learn the gentle, persistent art of the lover, as portrayed in its sweetest form, let us go to the woods and thickets and take lessons of the feathered hero as he treads the waiving and swaying stage that shall later hold his house and home.

"CHIC."

BY RICHARD MARCH.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UEBER LAND UND MEER."

THE expression "chic" has been for some time in frequent use in everyday life. One hears it and reads it everywhere. Everyone wishes to be chic, and to that end, in dress, in conduct, and style of living, patterns after some prominent person, however delectable, foolish or extravagant the fashion.

Thus in consequence of the example set by the latest and highest Londoner, in August it was chic for ladies of the aristocracy to appear on the street without gloves, which were permissible only for visits and church wear. In Vienna, on the contrary, the latest vogue was gloves on every occasion, long black ones, always embroidered with a horrid spider web containing a spider and a fly, or with a snake—heaven forbid that they ever become as live as fashion requires them to appear,—and without these fantastic gloves, nobody, in fashionable, extravagant circles, of course, was considered chic. Nor could women aspire to merit this distinctive adjective who did not take to leather belts six inches wide, who could not prefer a mouse for a pet, and who could not bring themselves to having a life-size likeness on their umbrella instead of a knob, who would use neither round handkerchiefs nor three-cornered note paper, and would not during their country residence wear a veritable cow bell on their bracelet. All of them are as far from chic as Parisian women who do not ride a wheel, as New York women who do not practice fencing.

Nothing changes more suddenly than the requirements for being chic, since they are founded on nothing that a few years ago would not be understood by the words, stylish, fine, or elegant, and by people not up to the spirit of the times in their expressions, would be so termed to-day. To be chic never implies an imitation of that deportment observed by everyone everywhere in

social life which is designated as good form, nor does chic, as many evidently think, mean simply and only in the fashion—the fashion that often excites astonishment, headshaking, and even hilarity,—regulating dress and the arrangement of all those things that pertain to external adornment, but chic is a wholly different, a personal quality.

Now this something which may lie in conduct as well as in external appearances, or in both together, a hundred years ago in France was called "*aimable*," that means lovely, or "*le bon*" also "*le bel air*," meaning a good or lovely characteristic manner; in Germany it was called for short the "*air*," until the expression chic became usual.

It may be heard everywhere in our fatherland, but the Viennese usually prefer to use the word "*schan*" derived from genre (art) to express what to-day is spoken of as Vienna chic or mode.

Forty years ago nobody knew anything about chic. The expression was simply unknown, and with others perpetuated by the French author "Gyp," first found a foothold in the French language about thirty years ago. Under what circumstances, nobody claims to know, and likewise over the future of this expression, as the French assert, complete darkness reigns. But the men and women on the other side of the Vosges, who devote themselves to etymology, know more of this word than they wish to tell. It comes very hard for them to acknowledge that France gets anything so marked in all the accessible world as the expression chic from the Germans and especially from the north Germans. How it came about, whether through annexation or assimilation, must remain uncertain, but it is undoubtedly assured that chic is derived from the German expression "*das Schick*" meaning aptness, cleverness, derived from "*zu etwas geschickt sein*," to be adapted to or clever in some-

thing, that is, in essential quality and manner. "Eliza takes all day to dress and yet her attire is never the least bit chic," writes a narrator, unknown by name, alas! of the seventeenth century, and thereby undoubtedly means to convey the idea that Eliza lacked the knack or aptness of dressing tastefully.

The quality of being chic may be described without further ado as the most in-born, seldom acquired knack of making oneself agreeably distinguished by dress, demeanor, mode of living.

The renowned ladies' milliner Gindreau was accustomed to say that to be chic was an in-born characteristic, and therefore, really, not to be made up, but like a beautiful picture only could be brought into relief by the frame. The same opinion was held by Worth, the woman's dressmaker, who had the fame of making the Parisians chic. This master gave voice to various expressions, but none are more remarkable than that which in 1862 he made to the wife of the poet Octave Feuillet, when she had her first gown made by him. In order to get her gown, which she had ordered only that morning, in time for a six o'clock dinner in the Tuileries, she had to remain some time in the studio of the gown-artist. "Just think," she wrote from there to a confidante, "for four hours this morning, I was on my feet, in order to have a toilette finished. . . . A man is now dressmaker for fashionable women, Mr. Worth. He is very lovely. He pays me many compliments and counts himself fortunate to be able to work for me. He says that I am well formed and chic. This word perhaps you have never heard. It means possessed of personal elegance, an elegance which has a special air."

Very cleverly but not very clearly said, unless it is added that the French include under elegance, beauty and neatness, in short, a whole list of external particulars. Likewise as inferred in the explanation of the word chic given by the authoress "Gyp," even a plain, yes, a stupid woman may be chic if she understands how to carry herself and how to appear, in short, if she has a something that others have not. Yet a woman who is a nonentity in both body and

soul, according to this same authority, can never become chic, for insignificance precludes the possibility of a chic air. Chic is not synonymous with distinguished, but it is of such a nature that a man or woman may be very chic, without its interfering with any distinction one may have. The indispensable quality for being chic, with or without being distinguished, is a decided individuality. One must not look exactly like his neighbor; therefore copying the same model will not avail to make all the admiring neighbors look equally chic. One must be himself, himself purely and only, with all his own preferences, faults, and peculiarities. In vain the unfortunates who have not the gift of being chic, imitate persons who have, in arrangement of residence, in costume, manner or carriage of the body; they only make themselves grotesque, but chic?—never.

Nor were all those Parisians chic that back in the sixties, slavishly copied Princess Pauline Metternich, who, says an observer of the life of that time, "was chic in her corporeal figure," so truly so that one might say the word was invented specially for her.

At a time when chic implied something exotic, one woman succeeded in having adopted in Paris the East Indian chic fashion of wearing necklace and bracelets painted on the skin. In line with this, tattooing and injecting perfume under the skin became chic.

There are weighty proofs, dating from antiquity, to show what has been chic, but we will content ourselves with going back only to the year 1763. A letter of this date written by a German society woman while sojourning in Paris, says among other things: "How to live fashionably, is a thing I have learned already. About ten o'clock I rise, breakfast with my lap dog, have myself dressed before my mirror for about an hour, dine until two o'clock, go into society and rob hearts, and about midnight I go to sleep. None of my young associates understand the art of smiling so well as I; I can smile indifferently, I can smile significantly, I can smile haughtily,

and I can smile encouragingly, I can smile repellingly. This art has cost me many a forenoon's practicing before the mirror."

How very different in the year 1895! The poor Parisians, who for centuries were accustomed to take their chocolate in bed at ten or eleven o'clock in the forenoon, now, driven by a chic fashion recommended by goodness knows whom, must, if they aspire to be considered anybody, tear themselves from their downy beds at seven or eight o'clock in order to make their appearance by about ten in the Bois de Boulogne. With the stroke of twelve, it is chic to betake themselves away from this park in order either to go into company or to receive at home.

Nothing, by the way, is more chic than *matinées* with dancing. At these in private houses, a fine sideboard is found in one of the salons. At little tables the refreshments are served, according to the English-American chic, by the gentlemen of the company, who after providing for both the ladies and themselves take their places beside the ladies. Occasionally they interrupt the conversation and waltz a few times around. There are seldom lacking a piano and a pair of obliging hands. Paris is now, opinions an authority on this modern Babylon, a gathering place for fine musicians.

As little customary among us as the

matinée, is the dinner, at which only expensive beef, mutton, etc., may be served, called the "five o'clock tea." However, in Paris it is so chic that nobody who considers himself in the social swim ventures to ignore it. On the contrary, the "five o'clock tea" has become enriched by all sorts of additions, which collectively are considered chic.

As may be seen, the expression chic has attached itself to everything, even to the style of wearing the watch in the vest pocket. For a year and a day it had to be worn without a chain, in the trousers pocket, from which the money was transferred to the waistcoat pocket, but with this reserve, that it was not chic for a gentleman to carry silver or copper coins in the waistcoat pocket. Everything of the sort about him was required to be gold.

All of these fads were started, of course, by persons who, in a preëminent degree possessed the original, personal knack of being chic. For many years the prince of Wales has maintained the dignity of being the grand master of chic. The grand mistress is most popularly, in Italy at least, considered to be Queen Margherita; in France, after Madame Carnot, the most tastefully dressed woman in the land, had retired from public life, this distinction was conceded to Baroness Madeleine Desland, *née* Countess Fleury.

THE CHANGED SONG.

BY JAMES BUCKHAM.

SO you are proud of this little caged yellow-throat—
Proud that he pipes for you somebody's ditty,
Taught him instead of his own simple, mellow note—
Just a cheap ballad, grown stale in the city?

Thus—but I speak it not. Sweet bird, I pity thee!
Art has grown weak, fond of trifles as childhood.
Sing thy blind catch! So! thou dost it right wittily—
Ah! but the song that thou had'st in the wildwood!

EDITOR'S OUTLOOK.

CHRISTMAS THE CHILD'S FESTIVAL.

SOME large facts about Christmas may well arrest attention. One is that it has become everybody's festival day, in our country, and that this means a great change during the last half century. Puritan and Catholic, saint and sinner, priest and layman welcome and celebrate the day. A second fact is that though the day is a festival of social good will and affection, yet in all minds there is a degree of reverence for Him whose birth the day commemorates. The man with a creed and the man without a creed unite in respectful and reverent feeling toward the man of Nazareth. There can be no doubt that a certain relaxation in creed—which is shown in church life—has tended to bring into clearer view the manly virtues and the social power of Jesus. For the diminished intensity of doctrinal feeling has left men more free to see Jesus just as He actually was, to see His life as a symmetrical whole. Having ceased to wrangle about Him, we see with growing illumination the majestic beauty of His life and character.

Another large fact rises out of the change we have noted, and this is that Jesus is large enough to be loved by men of varying beliefs for varying reasons. The persons, for example, to whom He is only a man may admire and love His large, sweet, winsome humanity, feeling that He is fairest among the sons of men; and men who refuse to make any religious confession may see in Jesus a reformer, a renovator of our social world. He is larger in His humanity than we know and from distant and widely separated points of view draws men unto Him.

Still another fact confronts us on Christmas Day, and this is the large fitness, the essential appropriateness of our festival celebration. We come nearer to each other, we use the shows of kindness in our gifts to each other. The love that is in the world is a little larger after each Christmas

Day. "Good will toward men"—is not that the keynote of the song that was the lullaby of His manger-cradle and the melodious harmony of His life? We may differ much about Him, but on one point there will be a substantial agreement—He brought into our human life a new governing force, that is to say, he elevated to the first place the spirit of love and fellowship and good will. The heart of man ascends the throne wherever Jesus of Nazareth is known and loved. If our forms of manifesting affection by gifts be often empty, yet is there in them a large measure of this genuine and uniting good will.

Nor can we forget that on this day Jesus creeps into the world's heart as a child. We celebrate other birthdays; but this is the only one wherein the babe as a babe challenges our attention. It is as though we were asked to be kind and good, hospitable and tender, to the helplessness, the poverty, and the humiliation of a houseless infant. No other great character has fixed human attention upon the weakness and defenselessness of His infancy. Looked at from any point of view, whether of faith or of unbelief, it is a very wonderful thing that the child Jesus fills the stage on Christmas Day.

This unique attitude of the gracious memory this day celebrated has much to do with the singular hold of Jesus upon the world's affection. For after all the child is the central figure in human life, and to be tender, kind, hospitable and gently affectionate to the child is to warm the whole household of society into a spirit of mutual helpfulness and to breathe kindness into our whole life.

And surely this singular way of approaching our sense of duty has its special appropriateness and significance. "Inasmuch as ye have done it unto the least of these, ye have done it unto me," may remind us that our service of the child is just what the helpless babe of Bethlehem incites us to

render as a perfect homage and memory of Himself. Our Christmas is the child's festival; and it draws men together because there can be no discord around the cradle of the new-born babe.

GLOBE TROTTING AND HOME SEEING.

It is popularly regarded as highly enlightening to travel and to hoard up impressions of what is seen, heard, and felt in passing from place to place. Human experience, indeed, has placed it beyond question that change of scenery, air, and social environment acts upon the imagination and the general physical energy with an effect difficult to analyze. In a majority of cases bodily health and mental refreshment result directly from travel. A tonic shock and an alterative stimulation come of the surprises incident to sudden and radical changes in what the eyes see, the ears hear, and the taste essays. A new place is a new world, a change of climate compels a new mode of life. The water we drink, the air we breathe and the food we eat are different at each point of our wanderings from what they were at home. Our mental sources and our physical organs are taken unaware, so to say, and assaulted by ever-varying forms of novelty, oddity, and beauty never before realized by us. We forget our ills, slough our discontent, and open mind and heart to elemental impressions.

Curiously enough, however, we Americans have taken it for granted that travel necessarily must be across the ocean into Europe; that change, to avail much, must be a change of continents. Fashion has decreed, speaking from London and Paris, that the star of enlightenment leads from America eastward; and the example set by wealthy people has made all other classes in our country take it for granted that a change of climate means a flight abroad.

There is nothing to be said against foreign travel, if intelligently directed; there is very much to make it desirable; but our own

country is large, its climates are many, its scenery runs the whole gamut of picturesqueness, and its local color of life changes with every place one visits, and it would seem to be the part of intelligent Americans to see America first and then consider other lands. From New York to California, from Florida to Michigan, from New Orleans to Chicago, from Seattle to St. Augustine, think of the change any one of these flights will bring, and of the panorama of surprises opened along the way! A few days of luxurious ease in a palace car and you are in a new land of wonders.

In Philadelphia the snow may be deep and the air blue with ice; but a ten hours' flight southward takes you into the shade of palmettos, where a balmy wind is blowing directly in from a tropic sea; or the heat of August may be torrid in Savannah, and you have but a day's journey to where a little fire on the hearth is an evening luxury; you may pluck oranges in a Louisiana grove today and to-morrow see the frozen streams of Illinois gleam between dreary winter banks.

The chief benefit of travel and change of scene and climate within one's own country is that, while the body and mind are recuperated, there is a fine influence constantly exerted upon one's character as a citizen and a patriot. To change one word in Tennyson's lines—

"He is the best cosmopolite,
Who *knows* his native land the best."

A familiar knowledge of the life lived by our fellow citizens begets that liberal sympathy which is the best guaranty of national power and permanence. Indeed, what we most need, as a people, is self-knowledge and that highest form of self-confidence which is based upon a settled and definite consciousness of our common aspirations and our aggregate strength. It would be well for us if all of us who are able to travel would turn our attention to getting a good general knowledge of our country's life, extent, resources, and needs.

CURRENT HISTORY AND OPINION.*

THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.



FRANCES E. WILLARD.

woman's cause. It was her hope that the Prohibition and Labor parties might agree upon a presidential candidate. Among the plans and movements she recommended were the establishment of a white ribbon college settlement, and the formation in the W. C. T. U. of a department of politics, a department of amusements, and one of work among household helpers. White Ribbon Day, she said, ought to be celebrated at the various Chautauquas and she appreciated Bishop Vincent's invitation to have such a day observed at the mother Chautauqua next season. The reports of the various heads of departments showed that much earnest work had been done during the year. The resolutions adopted by the convention were many and covered a wide range of subjects. Miss Willard was, by an overwhelming majority, elected president for the seventeenth time.

The Union Signal. (Chicago, Ill.)

As a matter of course, Prohibition and the Prohibition party were strongly indorsed. Staten Island platform, agreed to by leading reformers, was declared by the convention to be a basis on which it was believed the reform element of this country could safely unite, prohibition and woman's ballot being its two principal planks. It was stated that this indorsement was general rather than specific. A resolution earnestly asking the Prohibition party leaders to change the name to Home Protection party was unanimously adopted. A strong anti-lynching resolution was carried, and more energetic work among colored people was pledged. All the affiliated interests, including as a matter of course the Woman's Temple, were heartily indorsed. Resolutions of protest against the outrages in Armenia, and the subjugation of Madagascar, were adopted. Also, a strong resolution of sympathy with the temperance people in Harvey, Ill., and a resolution indorsing the American Temperance University, of Harriman, Tenn. One resolution declared that

THE twenty-second annual convention of the National Woman's Christian Temperance Union opened its sessions in Baltimore, Md., October 18, and concluded them October 23. About five hundred delegates were present. Miss Willard presided and delivered her address to an enthusiastic audience of over three thousand persons. She dwelt at length upon different phases of the work, saying that from no country had come greater encouragement than from France, where the leading ministers of the state do not use alcoholic liquors, and the leading literary men, such as Dumas, Zola, Daudet, Sardou, drink only mineral waters. She urged that the name of the Prohibition political party be changed to the Home Protection party. She spoke in high terms of Commissioner Roosevelt and Dr. Parkhurst. Touching upon the labor question, she expressed the opinion that if the trades unions would make sobriety a condition of membership, they might be absolute masters of England and America to-morrow. She spoke of the great help the ministers had given the

women should have a place and a vote on committees appointed by several states to consider the divorce laws, another invited fraternal relations with the Catholic and Hebrew women; a third extended the right hand of fellowship to Theodore Roosevelt and reformers in New York; also to Governor Culberson, of Texas, whose action prevented the disgrace of a prize fight within the borders of that commonwealth. The labor movement was the subject of two stalwart resolutions, and it was agreed to join the movement which seeks to establish the fourth Sunday of November as annual temperance Sunday.

The Journal. (Providence, R. I.)

The Woman's Christian Temperance Union in session at Baltimore this week has discussed almost an infinite variety of topics. Not only has temperance in the use of alcoholic beverages been considered, but there has been much talk about Sunday desecration, the evil of shooting birds, woman suffrage, an educational limit for both sexes, the tobacco habit, and lynching. No doubt these women are very earnest in their advocacy or denunciation of this, that, or the other thing, but it does seem as if they were a little intemperate in their selection of subjects for consideration. They should either limit their

* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

discussions to the temperance question or change the name of their organization to something more appropriate.

The Inter-Ocean. (Chicago, Ill.)

The truth is, Miss Willard is the victim of a radically wrong theory of reform. She is not such a multifarious innovator as to really hold to all these notions, but her plan seems to be to form an alliance with whatever new thing comes up which is not in conflict with the temperance cause. Her intention is honest, as everybody will admit who knows her, but the plan in itself is as reprehensible as it is impolitic. Nothing but the intrinsic merits of the cause which underlies the W. C. T. U. can save the organization from being destroyed by such a policy.

Zion's Herald. (Boston, Mass.)

If the Woman's Christian Temperance Union propose in any true sense to incorporate these reforms, or to labor for them, they will not only

antagonize hosts of their own supporters but will endanger their own coherence and usefulness.

The Advertiser. (Boston, Mass.)

Miss Frances E. Willard deserves the love and confidence which have been evinced by her reëlection for the seventeenth consecutive time as president of the Woman's Christian Temperance Union. Her career is one over which all men and women who admire sincerity, devotion, courage, sympathy, executive capacity, combined with graceful and winsome personal qualities, may well grow enthusiastic. Their enthusiasm does not in the least depend upon any agreement with her about the wisdom of prohibitory laws, or the necessity for woman's suffrage, or the soundness of her ideas on the labor problem or the coinage problem. She has given the strength of her splendid intellect and the treasures of her noble woman's heart during many long and arduous years to the task of helping humanity to become happier by becoming purer.

VENEZUELA AND THE MONROE DOCTRINE.



LORD SALISBURY.

that Great Britain claims the whole Orinoco delta and twenty-nine miles of territory to the west of that river. The United States has looked with anxiety upon what seemed like an attempt of Great Britain to acquire increased territory in America and has frequently tried to effect a settlement by arbitration. Up to this time she has not succeeded. It is reported that Secretary of State Olney has, through Ambassador Bayard, recently submitted a statement to the British Cabinet setting forth the grounds upon which the United States claims the right to recommend arbitration and the bearing of the Monroe doctrine on the affair. Lord Salisbury is said to have promised that the United States' presentation of the case shall be carefully considered and England's position fully defined.

The Sun. (New York, N. Y.)

The boundary question, in a word, lies at the root of the question of reparation for the arrest of the British policemen. The two questions are inseparable; and England has no more moral right to settle the one than the other by a high-handed use of physical force. The principle propounded by the

THE report that the British Government has sent an ultimatum to the president of Venezuela demanding reparation for the arrest last year of certain British police officers on territory claimed by both Venezuela and Great Britain, has provoked increased discussion of the Venezuelan boundary question and the bearing of the Monroe doctrine upon the dispute. This dispute arose not long after England acquired British Guiana from Holland in 1821. Abundant room was left for controversy inasmuch as Great Britain's treaty with Holland did not designate the boundaries and Venezuela, who had acquired her territory by revolt from Spain in 1810, had no treaty giving boundary specifications, and no definite boundary treaty between Spain and Holland existed. Venezuela claims the territory eastward to the Essequibo River and southward to Brazil, while late reports assert



UNITED STATES
SECRETARY OF STATE OLNEY.

late Secretary Gresham in the Bluefields affair, that the Monroe doctrine could not be construed into preventing the collection of claims against American governments, is not applicable to a case where the validity of a claim depends on the determination of a boundary controversy. If Great Britain is to act as judge in a cause to which she is a party, and to

make the arrest of her policemen at Uruan illegal by the simple process of declaring that place to be within her territory, the Uruan incident might be repeated next year in the very heart of Venezuela, nay, in the capital itself.

The Ledger. (Philadelphia, Pa.)

Great Britain would clearly violate the principles of the Monroe doctrine and invite armed interference by the United States if she should seize and take permanent possession of territory acknowledged to belong to Venezuela. But there would be no obvious violation of that doctrine if she should temporarily

seize a port of Venezuela for the purpose of collecting indemnity, nor would there be ground for interference if by so doing she should compel Venezuela to acknowledge her claim to the disputed territory. Such acknowledgment would, in fact, bar the United States from interference. Great Britain would not be extending her dominion in America, but merely taking possession of territory long since acquired. Yet this course of procedure, befogging the main issue, would leave that issue undetermined except by the pressure of a stronger power brought upon Venezuela, and the Monroe doctrine would remain unacknowledged, yet not disputed.

GENERAL WILLIAM MAHONE.



GENERAL WILLIAM MAHONE.

EX-UNITED STATES SENATOR WILLIAM MAHONE, whose death, October 8, closed a remarkable political career, was born in Virginia in 1827. He graduated from the State Military Academy in 1847, and from that time followed engineering until the war broke out. In 1861 he entered the Confederate army where he served with distinction through the war, and gained the rank of major-general. When the war closed he returned to engineering but in 1869 was attracted to politics. In that year he became the leader of the "True and Liberal Republicans of Virginia," a party accepting the reconstruction measures of the general government. This party was successful at the next elections, but upon General Mahone's retiring to look after his business interests, it fell into the hands of the regular Democrats. In 1873 General Mahone again came forward, and assumed the leadership of his party, which six years later succeeded to the control of both branches of the legislature and in 1881 seated its leader in the United States Senate. Its platform at this time favored the readjustment or partial repudiation, upon certain conditions, of the Virginia state debt. It was

upon entering the Senate that Mahone definitely separated from the Democratic party. Throughout his senatorship he stanchly supported the Republicans and from the close of his term until his death was an important leader of the Republican forces in Virginia.

(Dem.) The Index Appeal. (Petersburg, Va.)

The time has not come when his character can be dispassionately judged. That as a soldier his capacity approached genius seems to us undeniable, and his talent for the organization and leadership of men in civil life was hardly less pronounced. He attracted enthusiastic friendships and was the object of bitter animosities. To his admirers he was without fault; to his opponents he was without virtue. When the balance shall be struck by posterity he will perhaps be seen to have shared with our humanity good and evil gifts.

(Ind.) The Evening Post. (New York, N. Y.)

The death of William Mahone removes from the stage a man who fifteen years ago was one of the chief figures in national politics. He represented all that was worst in the politics of his state. While he had remained a regular Democrat, he was charged by the Republicans with having participated in the grossest election frauds. Personally unscrupulous, no sentiment of honor or state pride deterred

him from taking up repudiation as a means of securing office from a combination of the worst voters in both parties, and he went to Washington as the first man ever elected to the United States Senate on the platform of cheating the creditors of a commonwealth.

(Dem.) The Constitution. (Atlanta, Ga.)

There is a lesson in the shadow which overhung the closing years of the late General Mahone. It is as old as the human race—the lesson which condemns the social traitor. The man who deserts his family, his neighborhood, his country, can never win the esteem of the world.

(Rep.) The Globe-Democrat. (St. Louis, Mo.)

A few days before General Mahone's death a Richmond Democratic paper said his disappearance would help the Republican party in Virginia by consolidating the regular Republicans and the Mahone faction into a united party. . . . In the beginning the coalition between the Readjuster section of the Virginia Democracy and the Republicans

greatly strengthened the Republican party. But Mahone's leadership of the Republicans, which started with the beginning of the coalition, at length hampered and eventually destroyed the Republican party in Virginia. Mahone's feuds with other leaders on his side in the past half dozen years made the Republican party in Virginia a house divided against itself. His death is likely to lead to a reunion of all the Republican factions in the state.

(*Rep.*) *The Journal.* (Sioux City, Ia.)

General William Mahone, who recently died at Washington, was an extraordinary character and played a unique part. He was an aristocrat, wealthy, and born to the privileges of the first families of Virginia. He threw all his being into the secession movement. He achieved high distinction as a soldier in the Confederate cause. After the war was over, General Mahone applied his great energies to busi-

ness, and he became foremost and successful in the railroad, mining, and other enterprises which have wrought so great changes in Virginia. He won large fortune. But the time came when his independent spirit could not brook the tyranny of party, and in the turmoil which accompanied a great political overturning he was elected to the United States Senate, in part by the aid of Republican votes. He was still considered a Democrat, and he had at least never definitely departed from the party. Tremendous pressure was put on General Mahone to remain with the Democratic party. He saw it to be his duty to vote against the Democratic party. A fierce storm broke over his head. He was anathematized from one end of the South to the other. He encountered social ostracism. Misfortunes later crowded upon him. He lost his wealth, and for several years he has lived in comparative obscurity.

STATE LAWS AGAINST PRIZE FIGHTING AND THE CORBETT-FITZSIMMONS CASE.



GOVERNOR CULBERTSON, OF TEXAS.

The Gazette. (Fort Worth, Tex.)

It has required no little courage on the part of Governor Culbertson to take the position he has. The scene of the controversy is his own home, and many of those most largely interested are his personal friends. That he has not permitted this to swerve him from his first position, taken early in the conflict, is greatly to his credit, as Governor for the whole people, and as the representative of a great state.

The Republic. (St. Louis, Mo.)

Governor Culbertson got an instant response from the Texas legislature. Both houses, by acting almost unanimously on the measure, have joined the governor in the determination that no loudly advertised prize fight shall take place in Texas. The action of the legislature might have been foreseen.

ANOTHER blow has been dealt at prize fighting. Corbett and Fitzsimmons appear to be seeking in vain for a place in the United States where they may indulge in a "prize contest." They first agreed upon Dallas, Texas, as the place for the contest, as Texas was one of the few states without a law against prize fighting. Governor Culbertson's prompt action in calling a special session of the state legislature and securing the passage of a prohibitory law defeated their plans. Arkansas was then selected, but Governor Clarke's vigorous measures made the encounter impossible there and at latest reports it had not taken place. Governor Brown of Kentucky, and Governor Clough of Minnesota have been active in preventing similar contests within their borders. Governor Brown declared recently, in regard to a fight which was to come off at Louisville, that if necessary he would call out the entire Louisville Legion to stop the exhibition. He says that prize fighting is a disgrace to our civilization and an insult to the Christian and decent sentiment of the age.

It is altogether likely that most of the members would be glad to see the fight and that few of them would deny the desire. But when the issue of leaving prize fights under the sanction of the law is presented, they feel, as citizens, that the state of Texas cannot be behind the other states. Possibly that double view is not the perfection of logic. It is, however, the attitude of nine respectable men out of ten in Texas and elsewhere. The man would go to witness a contest between two great boxers. The citizen cannot approve the business of prize fighting.

The Recorder. (New York, N. Y.)

This resolute action of the executive of Texas and of the legislative department of its government will be the end of prize fighting in the United States. It should have gone long ago. Exhibitions of this kind are a disgrace to our civilization.

THE STATE ELECTIONS.

THE elections held on Tuesday, November 6, in fourteen states resulted in a Republican landslide. The Republican majorities in New York, Massachusetts, Ohio, Iowa, and Pennsylvania were abnormally large. The Democratic stronghold in the South was broken, two former Democratic states, Kentucky and Maryland, electing Republican governors by substantial majorities, while New Jersey, the one northern state which adhered to the Democracy throughout the Civil War down to the present election, also elected a Republican governor by a large majority. By reason of gains in the legislatures of New York, Ohio and Maryland, the Republicans will apparently be able to control three new seats in the United States Senate, while their representation in this federal body is likely to be further increased by two senators from Utah. The complexion of the Kentucky legislature makes the political character of Senator Blackburn's successor uncertain. Generally, the results are remarkable, since it was an "off year" election, there being no agitation of national issues carried on simultaneously in the several states.

In Massachusetts the Republican ticket, headed by Governor Greenhalge, the candidate for reelection, was successful, the majority being about 65,000. The proposition to grant municipal suffrage to the women of Massachusetts was defeated. The New York state Republican ticket, including candidates for secretary of state and minor offices, was elected by majorities approaching 100,000. The legislature is largely Republican, and by gains in the state senate the election of a Republican successor to Senator Hill, Democrat, is in prospect. In New York City and County the "personal liberty" issue materially influenced the vote. The nature of the campaign and its issues made the election one of significance, especially as it related to the Tammany Democrats and the observance of the Christian Sabbath. The Tammany county ticket was elected over that of the Fusionists. It included candidates for county clerk, register, justices of the Supreme Court, general sessions judges, and city court justices. The election in Pennsylvania was for a state treasurer and judges of the new superior court, the Republican ticket being elected by upwards of 170,000, an increased majority for an "off year." In Ohio the Republican state ticket, headed by General A. S. Bushnell for governor, was elected by a majority exceeding 100,000. The election determines definitely that the next legislature will be overwhelmingly Republican, thus insuring the election of a Republican United States senator to succeed Senator Brice, Democrat. The United States senatorship was made an issue of the state campaign, Ex-Governor J. B. Foraker being the Republican candidate, he having previously received the endorsement of the state convention. It is likely therefore that Senator John Sherman will shortly have a Republican colleague, in which case it will be the first time since 1869 that two Republicans have represented Ohio in the United States Senate at the same time. New Jersey elected a Republican governor by about 25,000 majority. The Republicans will also have a large majority in the state legislature. Maryland went Republican, a governor and state ticket having been elected, together with members of the legislature, which will be largely Republican and elect a successor to United States Senator Gibson, Democrat. The Republican state ticket had a majority of about 18,000. Kentucky followed New Jersey and Maryland by electing a Republican governor, his majority approaching 10,000. The Republicans made large gains in their representation in the legislature, which is likely to be a tie on joint ballot between the Republicans and Democrats, a few Populists holding the balance of power. In Mississippi the Democratic state ticket, including governor, was elected by about the usual majorities. The Virginia election was for members of the state legislature, in which the normal Democratic majority will be maintained. The complete Republican state ticket in Iowa was elected by a majority of about 80,000, and the Republicans will have a large majority in the state legislature. The election in Nebraska was for a judge of the Supreme Court, the Republican candidate being elected and the Republican majority being perceptibly increased, apparently at the expense of the Populist vote. Utah voted in favor of the adoption of the new constitution preparatory to the admission of the territory to statehood. By the terms of this constitution women have equal suffrage rights with men, and eight members constitute a jury instead of twelve—certainly an innovation in judicial methods. In addition, the Republican candidates for governor and other state offices were elected, the Republicans securing a majority, also, in the legislature, which will elect two United States senators. The Democrats elected one congressman from the state, as well as a few minor officers. In Kansas the election was for a chief justice of the Supreme Court, and the Republican candidate was successful by a large majority.

(*Dem.*) *New York Times.* (*New York, N. Y.*)

More powerful, so far as national questions were considered, than all other influences was the melancholy and disgraceful breakdown of the party in the United States Senate through the treason of Gor-

man and Brice and their immediate followers. Notwithstanding this misfortune, the principles of the party remain. It is still the representative of the policy of commercial and industrial emancipation. It is still the only party that has given the country

an executive absolutely sound and fearless in the maintenance of the national faith in the management of the finances and the currency.

(*Rep.*) *New York Tribune.* (*New York, N. Y.*)

It is now a solid North and West, instead of a solid South, with all of the border states and some of the southern states trembling in the balance and inclining toward Republicanism. Either last year or this the Republicans have carried every state north of the 35th parallel but one, and the margin in that was very narrow. There are to-day only nine states to be reckoned safely Democratic, or exactly one in five of the whole Union—since Utah has practically become the forty-fifth state. Those are Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, and Texas. Six others are debatable ground—Delaware, Maryland, North Carolina, Kentucky, Tennessee, and Missouri—with the chances decidedly in favor of the Republicans in half of them. The other thirty, or exactly two-thirds of the whole, ought steadfastly to be kept in the Republican column.

In the electoral college there will be next year 447 votes, and 224 will, therefore, be necessary to a choice. The nine safely Democratic states which we have named will have 89 of those votes, and the six border states 64 more. Should they carry all the latter, therefore, the Democrats would have only 153 votes, or 71 less than a majority. The thirty Republican states, on the other hand, will have 294 votes, or 70 more than are necessary for a clear majority. It may also be of interest to observe that in the Senate of 1897 there will be 90 members, of whom the Republicans now seem certain of 48, a clear majority of six over Democrats and Populists combined.

(*Dem.*) *Philadelphia Record.* (*Pa.*)

The Republican victories of this year, where they have not been the outcome of revolt against a demoralizing Democratic leadership, have been the fruits of apathetic discouragement. The Democrats have simply lain down and let their political opponents walk over them. For this state of things the remedy is reorganization and a leadership that will have both head and heart in it. The movement in this direction cannot begin a day too soon.

(*Rep.*) *New York Press.* (*N. Y.*)

The people have given a new declaration against the Democratic party and all it means. They have condemned it as a party which is without capacity for government, as a party that does not appreciate the spirit of the people, and is incapable of responding to their views and wishes.

(*Dem.*) *The Sun.* (*New York, N. Y.*)

If any one wants an answer to the question why the Democratic colors have thus been trailed in the dust, he can say in brief that it is because Cleveland by his home and foreign politics, by the repudiation

of the Democratic platform and his adoption of the Populistic platform, by his shifty pretence of selling bonds to maintain the gold reserve when it was to pay federal expenses unprovided for, by his attempted overreaching of Congress and secret restoration of the Hawaiian monarchy, by his attitude toward foreign insolence, by his general contempt for the idea of party government, and his effort to get himself nominated for a third term, has trampled on the rules, the pride, the sentiment, and the flag of the United States.

(*Dem.*) *Richmond Dispatch.* (*Va.*)

The Democrats are famous for showing their fighting qualities in the direst extremities. It is peril that brings out our pluck, adversity that makes us unanimous.

(*Rep.*) *Baltimore American.* (*Md.*)

Mr. Cleveland is now the logical candidate of his party, barring the slight obstacle of the precedent against third terms established by the first president and religiously adhered to ever since.

(*Dem.*) *Trenton True American.* (*N. J.*)

The Democratic defeat in New Jersey is unmarred by any local successes, which tend to mislead the judgment. The licking is so thorough that nature provides a temporary paralysis which dulls the pain.

(*Dem.*) *New York World.* (*N. Y.*)

The state of Kentucky has been singularly free from the influence of the boss in politics and the elections of that state represent the expression of the popular will. There is no reason for Kentucky going Republican this year, for the first time in its history, except the mistake made by the leaders in attempting to meet the difficulty of the silver question by nominating an unsound candidate on a sound platform. The result confirms the opinion already expressed by the *World* that "the American people do not like straddling or double dealing upon an issue involving the credit of the nation and the stability of the currency."

(*Rep.*) *Boston Journal.* (*Mass.*)

Public sentiment in Massachusetts has not yet been won over to woman suffrage. That is the emphatic lesson of yesterday's vote on the municipal suffrage proposition. There is abundant proof in the figures of the returns that the great majority of Massachusetts women do not desire the ballot, and that the majority of men do not think it expedient to make that extension of the franchise. It was the honest purpose of the legislature, when it decided to submit this vexed question to the people, to secure the fullest and fairest expression of opinion possible. If the women of the state, generally, wished the privilege of exercising the franchise in municipal affairs, they had the opportunity to register and to record their desire at the polls for the instruction of the lawmakers. If the men of the state

wished that the ballot should be given to women, they could do the same. The defeat of the proposition and the general apathy which the women themselves have manifested on the subject is plain evidence that the granting of municipal suffrage to women would be contrary to the popular will. The general court must so accept it, and, for a term of years at least, it would seem as if the annual woman suffrage campaign before the legislature would have to be suspended.

(*Dem.*) *Jacksonville Times-Union.* (*Fla.*)

And the cause can be expressed in one word—disorganization. The party is not united. In 1892 it championed the cause of tariff reform and won. What was it advocating yesterday? By a tacit consent the tariff is no longer an issue. The present tariff is giving satisfaction, and it is not certain that any party desired to speedily change it. The Democratic party stands for local self-government, but this was not made a prominent issue in

any of the states. On the currency question it stands for gold monometallism in the East, for free silver in Mississippi and the extreme West, and for a self-contradictory declaration in Ohio, Kentucky, Iowa, and other states. The Democratic party needs to clearly define its principles and fight for them.

(*Rep.*) *Kansas City Journal.* (*Mo.*)

The truth is, the election is a condemnation of Cleveland's policy—out and out—and particularly his bold, unscrupulous and illegal alliance with the gold brokers of New York and London, and it is only doing the Republican party harm to say anything contrary. The election shows that such policy does not change public sentiment. The terrible destruction of values and the bankruptcy following was on the country a year before Congress touched the tariff—and the people of the country know and remember the fact. The elections were not a half-and-half affair, but an overwhelming condemnation of the policy of the administration now in office.

ANOTHER CABINET CRISIS IN FRANCE.

THE Ribot ministry resigned October 28, and a few days later President Faure delegated to M. Bourgeois the task of forming a new cabinet, which resulted as follows: Foreign Affairs, M. Berthelot; War, M. Cavaignac; Marine, M. Lockroy; Finance, M. Doumer; Justice, M. Richard; Colonies, M. Leveillé; Public Instruction, M. Combes; Public Works, M. Guyot-Dessaigne; Commerce, M. Mesureur; Agriculture, M. Viger. M. Bourgeois, the premier, took the portfolio of the Interior. The immediate cause of the downfall of Ribot's ministry was the Chamber's disapproval of Ribot's treatment of the south of France railroad scandals. Several years ago, certain railroads in southern France obtained from the government a large appropriation and an annual subsidy. Many of the deputies now claim that corruption of the press and of officials has been revealed, and demand a more thorough investigation than was made by Ribot. The present ministry is Conservative-Radical in politics and its policy is said to be to thoroughly investigate the railroad scandals, modify the Madagascar treaty, create a colonial army, introduce an income tax, and support a proposal for arbitration in the case of the Carmaux glass workers' strike. This is the thirty-fifth change of cabinet since 1871, and as the Radical party cannot count upon a majority in the Chamber of Deputies, the present cabinet may have as brief a term in office as its predecessors.

The Record. (*Philadelphia, Pa.*)

The weakness of the Bourgeois cabinet lies in the fact that there is no solid majority in the Chamber of Deputies to rally in support of its policy. Yet this remark could be applied with equal truth to any possible ministerial combination in France. The instability of legislative majorities has led to much agitation among the influential French leaders in favor of "concentration"; but hitherto the little dictators of small political groups have steadfastly refused to concentrate, lest their patronage and factitious importance might be diminished. The Opportunists still constitute the largest group in the French Chamber, and that they will extend more than lukewarm support to a Radical cabinet is doubtful. The Bourgeois ministry will probably be short-lived.

The Figaro. (*Paris, France.*)

With MM. Cavaignac directing the army, Lockroy the navy, and Berthelot the diplomacy of France, there is more than enough to alarm those to whom

defense of the nation and our position in Europe are matters of concern.

Paris Correspondent of the Tribune.
(*New York, N. Y.*)

Forecasts are always hazardous in French politics. Apparently the new ministry will not last long; especially if it modifies the Madagascar treaty, introduces a radical measure of army reform, and proposes income taxation on socialist lines; but the best calculations are of little value when an omnipotent Parliament is swayed by caprices. The Radicals for once are in the saddle and may ride well. They are men who know what they want and never lost sight of their goal. The Chambers may support them for the sake of having a definite policy after a long period of ministerial vacillation.

The Inquirer. (*Philadelphia, Pa.*)

Speaking about the new French ministry's policy: if the truth were told it would probably be that the aforesaid policy is—to hold office as long as possible.

RELATIONS OF RUSSIA AND CHINA.

THE Russian fleet has removed from Vladivostock to Port Arthur, and it is rumored that a treaty has been formed between Russia and China giving the former the right of anchorage in Port Arthur and the right of railway connection with the Trans-Siberian line. Ever since Russia compelled Japan to give back to China the Liao Tung peninsula and became security for China's war indemnity, raised in France, she has been suspected of a design to gain at least a winter port in Manchuria, if not the whole of northern China. The recent move confirms these suspicions. Whether or not England will quietly allow Russia to carry out her plans remains to be seen. It is commonly believed that she will not, and that a great war is imminent.

The World. (New York, N. Y.)



LI HUNG CHANG.

An understanding with China is in line with Russia's policy of developing south-east Siberia by the Trans-Siberian Railway. It is said that in southern Siberia, within reach of the Pacific, there are vast tracts of the best wheat land in the world. These lands are in about the same latitude as northern

Dakota and Manitoba, and their wheat would probably be of the same quality as that produced in that region. It is said to be Russia's intention to colonize these lands under homestead laws similar to those by which western America was developed, and thus to become a great power on the Pacific coast of Asia. . . . Surplus wheat produced in southeastern Siberia could only find a market in Asia at present, but after the trans-isthmian route between the two Americas is opened it will be in reach of the demand from European markets, and that will mean a great deal to the United States.

The Picayune. (New Orleans, La.)

Should Russia insist in holding China to the terms of the treaty, the general opinion is that there will be nothing left for England but active intervention, first by diplomatic representation, backed up by a formidable naval demonstration in Chinese waters, and, finally, by force of arms, should the milder measures fail. The very nature of things would compel Japan to take the initiative in preventing Russia from taking possession of Port Arthur and the Liao Tung peninsula; but it is now evident

that the power of Great Britain would be behind Japan did it become evident that Russia proposed to supplant Japan in the possession of Manchuria. Another feature of the situation which must necessarily enter into all calculations is the practical certainty that France would be found actively backing Russia, both with moral and material support, should hostilities break out. A war in the far East would, therefore, be between France and Russia on the one side, and England and Japan on the other.

The Sun. (New York, N. Y.)

Unquestionably the concessions now reported have been amply earned, nor, in spite of the frantic and silly protests of certain British newspapers, is there any doubt that Nicholas II. is morally justified in seeking for his vast Asiatic possessions a means of access during winter to the sea. Even one London journal, the *Spectator*, has had the decency to admit that Englishmen ought to be ashamed of their desire to cut off Russia from the great highway of nations. Inasmuch as at the time of the evacuation of Port Hamilton they bound Russia by an agreement not to occupy Port Lazareff or any Korean harbor, they have only themselves to blame if the Czar takes the opportunity of gaining a naval station on the Liao Tung peninsula. Should England now try to play her familiar rôle of dog in the manger, and prevent by force the execution of the arrangement said to have been made with relation to Port Arthur, she will have to fight single-handed against Russia and France. Nothing

could be more ridiculous than the assertion of the London *Globe* that in such a wrong-headed contest England would be supported by the United States, Germany, and Japan.



PRINCE LOBANOFF, RUSSIAN PREMIER.

MORMONS AND POLITICS.

ATTENTION has again been called to Utah politics from the fact that the territory is to become a state, with a governor and several other officials who are members of the "Church of Jesus Christ, or Latter Day Saints," and the additional fact that a few weeks before election two of the Democratic candidates were censured by the Mormon Church for accepting their nominations without the consent of the presidency of the church. By many this incident is looked upon as indicating a determination on the part of the Mormon Church to control politics, while Wilford Woodruff, the church's first president, asserts that the rebuke was administered because the two men, as members of the Mormon priesthood, had no right to engage in anything that would take them away from their church duties for any length of time, without permission from the presidency.

The Outlook. (New York, N. Y.)

Congress is under obligations to consider whether it is prepared to grant a full and equal share in the political privileges of this nation to a state which, under a system of universal suffrage, is certain to be for many years to come practically under the control of a hierarchy which has shown itself by its past history to be as unscrupulous and as despotic as any hierarchy which the world has ever seen.

(Rep.) The Tribune. (Salt Lake City, Utah.)

If the disapproval which it is said the acts of Mr. Thatcher and Mr. Roberts received at the priesthood meeting was purely because they were Mormons, and as such were bound to obey, not only in

church, but in political affairs, then the matter should be brought straight before this people, and we should have an understanding before the protection of statehood is drawn around this territory. If the objection was on other grounds, that the men had consecrated their lives and their time to a certain duty, for a consideration, then the matter will have to be judged from a business standpoint merely, because business in a church is precisely like business in a factory or a store, and all engaged in it are bound to keep their obligations. It is a clear case, however, that high officers of the church can no more be mixing in politics in Utah without heartburnings, than they could in any other place.

ANNUAL REPORT OF THE UNITED STATES COMMISSIONER OF LABOR.

THE tenth annual report of Col. Carroll D. Wright, United States Commissioner of Labor, deals with the strikes and lockouts occurring between 1881 and July 1894. During this period 14,930 strikes and lockouts have taken place, involving 3,714,406 workmen and 69,167 establishments. In about 45 per cent of the cases they have been entirely successful and in about 12 per cent partially so. The loss in wages has been about \$190,493,000, not including about \$12,235,000 paid out by labor organizations to aid strikes, and the loss to employers about \$94,826,000. The building trades have been most affected; coal and coke, and tobacco, clothing, food preparations, and metal follow in the order named. New York takes the lead in the number of such disturbances, Illinois comes second, and Pennsylvania third.

The Courier-Journal. (Louisville, Ky.)

There can be no doubt that the condition of workingmen has in some respects been ameliorated through the influence of these demands; but this has been attained at extravagant cost. The fact that while strikes have increased in number, the percentage of victories won by the labor element seems to have declined, shows how ill-directed is such warfare. The same object might have been attained in far greater degree by arbitration.

The Constitution. (Atlanta, Ga.)

The suffering, crime, and loss of life caused by the strikes cannot of course be ascertained and stated, but it is known that the sum total was appalling. Intelligent wage-workers will soon come to the conclusion that almost anything is better than a strike. Half a loaf is better than none, and in hard times a workingman cannot do a more foolish thing than to quit work. Wages will fluctuate according

to the state of the labor market and the trade laws of supply and demand. Strikes will not secure prosperous conditions, nor stimulate industry and commerce, nor make employers more generous. Whether profitable or not, they are generally unwise and should be discouraged by all intelligent toilers.

The Telegraph. (Philadelphia, Pa.)

Strikes are labor's wars, and labor is not only most frequently defeated, but it is obliged to suffer the chief part of the physical distress of the war, and also to pay the greater part of the cost of it. There are times when even labor wars must needs come; but the histories of all contests of force between employees and employers show that there have been but few of them which could not have been prevented by arbitration. It is almost the rule that strikes are eventually settled by arbitration; either by that or the surrender of the strikers. But the offices of conciliation and peace are not often employed until the strikers begin to perceive that

they cannot succeed; then, however, their losses have been incurred, and they themselves are not in a position to deal with their employers on equal terms, which they would have been before the strike began. If Commissioner Wright's figures are not absolutely devoid of truth, strikes and lockouts do not pay; and what else these statistics should prove to wage-earners and employers is that an ounce of preventive arbitration is worth a pound of arbitration when the use of force has proved ineffective. The lesson taught by Commissioner Wright's figures is that arbitration should precede the strike, not the strike arbitration.

The Transcript. (Boston, Mass.)

It will be observed that those who had the least to lose lost the most, for the wage-earner's lost days count more heavily—for the reason that they are apt to count finally—than the capitalist's lost business, which he may regain. These figures are potent arguments for the extension of the arbitration idea.

The Recorder. (New York, N. Y.)

I do not believe it is true, except in a very narrow

and misleading sense, that the strikers in any of the great quarrels of labor and capital are the heaviest losers. It is constantly overlooked that the wages of labor are, for the most part, no sooner collected than they are redistributed among tradesmen in payment for food and family supplies. When they are cut off by a strike, the employees do not lose nearly as much as the community. They go on living somehow, but they cannot and do not pay their bills. Reckoning up all their lost wages and calling it all their loss is a false way of looking at it. It is not all their loss. A large part of it falls upon the small shopkeepers, another part of it falls upon landlords who fail to get their rents, and another part of it falls upon charitable people who subscribe to relief funds. In the last analysis the accumulated capital of the country as a whole is drawn upon to make good the losses of all great strikes. These truths are worth thinking about, for they point to the practical conclusions that it is impossible to separate with distinctness the losses of capital from those of labor in these industrial conflicts.

THE SITUATION IN CUBA.

THE Cubans are still making an effort to free themselves from the dominion of Spain. No important battle has been reported recently and during the past month the revolutionists seem to have made little progress, though they probably have lost no ground. This comparative inactivity may be due partly to the preparations being made by the revolutionists and the Spanish forces for the coming campaign which General Campos has announced will take place during the pleasant weather of November and December. The Spanish forces are estimated at 100,000 men, well armed. The press dispatches indicate that Cuban officers coming to New York to purchase ammunition estimate the strength of the native forces to be 2,500 disciplined soldiers besides 35,000 armed patriots, and if means were available 100,000 men could be put into the field. Public expressions of sympathy with the belligerents still continue in different parts of the United States.



SEÑOR SALVADOR CISNEROS.

The Picayune. (New Orleans, La.)

The meeting at Chicago, a few weeks ago, in the interest of securing the recognition of the belligerency of the Cuban insurgents by Congress, has attracted the attention of the whole country, and preparations are making for the holding of similar meetings in all the large centers of population throughout the United States. The sympathy felt for the Cuban patriots on the part of the American people is almost universal, and although conservative persons are not disposed to advocate any course on the part of the government which would be contrary to accepted international usage, there is a strong demand that Congress should do what it is plainly in its power to do, namely, accord the insurgents belligerent rights. The desire to see the Cubans succeed in securing their independence does not im-

ply the least animosity or ill-will toward Spain. The recognition of the belligerency of the Cubans would place the United States in the position of a strict neutrality towards both the insurgents and the Spanish government.

There is a project on foot to call a mass meeting in New Orleans in order to petition Congress to recognize the belligerency of the Cubans, and to pass resolutions of sympathy of much the same general character as those adopted by the Chicago meeting. Such a movement is worthy of every success, and so long as denunciation of Spain and demands for impossible action on the part of the United States government are avoided, the proposed meeting can be productive only of the best results. Owing to the proximity of the island of Cuba to New Orleans, and the trade relations between it and this city, our

people feel a strong sympathy for the Cubans in their struggle for independence, and they unquestionably favor every right and proper movement in their behalf; consequently the proposed mass meeting is likely to be well attended.

The Courier-Journal. (Louisville, Ky.)

Had the insurgents been able to fairly establish any sort of government in the island, there would have been such a demand for its recognition as a belligerent that no administration could have afforded to ignore it.

Sympathy with the Cubans is confined to no political party, though some journals, with the indiscriminate recklessness of partisans, have been trying to construe the government's determination to respect the neutral laws into hostility to the cause of the revolutionists. This is a cheap play to make political capital and is so regarded by every one who takes the trouble to think.

The Times. (Philadelphia, Pa.)

It is needless to disguise that the people of this country would be pleased to see Spain abandon Cuba. There has not been a president from Monroe to Cleveland, who would not have jumped at any real opportunity either to secure the independence of the island or to acquire it for the United States. But since the abolition of slavery its forcible acquisition has not been seriously considered and it is clear that in the development of Cuban independence we must await events. Meanwhile the friction over the functions of our consul general at Havana is not without possible importance. Though nominally these functions are only commercial, the situation requires that he shall have some quasi-diplomatic functions as well, and the denial of these by Spain may require some fresh provision for the protection of American interests in Cuba.

THE FRENCH IN MADAGASCAR.

SEPTEMBER 30 the French took undisputed possession of Antananarivo, the capital of Madagascar. General Duchesne, the leader of the invading force, is the hero of the hour in Paris. This expedition was undertaken last April to make good the rights of France obtained in 1885 by a treaty establishing a French protectorate over the island. The most formidable enemy encountered by the army on its march was the terrible swamp fever which rendered half of the fifteen thousand men under General Duchesne unfit for service. The success of the undertaking virtually adds to the French possessions an island greater in area than France itself and with a vast interior highland region habitable for Europeans.

Whitehall Review. (London, Eng.)



QUEEN OF MADAGASCAR.

We are quite content that the tricolor should float in Madagascar and that France should accept responsibility for the administration of the island, while Great Britain reaps, in a commercial point of view, the benefits of its opening up and development. Only let our French friends understand that

we have treaty rights in Madagascar, and they are neither nullified nor abrogated by General Duchesne's occupation of the capital.

The Morning Advertiser. (Paris, France.)

From there French cruisers could swoop down upon British argosies laden with the wealth of the Indies, just as in the old days British fleets lay in wait for rich Spanish galleons on their way home, heavy with ingots of gold and bars of silver. . . . The Great Na-

oleon is known to have regarded the acquisition of the island as a stepping stone to that conquest of India which, like Alexander the Great, he once contemplated but never accomplished. We are now bound to face both the strategic and the commercial results of a French annexation—which will now be simply a question of time.

Zion's Herald. (Boston, Mass.)

The joy in France is great at this acquisition of one of the largest and richest islands on the globe—nearly four times in area that of England and Wales. By its conquest the Ribot ministry is rescued from downfall, and the project of forming a "colonial" army, acclimated to the tropics and made up largely of native troops, is receiving attention. But no one seems to notice that the French are totally unjustified in this spoliation and oppression of a feeble nation.



GENERAL DUCHESNE.

CROP ESTIMATES.

DURING the last few years there seems to have been a steady increase in the amount of products resulting from agriculture, while at the same time in many cases there has been a gradual decrease in their market value. A striking example of this is found in the estimates given concerning cotton. The average price per pound for this season is 5.92 cents, a decrease of 1.58 cents from the price for last season, while the increase in production was over 2,000,000 bales. During the last year, 865,872 more bales were marketed than in 1891-92, but the receipts show a decrease of \$41,789,182. The following statements from the New York *Financial and Commercial Chronicle* show the combined aggregate of the crops in wheat, corn, and oats for five years :

<i>Total Production</i>	CROPS OF WHEAT, CORN, AND OATS				
	1895*	1894	1893	1892	1891
	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>
Corn.....	2,372,254,000	1,212,770,052	1,619,496,131	1,628,464,000	2,060,154,000
Wheat.....	423,475,000	460,267,416	396,131,725	515,949,000	611,780,000
Oats.....	825,494,000	662,036,928	638,854,850	661,035,000	738,394,000
Total.....	3,621,223,000	2,335,074,396	2,654,482,706	2,805,448,000	3,410,328,000

* Indicated.

It is only necessary to say with reference to the foregoing that it indicates a total for the combined crops 1,300 million bushels larger than for 1894, 1,000 millions larger than for 1893, 800 millions larger than for 1892 and even 200 million bushels larger than the extraordinary total for 1891. Of the effects of such excellent harvests upon the future of business and the traffic and earnings of our transportation lines, we need not speak. The figures tell their own story.

THE PROTESTANT EPISCOPAL CONVENTION.

THE triennial convention of the Protestant Episcopal Church, which met in Minneapolis from October 2 to 22 was a most interesting gathering. Much time was spent in considering the changes in the constitution and canons, proposed by a commission of revision appointed in 1892. Besides many changes relating to details of government, two striking alterations were proposed, viz., the formation of provinces, composed of five or more dioceses, over which archbishops or primates should preside, and the conferring of the title of primum or head of the American church upon the presiding bishop of the House of Bishops. These changes, having been adopted by the bishops but not by the deputies, were finally referred back to the commission to await action in 1898. A missionary spirit was manifested throughout the gathering, showing itself in the missionary meetings, the largest and most enthusiastic sessions of the convention. In considering the question of Christian unity, Bishop Doane said: "The position of the church is outlined in the Chicago-Lambeth platform, which covers four points; substantially, the recognition of the Holy Scriptures as the Word of God, the acceptance of the Nicene Creed, the administration of the sacrament in the elements and with the words of our Lord's institution, and the historic episcopate adapted to the needs of the times." However Dr. Huntington's proposition that bishops be authorized to take in charge congregations of other Christians, providing they conform to the discipline and doctrines of the church, was defeated. Resolutions of greeting and fraternal good will sent to the Northern Minnesota Conference of the Methodist Church, then in session in Minneapolis, show that a spirit of liberality is gaining ground in this conservative denomination.

The Tribune. (New York, N. Y.)

And thus ends for the time the well-meant attempt to bring about an organic unity of Christendom on the basis of the Lambeth "quadrilateral." In Dr. Huntington's resolution the four points of the "quadrilateral" were carefully safeguarded; and yet it was defeated because it did not make the use of the prayer book obligatory, though that condition is not mentioned in the "quadrilateral," showing that the church does not regard the Lambeth basis of unity as stringent enough. The church finds itself

unable to make any concessions, and so long as that is the case, other Christian bodies have no desire to unite with it.

The Observer. (New York, N. Y.)

The Christian body that really desires Christian unity for the sake of Christ and His church will show more anxiety to find reasons to unite with some other body than to have other bodies unite with it. Bishop Coxe's hint that the Episcopal Church might yet see the propriety of seeking union with the Moravians by admission to that denomina-

tion suggests the way to show a genuine desire in the Episcopal Church for reunion that does not merely mean Episcopal absorption.

The Christian Intelligencer. (New York, N. Y.)

A considerable portion of the delegates evidently favor a primate in every state and a primate over the entire American church. The interval between these higher dignitaries and the existing bishops this party would probably wish to fill up with such official personages as are found in the Church of England. That such an organization would be offensive to the people of a republic is by no means certain. There are many men and women among us to whom such a hierarchy would be very attractive. That it has

no warrant in the New Testament is perfectly evident.

The Journal and Messenger. (Cincinnati, O.)

There never can be an American church. There is an English church because it is a state church. So the Roman Catholic Church is the French church and the Spanish church. But there is nothing more fixed in our government than the separation of church and state. Baptists would not accept the position of state church were it offered them, since we believe in religious liberty, in the right of every man to worship God in his own way. With us, all Christian churches must be equal before the law.

THE UNITARIAN NATIONAL CONFERENCE.

THE Unitarian movement in the United States began about the first of the nineteenth century under the leadership of Dr. Channing. In 1825 the American Unitarian Association was formed, and about thirty years ago under the name of the "National Conference of Unitarian and Other Christian Churches" a number of ministerial and lay delegates from various congregations and religious and benevolent societies assembled to discuss and consult concerning matters of practical religious interest. The sixteenth biennial meeting of this conference opened in Washington, October 22, 1895. Mr. Dorman B. Eaton, of New York, presided in the absence of the president, Senator Hoar of Massachusetts, who was reelected to that office. About two thousand delegates were present, a large number being ladies.

The Independent. (New York, N. Y.)

The opening address, by the Rev. George Batchelor, surveyed the history of the organization which thirty years ago was a private corporation. He enumerated the three sources of supply as the unsectarian Divinity School at Harvard, the Unitarian Theological School at Meadville, and the ministry of other denominations. Referring to this last he said that the change in other churches takes effect with the ministry before it does with the laity, and the result is an increasing demand for admission to work under Unitarian auspices. With regard to the Universalists, he held that the differences between the two bodies must probably continue to exist for generations to come, and declared that Unitarians are not agnostics, but believers in the doctrine that righteousness is salvation, and that all the law is summed up in love to God and love to man.

On the second day there was an address on the subject of miracles, by the venerable Dr. Furness, of Philadelphia, ninety-three years of age, and the oldest living graduate of Harvard University. He declared that miracles are but violations of natural laws, out of harmony with all known or probable truths and believed in by no one of education. In the evening an address was given by the Rev. Charles C. Everett, dean of Harvard Theological School, on the definition adopted by the last National Conference. He affirmed that Unitarians who accept part or all of the New Testament stories of the miraculous see in them manifestations of higher laws instead of a breaking through of all laws.

Unitarians like to speak of God as the Father revealing himself in the order of beauty of the universe, and believe that in the future life there will open to every soul the highest possibilities for which it is fitted.

Among other topics that were discussed was that of Christian unity. Carroll D. Wright reported a revision of the resolutions previously proposed in the form of the following, which were finally adopted :

"Resolved, That this church accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practice.

"Resolved, That the National Council give the above declaration the widest possible publicity, as a sufficient basis not only for 'Christian unity,' but also for the religious unity of the world."

On the topic of temperance there was considerable discussion, participated in by the Reverend C. R. Eliot, of Boston, Professor Francis G. Peabody, and others. Resolutions were adopted emphasizing the need of the purification of politics, especially those of municipalities, and expressing a profound sense of the evils resulting from the liquor traffic as not only involving needless expenditure of money and the impairment of mental and physical energy, but as offering the chief obstruction to the triumph of morality and religion, and being a reproach to enlightened people and to Christian civilization.

MEETING OF THE AMERICAN BOARD OF FOREIGN MISSIONS.

THE American Board of Commissioners of Foreign Missions, a congregational body, began its eighty-sixth annual meeting in the Academy of Music, Brooklyn, N. Y., October 15, and continued in session four days. The meeting was opened by the president, Dr. R. S. Storrs. Words of welcome were spoken by Dr. Behrend, and the annual sermon was delivered by Dr. George A. Gordon. The opening session was largely occupied with the reports of secretaries and other business necessary in an organization of this kind. It is reported that an unusually large number of missionaries were present, and their reports of the progress made in the various fields were subjects of great interest. To pay the debt of almost \$115,000 incurred, nearly \$30,000 was raised, of which \$25,000 was a single subscription. Notwithstanding this large debt the Board seemed to take a hopeful view of the present outlook for missions. The next meeting of the Board will be held in Cleveland, Ohio.

The Outlook. (New York, N. Y.)

The Board has expended in foreign lands during the year \$661,885.99. This has been done at an expenditure of \$53,346 for agencies, printing, and cost of administration; or a little more than 5 per cent of the sum spent directly in the missions—a refutation of the oft-repeated lie that every dollar spent in missions requires another dollar to send it. Where is the business house whose management is so economical? Nevertheless, the Board has to face a debt this year of \$114,632.38. Hard times are in part responsible for this. Another cause is the negligence of churches to make offerings. Such debts have occurred before. This one, through the measures taken, will probably be canceled by next March. A more serious cause of concern lies in the necessity of an immediate and sharp advance in contributions to meet an emergency caused by the drying up of a recent source of supply.

As for the present debt, a committee of ten was appointed to solicit individual subscriptions, not to interfere with regular contributions, and conditioned on the whole sum being raised by March 1. With this was announced the pledge of an anonymous benefactor of \$25,000 to head the list. [Nearly \$5,000 additional was raised in the meeting.] The most important action taken by the Board was the resolution giving instructions to the prudential committee to confine its expenditures within its income, and to throw the responsibility for the reduction of the work, if such reduction should come, upon the churches. In our judgment, the great missionary boards have made a great mistake in the past in assuming that it is their duty to raise the money as well as to direct the expenditures.

Zion's Herald. (Boston, Mass.)

Interest, of course, centered in the survey of progress reported in the various fields by the secretaries who have the work in charge, and by returned missionaries—particularly in such districts as Turkey and China, which have been involved in war, and in which the workers have been exposed to peculiar dangers and hardships; also, in the excellent work performed by the coöperating women's society. It appears, from the reports of the secretaries, that the

Board maintains 571 missionaries in heathen countries, including Africa, Turkey, India and Ceylon, China, Japan, the Pacific islands, and the Papal lands. It employs 2,870 native laborers and has 421 churches, besides 1,170 schools of all grades. Its communicants number 41,871, of whom 3,055 were added in 1893-4, while its schools furnish instruction to 51,406 pupils.

The Observer. (New York, N. Y.)

The crowning glory of this year's meeting of the American Board of Commissioners for Foreign Missions was the session of Thursday evening, when the Reverend Dr. Storrs delivered an address as president of the Board. A crowded house, an expectant audience, a great crisis, an exalted theme, and a brilliant oration which captivated alike intellect and heart, combined to make this meeting one of the conspicuous events in a life of highest excellence and power. . . . The address presented as in a panoramic view the matchless achievements of Christianity in the different departments of human life and development, as well as the irresistible progress of the gospel, which is owing to the power of God which abides in it and is also behind the messenger of the cross. As a whole the address was a mighty as well as eloquent defense of the truth of Christ's gospel, and of the paramount duty of spreading it over the earth.

The Advance. (Chicago, Ill.)

Secretary Smith's statesmanlike paper, reviewing the history and present condition of mission work, showed the outlook to be one of remarkable promise. Once we prayed that the doors might be opened. Now we are burdened by the largeness of the answer to our own prayers. Japan, in spite of its overweening self-confidence; China in spite of its humiliation and local exhibitions of antagonism to the missionaries; Turkey in spite of the horrible outrages perpetrated upon the Armenian Christians with the connivance of the government, still present the most encouraging inducements to go forward with the work, and the same may be said with greater emphasis of the fields which have not met with those discouragements.

SUMMARY OF NEWS.

HOME.

October 11. The National Farmers' Congress meets at Atlanta, Ga.

October 12. The suit of the United States against the Leland Stanford estate decided in favor of the defendant. Amount involved \$15,000,000.

October 13. Three persons killed and nine injured in a Pittsburg trolley-car accident.

October 15. The South Carolina Constitutional Convention reconvenes.

October 16. The semi-centennial of the incorporation of Milwaukee, Wis., celebrated.

October 17. The steamer *St. Paul*, of the American Line, completes her first voyage from New York to Southampton.

October 18. The battle ship *Indiana*, on her trial trip, averages 15.61 knots an hour, proving herself the fastest vessel of her class afloat.

October 19. The United States gunboats *Nashville* and *Wilmington* launched at Newport News, Va.

October 20. Fire in the western part of New Orleans, La., destroys 200 houses and makes 1,000 people homeless.

October 21. Cotton declines 60 points; great excitement shown; sales enormous.

October 23. President's Day successfully observed at the Atlanta Exposition.—Secretary Carlisle orders the coinage of silver dollars stopped after November 1.

October 24. A dispatch from Washington asserts that a great European power, friendly to the United States, is interesting itself in the Venezuelan affair and the Monroe doctrine.—A Lake Shore train runs from Buffalo to Chicago in eight hours and two minutes, making the fastest railroad time on record.

October 27. The main building of the University of Virginia destroyed by fire; many rare paintings and books consumed; estimated loss \$100,000.

October 31. An earthquake shock is felt from the Atlantic Ocean to Kansas and from the Gulf to the Great Lakes.

November 1. President Cleveland receives a letter from the Japanese emperor expressing thanks for the United States' assistance in bringing the Eastern war to an end.—The Nicaraguan Canal Commission presents its report to the president.—Durrant convicted of murder.

November 2. Holmes found guilty of murder and sentenced to death.—President Cleveland upholds Secretary Herbert's decision that the United States would violate her agreement of 1817 with Great Britain, in building gunboats on the Great Lakes.

November 3. The announcement is made that Mr. John D. Rockefeller has given three million dollars more to the University of Chicago.

November 4. The president designates Thursday, Nov. 28, as Thanksgiving Day.

November 5. The Carnegie Music Hall, Library, and Art Gallery, in Pittsburg are dedicated. Mr. Carnegie says he will give \$1,000,000 endowment to the art gallery.

FOREIGN.

October 11. Three thousand engineers and their assistants in the shipbuilding yards of Belfast, Ireland, go out on a strike.—The United States cruiser *Marblehead* ordered to the Gulf of Alexandretta to protect Americans in Turkey.

October 13. News received of a serious rebellion in the Portuguese colony of Goa, India.

October 16. Rear-Admiral Navarro is appointed Spanish naval commander in Cuban waters.

October 17. The sultan signs the proposal for Armenian reforms.

October 18. The English missions at Chang Pu, in the island of Amoy destroyed by rioters.—A Spanish cabinet council decides to call 85,000 men for active military service before the end of the year.

October 25. Reports of uprisings and slaughter of Armenians near Erzeroum, Turkey.

October 29. A British naval squadron reported to be concentrating at Foo-Chow.—Fighting between Turks and Armenians reported from Marad near Aleppo.

October 30. The American minister at Constantinople warns the Porte that it will be held responsible for the safety of American missionaries.

October 31. The first installment of the Chinese war indemnity paid to Japan.—The king of Ashantee rejects the British ultimatum.

November 1. An earthquake does serious damage to buildings in Rome.—An outbreak is feared at Moosh; the Turks ask the American missionaries to withdraw.

November 3. The French minister of the interior orders arbitration in the Carmaux glass-workers' strike.

November 4. Miners arriving at Tacoma report that the Canadian police are fortifying points on the Alaskan boundary.

November 5. Two thousand union workmen locked out of the Glasgow shipyards.

NECROLOGY.

October 21. Menelik II., King of Abyssinia. Born 1843.

October 25. Sir Charles Halle, the composer, at Manchester, England.

November 4. Eugene Field, American journalist and poet. Born 1850.—M. Cuheval-Clarigny, French journalist and member of the Institute. Born 1820.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR DECEMBER.

OUTLINE OF REQUIRED READING.

First Week (ending December 3).

- "The Growth of the American Nation." Chapters XIV. and XV.
 "Industrial Evolution of the United States." Chapters XVIII. and XIX.

In THE CHAUTAUQUAN:

- "Iceland and its People."
 "The Constitution of the United States."
 Sunday Reading for December 1.

Second Week (ending December 10).

- "The Growth of the American Nation." Chapters XVI. and XVII.
 "Industrial Evolution of the United States." Chapters XX. and XXI.

In THE CHAUTAUQUAN:

- "Intellectual Life of the American People."
 "Conquest of the Under Earth."
 Sunday Reading for December 8.

Third Week (ending December 17).

- "The Growth of the American Nation." Chapters XVIII. and XIX.
 "Industrial Evolution of the United States." Chapters XXII., XXIII., and XXIV.

In THE CHAUTAUQUAN:

- "Pensions in Legislation."
 Sunday Reading for December 15.

Fourth Week (ending December 24).

- "The Growth of the American Nation." Chapter XX.
 "Industrial Evolution of the United States." Chapters XXV. and XXVI.

In THE CHAUTAUQUAN:

- "Webster's Reply to Hayne."
 "New England Customs."
 Sunday Reading for December 22.

Fifth Week (ending December 31).

- "The Growth of the American Nation." Chapters XXI. and XXII.
 "Industrial Evolution of the United States." Chapter XXVII.

In THE CHAUTAUQUAN:

- Sunday Reading for December 29.

FOR CANADIAN READERS.

- Withrow and Adams' Canadian History.
 First week, Chapters XXVIII.—XXXII.
 Second week, Chapters XXXIII.—XXXV.
 Third week, Chapters XXXVI.—XXXIX.
 Fourth week, Chapters XL.—XLII.
 Fifth week, Chapter XLIII.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. The Lesson.
2. Readings—"The Skeleton in Armor" and "Saga of King Olaf" by H. W. Longfellow.
3. Essay—Robert Owen and Altruism.
4. Debate—Resolved: That the government should own all telegraphs, telephones and railroads.
5. Table Talk—Violations of the Monroe Doctrine.*

SECOND WEEK.

1. Quotations from Milton.
2. The Lesson.
3. Character Study—Henry Clay.
4. General Discussion—Labor organizations, their advantages and disadvantages.
5. Conversation—The mineral resources of the southern hemisphere.*

THIRD WEEK.

1. The Lesson.
2. Character Study—Contrasting lives—Daniel Webster and John C. Calhoun.
3. Discussion—Panics and their causes.
4. Questions on American History and Industrial Development in *The Question Table*.
5. Conversation—Utah.*

FOURTH WEEK.

1. The Lesson.
2. Reading—"Snow Bound" by J. G. Whittier.
3. Essay—Margaret Fuller Ossoli.
4. Questions on American Literature, and Psychology in *The Question Table*.
5. Table Talk—Russia.*

FIFTH WEEK.

1. The Lesson.
2. Table Talk—Historical compromises.
3. *Questions and Answers* in THE CHAUTAUQUAN.
4. Discussion—The W. C. T. U. and its Leaders.*

For a Christmas program, if one is desired, a pleasing entertainment could be arranged, consisting of descriptions of Christmas celebrations in different countries and the reading or telling of Christmas stories, interspersed with instrumental and vocal music. An interesting story of "A Colonial Christmas in the Red Hills of Georgia," will be found in the present number of THE CHAUTAUQUAN and "The Christmas Carol" by Charles Dickens would also be very entertaining. These could be appropriately followed by a Christmas treat in the way of a banquet served in colonial style.

* See *Current History and Opinion*.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR DECEMBER.

"THE GROWTH OF THE AMERICAN NATION."

P. 189. "Anglomania." An inordinate admiration for English customs or institutions.

P. 190. "Pandora's box." A box, said to have been given to Pandora by Jupiter, containing all the ills that afflict humanity, which, when the box was opened by her, escaped into the world.

P. 192. "Hanging British subjects." During the Indian troubles in Florida in 1818, General Jackson's troops captured Alexander Arbuthnot and Robert Ambrister, an English lieutenant of marines, whom the general believed were inciting the Indians to hostilities against the United States. After trial by court-martial the latter was hanged from the yardarm of his own ship and Ambrister was shot.

P. 193. "Lord Brogham" [broo'am]. (1778-1868.) An English orator and scientist.

P. 204. "Macadam." John Loudon Macadam (1756-1836), a Scottish engineer invented the system of macadamizing roads.

Thomas Telford (1757-1837), a civil engineer of Scotland, invented the Telford pavement.

P. 211. James Parton (1822-1891) was an American biographer.

P. 215. "*Vive voce*." Latin. By the living voice; orally.

P. 223. "Piping times of peace." A quotation from Shakspeare's "Richard III." Times in which the pipes of peace take the place of the warlike fife and drum.

P. 224. "Innocuous." From the Latin *innocuus*, (harmful) and Anglicized by changing the ending *us* to *ous*.

P. 237. "Kitchen cabinet." "An appellation in common use during the administration of President Jackson. Two men were frequently consulted by the president as confidential advisors. To avoid observation, when they called on him they entered the president's dwelling by a back door. On this account, the opposition party, who believed the advice of these two men caused Jackson to fill nearly all the offices with Democrats, after turning out the incumbents, called them in derision the 'Kitchen Cabinet.'"—*Harper's "Cyclopedia of United States History."*

P. 239. "*Pro rata*." Latin. In proportion; proportionally.

P. 240. "Boomerang." A weapon used by the natives of Australia. It consists of a curved piece of hard wood from sixteen to thirty inches in length, which can be so hurled that it will return to the point from which it is thrown. In a figurative

sense, as used in the text, any scheme or plan whose results are unfortunate for the designer, or opposite to those intended.

P. 264. "Williams College" was founded in 1793 by Colonel Ephraim Williams, at Williamstown, Massachusetts.

P. 265. "Washingtonian movement." "The Washingtonian Society, the first organized on total abstinence principles, was organized in Baltimore in 1840 by six men of intemperate habits, who signed a pledge to totally abstain from intoxicating drinks."

P. 266. "Fourier" [fōō-ryā']. A French socialist (1772-1837) who advocated a coöperative social system called Fourierism. The associations into which society was to be divided, called "phalanxes," were grouped according to the occupations or capabilities of the members.

P. 288. "Neuces" [nwā'sēs].

P. 292. "El Dorado" [el dō-rā'dō]. Spanish words meaning literally "the gilded." This term is used to designate a place where gold is supposed to exist, probably from an annual ceremony said to have been performed by an Indian tribe in South America. According to tradition it was customary for the chief to anoint his body with balsam and gold dust, after which he bathed in a lake into which gold and precious stones had been thrown by the natives as offerings to the goddess of the lake.

NOTE.—We call attention to an error on page 94 of "The Growth of the American Nation." The picture given is of Old South Church; but it was from the tower of Christ Church, commonly called "Old North," in another part of the city, that the lights were shown on the night of Paul Revere's memorable ride. This error appears only in the first edition of the book, having been corrected in the later editions.

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"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

P. 231. "Boy'cott." See page 318 of the text-book.

P. 232. "Ship calkers" [kāk'ers]. Those who are employed in making the seams of ships tight to prevent leaking.

P. 233. "Thurlow Weed" (1797-1882) was a prominent journalist and politician in the United States.

"Truck system." The practice of paying wages by goods of various kinds instead of money.

P. 235. "Fourierism" [fōō'rī-ēr-ism].

P. 237. "Inalienability of homesteads." Not transferable to another.

"Lien" [lén or lī'en]. From a French word meaning bond, or tie; specifically the right of a

laborer to the possession of the product of his labor until his wages are paid.

"Locofoco" [lō-kō-fō'ko]. "A name originally applied to one faction of the Democratic party. At a meeting in Tammany Hall, New York, in 1834, there was great diversity of sentiment upon certain questions. . . . To dissolve the meeting the chairman left his seat and the lights were all extinguished, but the radicals rekindled them with 'locofoco,' or friction, matches, reorganized the meeting, and carried their measures; and it finally became a popular designation of the whole Democratic party in the Union."—*Harper's "Cyclopedia of United States History."*

P. 240. Rantoul [ran'tōol].

"Propaganda" [prop-a-gan'da]. An organization for promulgating a new doctrine or system of principles.

P. 247. "Sic." A Latin word meaning thus.

P. 250. "Ref-e-ren'dum." "The right of the people to decide on certain laws or measures which have been passed by the legislative body."

P. 251. "Legal tender." Any money or currency which can lawfully be used to discharge a debt.

"Right of eminent domain." The supreme authority of a government over the lands within its boundaries by which it may, for a sufficient consideration, appropriate any lands deemed necessary to the public good.

P. 257. "I-con'o-clasm." The belief or practice of the Iconoclasts, or image destroyers, of the eighth

and ninth centuries, a sect violently opposed to the worship of images; therefore, the act of attacking or destroying any cherished belief or institution.

P. 261. "Black list." A list of those who have participated in a strike or who are held under suspicion.

P. 273. "Pro and con." For and against.

P. 278. "Common law." "Law which derives its force from the universal consent and long practice of the people. . . . To a great extent, common law is common custom which has become so fixed and so universal that courts recognize and enforce it as a rule."—*Dole's "Talks about Law."*

P. 284. Indictable [in-dit'a-ble].

"Court of Oyer and Terminer." A criminal court whose judges have power to hear and determine certain specified offenses. This name is the same as that of the English court having similar jurisdiction.

P. 288. "*Conseils de Prud'hommes*" [kōn-sèi dū prū dōm']. French words meaning literally, councils of men well versed. These councils consisted of master tradesmen and workmen convened for the purpose of deciding disputes between persons of both classes.

P. 294. "Cordwainer." Specifically, one who works with cordovan leather; a shoemaker.

P. 302. "Termini." The plural form of the word *terminus*, meaning ends.

P. 313. "Rolling-stock." The cars and locomotives used on railways.

REQUIRED READINGS IN "THE CHAUTAUQUAN."

"ICELAND AND ITS PEOPLE."

1. "Gulf Stream." One of the warm currents of the Atlantic Ocean caused by the heat of the sun. It seems to start near the north coast of Cuba and follows the coast of North America to Newfoundland, where it divides, one branch crossing the ocean to the northeast, past the coast of Norway, and the other turning north mingles with the arctic current near Greenland and Iceland.

2. That the frigid zone has long periods of darkness followed by equal periods of light is due to the fact that the earth's axis is inclined to the plane of its orbit and also to the fact that the axis always points in the same general direction throughout the year.

3. "Vikings." Sea rovers or robbers from Scandinavia, who infested the seas during the eighth and ninth centuries.

4. "Reykjavik" [rīk'yä vik]. Also written Reikiavik, or vig.

5. "Thingvalla" [tīng'vil-ä].

6. "Heroic age." That time in the history of a nation which precedes the historic period, the age when heroes are supposed to have lived.

7. "Scandinavian monarchies." Norway, Sweden, and Denmark.

8. "Norsemens." The natives of the ancient Scandinavian monarchies. They were also called Northmen.

9. "Cosmogony." It is defined as an account of the creation of the world or universe, or the theory of such creation.

10. "Odin." The chief god of the Scandinavians.

11. "Genoese" [jēn-ō-ēz']. From Genoa, Italy.

12. "Zeolites" [zē'ō-lites]. Stones that seem to boil and expand when heated by the blow pipe, which characteristic gives them the name, from the Greek *zein*, to boil, and *litos*, a stone.

13. "Chalcedony" [kāl-sēd'o-ny]. A very hard variety of quartz having a waxy luster, found near Chalcedon, an ancient town in Asia Minor.

"THE CONSTITUTION OF THE UNITED STATES."

1. "Bowdoin" [bō'dn].

2. "Hiatus" [hī-ä'tus]. From the Latin *hiatus*, an aperture, a chasm.

3. "Quasi" [kwä'sī] [L]. As if; apparently. It is sometimes used as a prefix with a noun; as, quasi-trustee.

4. "Recusant" [rek'ū-zant, or re-kū'zant]. Stub-

bornly rejecting or refusing; from *recusare*, to refuse or reject.

"THE INTELLECTUAL LIFE OF THE AMERICAN PEOPLE."

1. "Bay Colony." A colony on the shores of Massachusetts Bay, of which Salem was the first settlement, founded by John Endicott in 1628. It included all the territory between the Charles and Merrimac Rivers.

2. "Graeca Majora" [grē'ka mā-jō'ra]. A Greek text-book containing selections from Greek authors studied in colleges.

3. "Cicero de Oratore." The title of a treatise on oratory by Cicero.

4. "Euclid." A treatise on geometry by Euclid, a celebrated mathematician living in Alexandria about 300 B. C.

5. "Fluxions." Newton's "Treatise on Fluxions," resembling the modern differential calculus which treats of variable quantities and the rate with which they change.

6. "Evidences." "Evidences of Christianity," by Paley, published in 1794.

"THE CONQUEST OF THE UNDER EARTH."

1. "Meteorites." Masses of metal or stone which have fallen through space to the earth. They show signs of having been formed in the presence of great heat. Iron is the predominating metal, and no mineral has been discovered in them which has not also been found on the earth.

2. "Davy." The name applied to the safety lamp invented by Sir Humphrey Davy in 1815, to prevent gas explosions in coal mines. A wire gauze covering the lamp prevents the contact of the flame with the highly explosive gas in the mine.

3. "Faultings." Breaking or dislocating of strata so that what was once a continuous stratum is separated. They are probably caused by movements of the earth's crust.

4. "Carboniferous." From Latin *carbo* (coal) and *ferre* (to bear), coal-bearing. One of the divisions of geological time in which was developed the vegetation which formed the present coal-beds.

5. "Silurian age." A term applied to the early Paleozoic era, so called because the rocks of this era were most abundant in England and Wales where in ancient times a people called the Silures dwelt. It is conspicuous for the absence of remains of vertebrates. A few fossils of seaweed have been found and also remains of mollusks.

6. "Green sand." A stratum in the Cretaceous group of stratified rock, about 100 feet thick. It is composed of dark, round nodules, which when crushed have a bright green color.

"WEBSTER'S REPLY TO HAYNE."

1. "Mirabeau" [mē-rā-bō']. A French orator who presided over the National Assembly in 1791.

2. "Nonchalance" [nōn-shā-lāns']. From *non* (not) and *chaloir* (to trouble one's self), carelessness; indifference.

3. "*Bonus vir*." Latin. A good man.

4. "Buffon" [bü-fōn'] (1707-1788). A French naturalist who delivered a discourse on "Style" in 1753 when admitted to the French Academy.

5. "Jeremiah Mason" (1768-1848) was a congressman from New Hampshire.

6. "Æneid" [ē-nē'id]. An epic poem in twelve parts or books written by Virgil having for its theme the adventures of Æneas after the fall of Troy. The first book contains a description of a fierce storm which wrecked the boat of Æneas and the quelling of the storm by Neptune, who according to mythology governed all the waters of the earth, was sole monarch of the sea, and could, by a word, stir up the wildest storm or produce immediate calm.

7. "Coalition." A reference to an alleged agreement between Clay and Adams in which the latter promised to appoint Clay secretary of state as a reward for his services in securing Adams' election to the presidency, thus placing Clay in the line of presidential succession, according to an established precedent. The failure of Clay to secure the presidency at the next election was referred to by Hayne as the "murdered Coalition."

8. "Banquo." A character in Shakespeare's tragedy of "Macbeth," whose posterity the Weird Sisters had promised should reign, and who on that account was murdered by the order of Macbeth.

9. "*Teucrio duce*." Latin. By Trojan leadership.

10. The Virginia Resolutions, framed by Madison, opposed the "loose construction" of the Constitution and protested against the Alien and Sedition Laws as "palpable and alarming infractions of the Constitution."

11. "Samuel Dexter" (1761-1816). A noted lawyer from Massachusetts and a member of President Adams' cabinet.

12. "*Callida junctura*." Latin. Skillful joining.

"NEW ENGLAND CUSTOMS."

1. "Prototype." From *protos* (first) and *typos* (model or type); hence an original pattern or model which is the standard.

2. "Musicales" [mū-zī-kāl'z]. A French word, meaning the same as musicals; private concerts.

3. "Clocked hose." Ornamented on the ankle with a figure called a clock, either woven into the fabric or embroidered upon it.

4. "Surtout" [sûr-tōt']. From the French *sur* (over) and *tout* (all), literally over all; an overcoat.

5. "Stent." The same as stint; a definite prescribed task.

6. "Latchstrings are out." An expression of welcome originating from the custom of leaving the latchstring out when the house was ready to receive guests.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE AMERICAN NATION."

1. Q. What period is usually called the "era of good feeling"? A. The decade following the War of 1812.

2. Q. When did the Federalists cast their last electoral vote? A. In 1817.

3. Q. What two Presidents died July 4, 1826? A. John Adams and Thomas Jefferson.

4. Q. Who were the leading men of the new era? A. Jackson, Clay, Calhoun, and Webster.

5. Q. What subjects were discussed by the political parties? A. Internal improvements, a protective tariff, and the national bank.

6. Q. What names did the political parties bear in this new era? A. Whig and Democrat.

7. Q. Who was the last of the revolutionary politicians? A. President Monroe.

8. Q. Who was the most popular leader of the Republican party? A. Henry Clay.

9. Q. When was the idea of protection first made prominent? A. By the act of 1816, intended as a reduction of the war tariff.

10. Q. Under this tariff what was the average *ad valorem* duty? A. Twenty-five per cent.

11. Q. For how long was the first United States bank chartered? A. Twenty years.

12. Q. Why were the banks obliged to suspend specie payment? A. The imperative demand for military supplies drained them of coin.

13. Q. Where was the second bank established? A. In Philadelphia.

14. Q. What was one great object in establishing this bank? A. To secure the resumption of specie payment.

15. Q. What was thought to be one of the causes of the crisis of 1819? A. The inadequate protection of manufactures.

16. Q. How was this remedied? A. By a new tariff law increasing the duties to thirty-three and a third per cent.

17. Q. What were two other striking features of this decade? A. The Missouri Compromise and the Monroe Doctrine.

18. Q. On what condition was Missouri admitted into the Union as a slave state? A. That slavery be prohibited in all other territory north of the parallel of 36° 30', the southern boundary of Missouri.

19. Q. What were the three points of the Monroe Doctrine? A. 1. No more European colonies in America. 2. No extension to this continent of the European political system. 3. No inter-

ference with the independence of the American republics.

20. Q. Why was President Adams' administration so barren of results? A. Every measure suggested by the administration was opposed and thwarted, if possible, without regard to merit, by those who were determined to secure Jackson for president in 1828.

21. Q. What was the first great national attempt at internal improvements? A. The Cumberland Road, projected in 1806.

22. Q. How did Fulton's steamboat affect the development of the West? A. By reducing freight rates, and increasing the speed and convenience of travel it stimulated immigration.

23. Q. What was the effect of the rapid development of the West? A. It stimulated improvement in transportation.

24. Q. What new route of commerce was opened in 1825? A. The Erie Canal connecting the Hudson River with the Great Lakes at Buffalo.

25. Q. What is one of the characteristics of American social organization? A. The balance everywhere preserved between local independence and general authority.

26. Q. What political system was inaugurated by President Jackson? A. The spoils system.

27. Q. During Jackson's administration what subject was most discussed? A. The tariff.

28. Q. How was the tariff bill of 1828 received? A. It was opposed by the South and supported by the North.

29. Q. What ordinance was adopted by the South Carolina convention? A. An ordinance declaring the tariff acts of 1828 and 1832 null and void in that state, requiring all state officers to take an oath to support the ordinance, and threatening to secede if the United States should attempt coercion.

30. Q. How was the difficulty adjusted? A. By a compromise bill providing for the gradual reduction of the tariff until in 1842 the rate should be twenty per cent with a large free list.

31. Q. What were the causes of the panic of 1837? A. Speculation, abundance of "cheap money," and the wild financiering at the treasury of the United states.

32. Q. In President Van Buren's message to Congress what plan was recommended as a relief? A. The sub-treasury plan.

33. Q. What name is given to the political campaign of 1840? A. The log cabin and hard cider campaign.

34. Q. Who were elected? A. Harrison and Tyler.

35. Q. What measure was vetoed by Tyler? A. The measure providing for a bank of the United States.

36. Q. What new question came before the conventions of 1844? A. The annexation of Texas.

37. Q. What were the provisions of the Compromise of 1850? A. 1. California was admitted as a free state. 2. New Mexico and Utah Territories were organized without mentioning slavery. 3. Texas was paid \$10,000,000 for its claim to New Mexico. 4. The slave trade was forbidden in the District of Columbia. 5. A Fugitive Slave Law.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

1. Q. What is meant by the labor question? A. The effort of wage-earners to secure a higher standard of living.

2. Q. What is the great question of the day? A. How to secure the ends for which this struggle upward is instituted.

3. Q. Where did the labor movement have its birth? A. In Virginia and Plymouth.

4. Q. During the colonial period what progress was made by this movement? A. There seems to have been no concerted action of any consequence, except the organization of the "Calkers' Club," and a few societies of tradesmen of different classes having various motives in forming their associations.

5. Q. What prevented extensive organization? A. The domestic system of labor, which kept workers in individual workshops and in their homes.

6. Q. When did labor unions begin to be influential? A. Not until the opening of the present century.

7. Q. What was the effect of Robert Owen's altruistic preachings? A. They developed the spirit of association.

8. Q. How was this spirit manifested? A. By the founding of more than two hundred communistic villages.

9. Q. What period is called the era of reform movements? A. The period from 1825—1850.

10. Q. What reason may be assigned for the extension of the labor movement after 1825? A. The factory system and the consequent concentration of labor in industrial centers.

11. Q. Which cities were pronounced in these movements? A. Boston and New York.

12. Q. In the various conventions what subjects were discussed? A. The relation of employers to employees, the ten-hour system, the right of laborers to organize for securing and protecting their interests, and the effect of a general trades union on strikes and lockouts.

13. What resolution was adopted by the merchants and shipowners at their meeting in Boston in 1832? A. Not to employ any journeyman who at the time belongs to such combination, nor give work to any master mechanic who shall employ them while they continue thus pledged to each other and refuse to work the hours which it has been and is now customary for mechanics to work.

14. Q. What is the oldest existing American trades union? A. The International Typographical Union.

15. Q. From 1836 to 1863 to what subjects was labor legislation in Massachusetts confined? A. Education of children employed in factories, imprisonment for debt, liens, and special acts incorporating mechanics' institutes, etc.

16. Q. When and where was the first Bureau of Statistics of Labor established? A. In Massachusetts in 1869.

17. Q. To what has the experience of this office led? A. To the establishment of bureaus in thirty-one states and the United States Department of Labor and bureaus in several foreign countries.

18. Q. Of what benefit were the facts obtained by these bureaus? A. They assisted in securing wise legislation.

19. Q. When was the ten-hour law passed? A. In 1874.

20. Q. What were the provisions of the ten-hour law? A. No minor under the age of eighteen years and no woman over that age shall be employed in any manufacturing establishment more than ten hours in one day, except when it is necessary to make repairs to prevent the stoppage or interruption of the ordinary running of the machinery.

21. Q. Prior to 1824 how were labor organizations regarded in England? A. As conspiracy and felony.

22. Q. To constitute a case of conspiracy under the law, what must now accompany combinations? A. Intimidation, violence, and threats.

23. Q. What has been done to avoid the evils arising from the "truck system"? A. Laws have been passed in many states making it unlawful for an employer to pay wages in goods.

24. Q. To what topic does another important branch of labor legislation relate? A. Industrial arbitration.

25. Q. What does arbitration seek to do? A. To adjust difficulties after industrial war is declared.

26. Q. When does a strike occur? A. When the employees of an establishment refuse to work unless the management complies with some demand made upon it.

27. Q. With whom does a lockout originate? A. With the employer.

28. Q. For what causes were strikes mostly undertaken? A. For increase of wages, reduction of hours, against reduction of wages, and for increase of wages and reduction of hours.

29. Q. What historic strikes have occurred in the United States? A. The railroad strike of 1877; the strikes on the Gould system, 1885-86; the Homestead strike, 1892; the Chicago strikes of 1894.

30. Q. What is a boycott? A. Any organized attempt to coerce a person into compliance with any demand through a combination pledged to abstain and pledged to compel others to abstain from having social intercourse with him or to trade with him.

31. Q. In what two ways has machinery affected labor? A. Machinery has caused a displacement of labor and also an expansion of labor.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE.—III.

1. Who first wrote the words, "The United States of America"?

2. Who is the author of "Hail Columbia"; of "Star Spangled Banner"?

3. In what form did the story "Uncle Tom's Cabin" first appear in print?

4. Though Charles Brockden Brown is said to have preceded Washington Irving in his field of literature, in what two essential qualities do his works differ from Irving's?

5. After the success in America of "The Sketch Book," for what sum did Washington Irving sell the copyright of the volume to an English publisher?

6. What American novelist began his career by writing to make good his boyish boast that he could produce a better story than the English novel which he had just thrown down in disgust at its dullness?

7. Name two stories by Poe, each of which won for him a one hundred dollar prize.

8. Name three renowned historians native to Massachusetts.

9. Who was the first American poet to whom a public monument was erected in the United States?

10. Who is the author of "There was a little girl and she had a little curl" etc.?

AMERICAN HISTORY AND INDUSTRIAL EVOLUTION.—III.

1. What act was called "the tariff of abominations"?

2. When and by whom was the Ashburton treaty negotiated? What were its terms?

3. Name the rebellions which have occurred in our history?

4. Who has been United States senator, governor, minister to England, vice-president, and president?

5. By whose influence was the Expunging Resolution of 1837 adopted?

6. What branch of industry has probably received the fullest protection by the tariff laws?

7. How does the United States now rank with the mother country in regard to manufactures?

8. What discovery caused an evolution in the silver industry in the United States?

9. How does the density of population affect the railway service?

10. To what extent has railway consolidation taken place?

PSYCHOLOGY.—III.

1. Define conception.

2. What are the processes of conception?

3. By what term do most writers designate the product of conception?

4. How may judgment be defined?

5. That accuracy in judging may be secured what conditions are necessary?

6. What expression is used in popular speech to denote sound reliable judgment?

7. How do synthetic judgment and analytic judgment differ?

8. What power or faculty is that by which new truths are discerned through related truths?

9. What is meant by inductive reasoning?

10. What is that method of reasoning called which proceeds from the general truth to the particular?

CURRENT EVENTS.—III.

1. Have the Cuban revolutionists organized a government with full power to maintain it? Have they established a port of entry?

2. How do these facts affect the recognition of their belligerency by different nations?

3. How does the French cabinet differ from that of the United States.

4. Who organized the French cabinet in January, 1895?

5. Within two years what three men have been presidents of France?

6. What is the subject of dispute between Great Britain and Venezuela?

7. In what way may this involve the United States?

8. What is meant by the Corinto incident?

9. Who is the United States minister to England?

10. By what name do the Mormons distinguish themselves? When and by whom was this denomination founded? Where was their first temple built?

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN" FOR NOVEMBER.

AMERICAN LITERATURE.—II.

1. "Wieland, or the Transformation." 2. Philip Freneau. 3. Tom Paine. 4. The treason of Arnold and the death of Major André. 5. Alexander Hamilton. 6. The Blue-back Spelling Book; only one cent a copy. 7. With intense resentment against him for disappointed hopes. 8. Patrick Henry. 9. and 10. Thomas Jefferson.

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—II.

1. Philadelphia. Silver half-dimes. 2. Charles C. Pinckney. Stephen Decatur. 4. Commodore Perry. 5. James Madison. 6. Meriwether Lewis and William Clark. 7. King James I. 8. Knitting. 9. 1790. 10. Lucy Larcom.

PSYCHOLOGY.—II.

1. The measurement of the rate of transmission of a nerve impulse, or of reaction time. 2. Prof. Helmholtz. 3. The sciatic nerve of a frog. 4. The ophthalmoscope. 5. No. 6. It is shortened. 7. Age and fatigue lengthen reaction time and practice shortens it. 8. To methods of measuring the time of thought. 9. Recognition, discrimination, choice and association. 10. Conception, judgment, reason.

CURRENT EVENTS.—II.

1. In 1798, abolished in 1799, and revived in 1855. Washington, Scott, Grant, Sherman, Sheridan, and Schofield. 2. Washington, Grant, Sherman and Sheridan. 3. Atlanta in 1881, and New Orleans in 1884. 4. In 1891. 82° north latitude. 5. Garibaldi. Candlemaker. 6. Opening the first parliament of United Italy, February 18, 1861, and the public avowal of the reconciliation between himself and Garibaldi. 7. In 1893. 8. Major under Garibaldi. 9. Since 1878. 10. To America in 1854.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

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CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

MANY members of circles who graduate next year will prefer to remain in these circles and renew their four years' work, but there will be others who will feel the need of taking up special lines of work, and all such graduates may wisely put forth special efforts to strengthen these circles by the enrollment of new members before they find it necessary to withdraw.

CLASS OF 1897.—"THE ROMANS."

"Veni, Vidi, Vici."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorp, Swarthmore, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice,

Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

ONE of the chief characteristics of the old Roman was his "unconquerableness", and the same spirit which animated the dwellers in the Eternal City may achieve a like success for Chautauquans who are willing "to strive, to seek, to find, and not to yield." Many members of '97 have reported for their third year, and belated students are gathering up their forces, determined not to be outdone by their classmates.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Herve, New York City.

Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont, China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.

Secretary—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

THE membership book for the current year has

one new feature of especial value: it is the little review text-book on American history, based on Professor Judson's large volume and enabling the student to commit to memory dates and outlines at odd times.

CIRCLE members of '98 in Canada write, "We have enjoyed beyond all description the C. L. S. C. study for last year. It brings us in touch with the thinkers of to-day, and gives the mind a grasp on the world we live in."

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—The Rev. John C. Martin, New York City.

Vice Presidents—The Rev. Cyrus B. Hatch, McKeesport, Pa., Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge, Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella F. Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

AMONG the many new members added to the class during the past month may be mentioned Professor E. W. Scripture, of Yale University, author of "Thinking, Feeling, Doing," who is a member of a large circle in New Haven.

MR. AND MRS. CHARLES BARNARD, of New York, held a pleasant "at home" for members of

the Class of '99 on Saturday, October 19. A number of members of the class were present, and Mr. and Mrs. Barnard propose to keep up this pleasant custom by reserving the third Saturday afternoon of each month for the members of the class in and about New York.

THE Rev. J. F. Clarke of Bulgaria, who was at Chautauqua during the past season, sent to Bulgarians specimen copies of THE CHAUTAUQUAN and a special letter in behalf of Chautauqua work. This has already resulted in the enrollment of ten members from Bulgaria, the largest enrollment ever made from that country. A medical missionary from Ooroomeejah, Persia, and additional members from China, India, the West Indies, and England have reported.

GRADUATES.

A GRADUATE of '95, from Alabama, says, "For four years the C. L. S. C. has been the brightest and best part of my life's work. Through trouble, sickness and death of other members of the family, the hurry and bustling of traveling a great deal, and of the cares of everyday life, I have still struggled on, and though a lone reader, it is my hope to graduate with the great Class of '95."

ANOTHER member proposes to pursue the Current History course during the coming year, and writes "I finished my four years' course and mailed my memoranda last week. Although I read under many serious difficulties the last four years, I feel as if I could never be contented to give up my interest in the C. L. S. C."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

FRANKLIN DAY—January 17.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

LINCOLN DAY—February 12.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

MICHAEL ANGELO DAY—May 10.

SPECIAL SUNDAY—May, second Sunday.

HUGH MILLER DAY—June 17.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday after first Tuesday.

WHAT OUR SECRETARIES ARE DOING.

THE general progress of the work in all parts of the field seems to confirm the anticipations that the present year would be one of general activity in C. L. S. C. work.

The plan by which pastors desiring to form circles are provided with as many copies of the Vesper Service as they desire, has been used to advantage in

Springvale, Me. The Rev. W. D. Shumway reports a class of twenty-nine members here; many other pastors have reported circles and others are constantly being heard from. All feel that the work of the American year is of great advantage to church life, and young and old have been enlisted in hundreds of circles.

The Rev. George F. Waters, pastor of the Con-

gregational church of Glastonbury, Conn., has enlisted a wide-awake circle of thirty-four members.

Mr. William G. Lightfoote of Ontario County, N. Y., has aided in the organization of a number of circles, and a large new membership has already been reported from his county. The Vesper Service plan has been used very widely in this state. The Rev. Charles F. Giffin, of the First Methodist church of Mt. Vernon, N. Y., forwarded the names of more than fifty new members for the Class of '99, and others are expected. Another circle of fifty '99's is reported from Newburgh. The Rev. Charles C. Albertson, of Jamestown, reorganized his large circle in that city, and a large enrollment is promised.

Through the efforts of Mr. George H. Lincks, secretary of Hudson County, N. J., the number of new members in his field will probably reach at least one hundred and fifty. A large number of circles have been organized or reorganized for work in Jersey City with a varied membership. At the joint meeting of three circles held early in October, which served the purpose of a rally and brought together a goodly number of Chautauquans, one new circle enrolled thirty-one new members for the Class of '99.

Two county secretaries in Pennsylvania, Judge Noyes of Warren and Mr. F. F. Whittekin of Tionesta, have been uniting their forces in the direction of the organization of new circles.

Miss Rosborough, the secretary for Fairfield County, S. C., has been carrying on a wide correspondence with various leaders in her county, and reports encouraging results.

Miss Bunnie Love, secretary for the South, has been very active in arranging for the C. L. S. C. in connection with the Atlanta Exposition. Bishop Vincent took part in a Chautauqua rally at Atlanta on October 25, and special headquarters have been established at the Exposition.

Dr. J. C. M. Floyd, secretary for Jefferson County, Ohio, has been communicating with all of the Sabbath school superintendents of his county, and is sending them, with other leaflets, a circular of the C. L. S. C. calling attention to its possibilities in connection with Sunday school work.

The Rev. William F. Harding of Terre Haute, Ind., recently has been appointed state secretary for the C. L. S. C. in Indiana. Mr. Harding represented the C. L. S. C. at the Hackley Park Assembly, in southern Michigan, during the past season, and conducted the Round Table work. He has been able to bring Chautauqua work to the attention of many centers of influence in Indiana, and in connection with the conference of Congregational churches, a Y. M. C. A. convention, and a gathering of Baptists, has presented the C. L. S. C. to many pastors and others interested in church work.

Mrs. Kellogg, secretary for Kansas, is editing a C. L. S. C. department in an Ottawa paper which reaches many clubs and other organizations interested in literary work.

Mrs. G. H. Hall of Sparta, Wis., who has been doing good work as district secretary, has secured several new county secretaries, and in some sixteen towns has arranged for Vesper Services.

In Nebraska, Mrs. L. S. Corey, the state secretary, reports a large number of new enrollments, and much work is being done by the county secretaries.

Mrs. E. J. Dawson, of San José, reports the rapidly increasing membership on the Pacific Coast. Special arrangements are also being made with the promoters of the Long Beach Assembly in Southern California, by which the work in that part of the state can be specially developed.

NEW CIRCLES.

NEW HAMPSHIRE.—A fine circle organized at North Weare. Its members intend to enroll regularly and go to work in earnest.

MASSACHUSETTS.—A circle at Somerville sends fifteen names for enrollment in the Class of '99, and the list is not yet completed. There is a class of thirteen at Haverhill, one of eight at Newburyport, and a smaller class at Chelmsford.

CONNECTICUT.—An enterprising circle has been organized at Forestville.

NEW YORK.—Aspiring circles report from New York City (Lenox Circle), Adams Centre, Angola, West Lebanon, Ridgeway, Richfield Springs, Montgomery, Fabius, Corning, and Carthage.—The class at Mt. Vernon has twenty-four enrolled members and that at Camden shows a membership of twenty-eight.—Eight men are taking up the work of the C. L. S. C. in their weekly secretarial class, made up of the Brooklyn secretaries, assistants, and physical directors. Each man does the required reading during the week and then in rotation conducts a fifteen minute quiz at the class session. They expect soon to increase their number.—A circle of fifteen members has been organized at Canajoharie. Meetings are to be held semi-monthly in the parlors of the members.

NEW JERSEY.—A number of young men are interested in the projected circle in connection with the D. L. & W. R. R. department of the Y. M. C. A. at Hoboken. The leader in the enterprise was formerly assistant secretary of the Y. M. C. A. Circle of Jersey City, and desires to continue his Chautauqua work in his new field of activity.—A member of Una Circle of Jersey City, is forming a circle in the lower section of the city. Active steps also have been taken to effect a C. L. S. C. organization in the Greenville section. In the same city Simpson Circle has raised its membership from eleven to twenty-three, and Grace Circle has been organized

with thirteen members.—There are classes at Belvidere, Arlington, Tom's River, South Bound Brook (Brookside Circle), and May's Landing. The latter is a class of about twenty.

PENNSYLVANIA.—A class of '99's at Hummelstown has decided to register with the Mount Gretna Circle.—There are circles at Easton, Northumberland, Austin, and Aspinwall.

KENTUCKY.—A circle has been organized at Harrodsburgh.

MISSISSIPPI.—A promising circle is located at West Point.

ALABAMA.—A little circle at Mobile has made a start in Chautauqua work.

OHIO.—So many are desiring to come into the new circle at Fremont that there is talk of dividing it into two classes.

INDIANA.—Circles have entered upon the American year course at Henryville and South Wabash.—An imposing array of names is received from South Bend, Fort Wayne and Anderson.

ILLINOIS.—A bright future is in store for the circle at Waterman, which reports: "We are totally at a loss to know just how to begin the work, but we are determined to effect some sort of connection with Chautauqua and be in the procession toward the 'Hall in the Grove.'"—The first installment of names of the New Berlin Club at New Berlin have been received for enrollment.—The secretary at Port Byron writes: "A circle with twenty-two enthusiastic members has been organized, largely as a result of our Vesper Service, at which in place of a sermon we had brief addresses on the topics: 'The Advantages of Systematic Study,' 'Six Years of Chautauqua Study,' 'The Benefits of Chautauqua Study to the Community,' 'The Importance of the Studies of This Year.' We are hoping for great things." The instruction committee of this circle sent out to each member a slip asking him to name in spaces provided therefor, the works of any prominent American authors and poets, any histories and dictionaries to which he had access.

MICHIGAN.—Three persons at Battle Creek enroll in the Class of '98.

WISCONSIN.—The organization of a class at Milwaukee is reported.

MINNESOTA.—There is a promising circle at Rice, also at Houston, and at St. Paul.—The twelve members of a class at Amboy have enrolled regularly.

IOWA.—The class at Tipton sends seventeen names for enrollment.—Brief news of circles is received from New Sharon, Mapleton, and New Market.—After the Vesper Service held September 20, in the Congregational Church of Prairie City, addresses were made in behalf of Chautauqua work, and several persons present expressed a desire to

begin the Chautauqua course. Another meeting was to follow soon to perfect arrangements for a circle.

MISSOURI.—St. Louis will now number another class among her C. L. S. C.'s.

KANSAS.—Olathe has a class of fourteen members.—There are circles at Baldwin and Humboldt.—The circle formed at Abilene in September is the first society of the C. L. S. C. the place has known. It consists of nine enterprising '99's.

NEBRASKA.—An excellent circle, with twenty-eight members, was organized September 27, at Beaver City.—New circles are reported from Omaha, and Exeter.—Bif Circle was organized October 9 at Lincoln. All of the members belong to the Class of '99, and have ordered both the 4-page and the 12-page memoranda. They propose to do thorough work. Tirzah Circle of the same city was organized October 11. Its members will enroll.—At a governmental reservation school twenty-five miles from Rose Bud Agency, a teacher who is the only white person on her reservation spent part of her vacation attending Lone Pine Chautauqua. While there she became interested in C. L. S. C. work, enrolled, and now in her isolated home is an individual reader.

CALIFORNIA.—In one circle at Saratoga, which has been revived after a lapse of several years, there are four graduates of '90. The class numbers in all about fifteen members.—Last November a circle was formed of fifteen members from the graduated classes of Santiago College, Santiago. They read the prescribed course and in May decided to enroll regularly as Chautauquans. A hearty welcome is extended to them by the Central Circle.

MONTANA.—A Band of eight '99's at Livingston are welcomed into the Central Circle.

NEW MEXICO.—The class of seven at East Las Vegas is gladly received into the bonds of C. L. S. C. fellowship.

UTAH.—Nine '99's, two '96's, and one '94 compose the circle at Provo City,

OLD CIRCLES.

GEORGIA.—One of the most quiet yet thoroughly instructive and delightful literary organizations is the Browning Circle on the south side of Atlanta. Its fourteen members are wholly addicted to the pursuit of wisdom, no lunch, gossip, nor scandal ever being served at their meetings. In a recent debate on "Is the mental capacity of the sexes equal?" it was concluded that men are equal to women but not superior. At a Dickens evening not long ago, the titles of this author's books were represented by grotesque costumes, or a single article of adornment. The recent visit of Bishop Vincent gave renewed interest to local literary efforts. All of the circle satisfactorily completed their first year's work, and at time of writing most of the examina-

tion papers were ready to send to Buffalo. The circle meets every Thursday afternoon, and it is seldom that anything except illness interferes with a full attendance. The programs are interesting and well carried out, sometimes including discussions on leading questions of the day. In view of the great "International and Cotton States Exposition," which claims much time of the circle members, they proposed to begin the year's work in September instead of waiting until October. The circle planned a Lanier Evening for August 16, to be held in the Chautauqua rooms, when Mr. Clifford Lanier was to be present. There are two other circles in the city.

KENTUCKY.—The class at Bowling Green has reorganized, and there are hopes that another circle may be formed here.

ALABAMA.—Mt. Willing Chautauqua Reading Circle is a band of thirty candidates for the Class of '98, who are preparing to pursue all the work.

TEXAS.—Pilot Point C. L. S. C. has six members. —The Pathfinders at Greenville number thirty-five. —After many failures, a circle has at last been organized at Weatherford that is permanent. Each member is an enthusiast and the class has done excellent work for the year. —Gonzales has a circle of about ten members, which is full of life and enthusiasm.

OHIO.—Reorganization with seven members, is reported by Washington Circle at Toledo, and with thirty-eight members, by the circle at Paulding. —Grand View Circle is a class that, never large, with fluctuating membership and varying fortunes, has resisted dissolution and brought up at the end of the English year with three triumphant members. —The circle at Port Clinton is duly officered. —The circle at Piketon gave a banquet in honor of its '95's. On this occasion a very appreciative "oration in honor of the Class of '95" was given by one of the graduates, in which she rejoices that the truths referred to in the motto, "The truth shall make you free," has been so judiciously dealt with in the C. L. S. C. course as to be placed within the reach of every ambitious person. —Croghan Circle of Fremont sends fifteen names for enrollment. —The class at Wilmington enrolls thirteen names. —The class at Mason enrolls eleven names. —There is a fine class at Norwalk. —A half dozen persons constitute the circle at Sidney.

INDIANA.—Athena C. L. S. C. of Angola kept up its studies the whole year but made no extra effort until Addison Day, when it gave a charming literary entertainment and banquet to a number of invited guests. One of the members offered her home for this occasion. —There are two Chautauqua Circles at Kokomo. The Markland Ave. C. L. S. C. reports regular meetings during its last session. —Athena Circle at Angola and the classes

at Auburn and Churubusco are active organizations.

ILLINOIS.—The Reviewers' Matinee of Mount Carmel, has been doing good work in current events, following in part Chautauqua lines. —The circle at Woodstock has ten members, representing five different classes. The secretary is a graduate of '93, but as she enjoys the review, she enrolled her name at the Monona Lake Assembly for the American year. —Philomatheans at Knox number twenty.

—The president of the circle at Mont Clare, Chicago, has not missed a single meeting for five years. This class is limited to six members for the sake of thorough work, and they all felt well repaid for their efforts and diligent study upon discovering one of their special and one of their working programs among the "model Chautauqua programs" at the World's Fair. In September, '94, the O. A. J. Circle of Chicago was organized with about fifteen members, and has since received five '98's. A circle in Chicago, called the Advance, has four regular members. —At the close of Brighton Circle's fourth session a loyal member of that band and her husband entertained the circle and invited guests to the number of one hundred and ten, at her beautiful home. Extensive and elaborate preparations had been made, including profuse and tasteful floral decorations, orchestral and solo music, and a dainty banquet. The literary program, by the circle, was remarkably creditable, and altogether the occasion was one to inspire respect for the C. L. S. C. —The circle at Carlinville was represented at the Chautauqua Assembly. It found the last American year a very good introduction to the other work. Its seventeen '95's with one exception completed all the reading for the regular course and that for the white and garnet seals in three years. The one exception did the same work in two years. —Twelve Philomatheans at Galesburg enroll. —Guilford C. L. S. C. of Rockford holds meetings twice a month. It has nine regular members, all doing good work and extracting much enjoyment therefrom. —Danville Local Circle of Pinkstaff has an apt member who reviews the circle work in metrical measure.

MICHIGAN.—A trio at Flowerfield has resumed study. —Chautauquans of the class at Hart are applying themselves with splendid energy in anticipation of a pleasant and profitable year's work.

WISCONSIN.—Chautauquans are at work in Milwaukee. —News is received from a circle of '97's at Stoughton.

MINNESOTA.—The circle at Owatonna "closed a very prosperous year with an elaborate banquet; each member represented an English king and events in English History were discussed. From the first of October to the time of breaking up, not a Monday evening passed without the gathering of the C. L. S. C. Eight members finished the four years"

course this spring, but the circle hopes to get more than eight new members for the year."—There are live circles at Elbow Lake and Glencoe.

IOWA.—There is a circle at Marshalltown called the Chautauqua Maritarium, its members all being married women.—The scribe at Sigourney writes: "Our C.L.S.C. is simply booming. This is the fourth year for the Lotus Club and there are more members, there is more interest than ever before."—Circles Una Voce of Des Moines, Alladen of Wall Lake, and Lowell of Boone, have reorganized.—The Seniors of Corydon have been re-christened the Athenians. All seven of them are very proud of their class. Regularity in attendance is one of their strong points. They all planned to attend the Assembly at Colfax Springs. That this class appreciates the course is shown by the fact that it purposes to continue some one of the lines laid out for postgraduates.—Progressive C. L. S. C. of Creston commenced the year with fourteen members and closed with eighteen; the average attendance for the year was $12\frac{1}{3}$. The secretary continues: "We followed closely, and kept up to date with the lessons and programs as laid down in THE CHAUTAUQUAN, finding them very helpful and interesting. The interest has continually increased, and the work done has been earnest and intelligent." On June 27 the circle members gave an English tea, to which they invited two sister societies. Elaborate preparations had been made to entertain the company on the lawn, pavilions were erected for the artistic serving of refreshments, and the program was to have been given from the porch, which was beautifully decorated; but a sudden storm necessitated a complete change in arrangements. The ladies only won new laurels by their tact in disposing the guests in the parlors, and the entertainment proved a success in every detail, in speeches, music, and banquet. Their respective husbands were entertained in the evening, and did full justice to their portion in the program. The excellent officers elected for the coming year insure the circle's continued and increased prosperity.—After the Vesper Service held September 20, in the Congregational Church of Prairie City, addresses were made in behalf of Chautauqua work, and several persons present expressed a desire to begin the Chautauqua course. Another meeting was to follow soon to perfect arrangements for a circle.

—Vincent Circle No. 1, of Des Moines, finished its two years' study of Shakespeare with a most delightful party given to the class by one of its members. Roll call was answered with appropriate quotations by the members. The fine literary program was followed by a lesson in Shakespearean geography and a game of Shakespearean quotations which had been prepared by the hostess. Too much cannot be said of their originality and cleverness. A beautiful photograph of a noted painting

mounted for framing, was presented to each guest and here a courteous deference was shown, the picture given to each being a scene from her favorite play in Shakespeare. Dainty refreshments followed, appropriate quotations being given with each course.—The secretary at Rolfe read alone the first two years of her C. L. S. C. work, the third, in a circle of from three to six members, and the fourth in the Rolfe Holmes Ideal Chautauqua Circle. This circle shows an average attendance last year of about fifteen members, all enthusiastic over the work, and its prospects are bright for the coming year.—The circle at Winfield has seventeen members.

MISSOURI.—Several members of Marion Circle at Carthage moved away from the city, leaving the circle quite small, but the remaining members have found the course very enjoyable.—Half of the circle of ten at Lamar have decided to reap the advantages of being enrolled Chautauquans.—Names are received for enrollment from LaBelle.—Beautiful invitations were issued for the annual reception of the Mary De La Vergne C.L.S.C. of Clinton.—The class at Bethany has resumed its studies.—Clio Circle at Springfield held its annual election of officers a full month before the regular C. L. S. C. began work, in order to give plenty of time for sending for the books. The secretary writes: "Clio Circle commenced the new American year with excellent prospects for the best year it has ever had, both in interest and in members. Ten of the eleven who were members last year, will remain in the circle; the other is teaching in another state and may join us later. We received five ladies into our ranks at the annual meeting, and more have since expressed a desire to join us. The membership will, I think, be more than twenty. I have hopes that some who this year are to complete the four years' course, will enroll before the year is out, and thus join the rank and file of the great Chautauqua Army." This circle greatly enjoyed the English year, using a portion, if not all, of the *Suggestive Programs*. In the spring it attended in a body a recital of "Othello," given for the benefit of the high school. About a year ago this circle, consisting of women only, was invited to join the Confederation of Women's Clubs in the town, and of the delegates elected, two were Clios. Each week the secretary of Clio Circle contributes a notice of the program and other circle items to the local paper. Delphian C. L. S. C. also of Springfield sends brief notice of reorganization.

KANSAS.—Historic City Circle of Lawrence has reorganized.—Brief news is received from the class at Independence.

NEBRASKA.—Chaucer C. L. S. C. of Beaver resumes work with a membership of twenty-eight, which promises soon to exceed thirty. Six of the members are graduates of the Class of '93. The

literary outlook of the circle is exceedingly bright.

SOUTH DAKOTA.—A fine circle of ten members is reported by the secretary at Vermillion.

COLORADO.—Silver Queen Circle of Georgetown did very good work on the English year. It held one special meeting every month at each of which one of Shakespeare's historical plays was read. The parts were assigned several weeks ahead so that there was time for their preparation. The class also read Tennyson's "Harold" and "Queen Mary," and made a special study of English literature. The graduates were taking the French History and Literature seal course.

CALIFORNIA.—Chautauquans of Epworth Circle, Los Angeles, hold their circle meetings once a week, and three times last year parlor lectures were given; at one of these they had a miniature Hall in the Grove, which proved a great success. They hope this winter to unite the circles of Pasadena, Romona, and Riverside.—The circle at Manzanita is twenty-seven miles from a railroad. It consists of fifteen members, very busy people, some of whom go from two to five miles to the meetings. All in the circle are loyal and studious.—Central Circle of San Francisco has resumed its studies with earnestness.—The circle at San José has bright prospects for the year's work. Its members are duly enrolled, and meetings will be held regularly.

MONTANA.—Lewistown Chautauqua Circle reports weekly meetings. They were regularly attended and with the interest and hard work they elicited, were a source of pleasure to all. The circle observed Shakespeare, Milton, and Wordsworth Days, preparing special papers for them, and their visitors were well pleased with the results. Circle members were abreast with the work and the Current History and Opinion; several memoranda were returned on the latter as well as the regular course, which the graduates are reviewing. The secretary concludes: "We are pleased with our circle, and feel that the work has been profitable in a degree that it is hard to estimate, for we have few advantages that towns and cities located on railroads have, and the social and intellectual benefits we have had since forming the circle, are particularly appreciated by us." An infusion of new life in the circle is expected in the way of new members.

WASHINGTON.—Vincent Circle of Tacoma ushers in the new C. L. S. C. year with a force of fourteen members. All are united in their efforts to make the meetings a success.

"THE C. N. E. C. PRIZES."

At the end of the "Chautauqua New Education in the Church" course of study at Chautauqua last summer a rigid written examination was conducted. Twenty-four papers which occupied from two to five hours in the writing were presented. The Chancellor has just completed the careful examination of the twenty-four papers, and selecting numbers "7," "3" and "13" as the best, awards the promised prizes to the persons whose names were found in sealed envelopes numbered respectively "7," "3" and "13." Number "seven" reached 105 merit marks, number "three" 177, number "thirteen," which wins the highest prize, reached 204 merit marks. Opening the envelopes after this decision was reached, it was found that the highest prize—the gold medal presented by Mr. and Mrs. E. T. Lovatt of Tarrytown, N. Y.—goes to Mrs. E. H. Howe, Converse, Ind.; the second prize, number "three" reaching 177 merit marks goes to Alexander Henry, Frankford, Philadelphia, Pa.; the third prize, number "seven" 105 merit marks, goes to Mrs. L. R. Hervey, Mound Street, Cincinnati, O.

The C. N. E. C. movement is being gradually developed. Chancellor Vincent has associated with himself several of the foremost educators—public school, college and university men—in the working out of this advanced and progressive plan for stimulating and aiding parents, Sunday-school teachers, young ministers and others in the application of the most thorough methods of modern education to biblical, doctrinal and ethical teaching.

RIDGEVIEW PARK, PA., ASSEMBLY.

RIDGEWAY PARK ASSEMBLY had a thoroughly successful session and an attendance better than that of last year. August 17, Recognition Day, was the climacteric point. Though only one graduate was present, the full program, as sent out by the C. L. S. C. office, was observed. Judge A. D. McConnell was the speaker of the day.

A normal school of methods and kindergarten training school attracted large numbers of teachers. Rev. W. C. Weaver, Ph.D., is superintendent of instruction as well president of the Assembly.

The leading lecturers were Fred C. Iglehart of New York City, Andrew J. Fish, D.D., of Toledo, O., and A. W. Hawks of Baltimore, Md. Entertainments were given by the Hadyn Concert Company, Soto Sunetaro, and A. Lincoln Kirk.

Enthusiastic Round Tables were influential in forming a fair-sized Class of '99.

TALK ABOUT BOOKS.

A SPECIAL effort has been made this month to give our readers a glimpse of the holiday books sent out by the leading publishing houses. Such an array of dainty bindings, fine engravings, and choice literature as the publishers offer will surely satisfy the most fastidious book lover.

The Art of Living. That living is really an art, the reader is convinced after perusing this new book by Robert Grant.* He tells us that "no civilization which regards the blessings and comforts of refined living as unworthy to be striven for and appropriated can hope to promote the cause of humanity." That these may be obtained he shows in a series of papers on income, the house and its furnishings, education, occupation, how to employ time, the problem of the summer vacation, the case of man, the aspirations of woman, and the conduct of life, subjects made doubly interesting by the quiet humor expressed throughout the series. The exquisite binding, clear type, fine paper, apt and abundant illustrations, make this a handsome volume which would adorn any library.

Fiction. The first story in a collection of six tales, by Gertrude Hall, is entitled "Foam of the Sea."† It is a strange, weird and highly imaginative production. Throughout the other stories, the expressions of fear, hatred, love and joy are much more rational, which make it a not altogether unreadable book.

"My Honey"‡ or Miss Hetty is a young girl of sixteen left by her dissipated father to the care of a young man whose acquaintance he had made several years before, and who seemed much interested in his little daughter. The young man about to start for India leaves the girl with his father. The development of Miss Hetty's character during his absence, and the growth of their love, form the principal part of this simple, yet pleasing story.

"All Men are Liars" || is the startling title of a recent novel by Joseph Hocking. It is the story of a youth who begins his life work full of hope and faith in humanity in spite of the teachings of his cynical uncle and tutor. The dishonest bankruptcy of his uncle, and the conduct of his wife, who married simply for money, cause the "disillusionment" of

the young man, and he, now a pessimist, drowns his sorrows in the wine cup. The third and last part of this story portrays in the same easy style the manner in which this really noble youth was rescued and brought back to faith in God and humanity.

A new edition of that splendid historical romance, "The Scottish Chiefs,"* appears in two volumes with a beautiful green and gold binding and gilt top. A revision of the punctuation has been made and it includes the author's retrospective preface and the appendices, besides many illustrations showing the scenes where the events of this romance took place.

"The Second Jungle Book"† closes the Mowgli stories bringing Mowgli back to the Man Pack at the age of seventeen. Of the eight stories contained in this volume three are in no way concerned with Mowgli but in the others all the peculiar characters so much admired in the first "Jungle Book" reappear invested with the same fascinating mystery which made the people of the Jungle and their laws so charming to young and old. The first story tells why the Man Pack is feared by the inhabitants of the Indian forest and why the Tiger always wears his stripes, while the last takes us into the northern region with its dreary waste of moss and lichen. Each sketch is followed by ballads and preceded by bits of taking verse, and throughout the volume are appropriate decorations.

Another story in the dialect style is "Unc' Edinburg."‡ While it tells a romance connected with a Christmas celebration on a Virginia plantation in the days of slavery it illustrates the mutual affection of master and slave.

The Christmas party given by a bachelor to his old maid and bachelor friends so lucidly described by Robert Grant in "The Bachelor's Christmas and Other Stories"|| is not without its touch of romance. "An Eye for an Eye" is the sad recital of how a young man's prospects were blighted by the perjury of one who had been wronged by him. Into each of the four succeeding stories which complete this collection are woven bits of romance and humor in the pleasant style which makes the writings of this author so charming.

Bound in bright yellow cloth, with the table of

*The Art of Living. By Robert Grant. Illustrated by C. D. Gibson, B. West Clinedinst, and W. H. Hyde. 353 pp. \$2.50. New York: Charles Scribner's Sons.

†Foam of the Sea and Other Tales. By Gertrude Hall. 302 pp. \$1.00.—‡My Honey. By the Author of "Miss Toosey's Mission." 352 pp.—|| "All Men are Liars." A novel. By Joseph Hocking. 418 pp. \$1.50. Boston: Roberts Brothers.

*The Scottish Chiefs. By Jane Porter. Two vols. 367+355 pp. \$3.00. New York and Boston: Thomas Y. Crowell and Company.

†The Second Jungle Book. By Rudyard Kipling. 324 pp. \$1.50. New York: The Century Company.

‡"Unc' Edinburg." A Plantation Echo. By Thomas Nelson Page. Illustrated by B. West Clinedinst. 53 pp. \$1.50.—|| The Bachelor's Christmas and Other Stories. By Robert Grant. Illustrated by C. D. Gibson, I. R. Wiles, A. B. Wenzell, and C. Carleton. 309 pp. \$1.50. New York: Charles Scribner's Sons.

contents printed neatly on the back cover, are half a dozen stories by Emile Zola,*—"Jacques Damour," "Madame Neigeon," "Muntas," "How We Die," "The Coqueville Spree" and "The Attack on the Mill"—translated into English by William Foster Apthorp.

Just a baker's dozen of tales of New England life combined under the title "Meadow-Grass"† is a collection of stories whose uniform excellence is surprising as well as unusual. They are all short and pertain to the simple folk of Tiverton. The author who has recently come into notice by her stories and poetry published in magazines has a most charming way of mingling humor and pathos. Even in the most tragic stories, "Nancy Boyd's Last Sermon" and "Told in the Poor House" or in the pathetic tale of the "Bankrupt," humor comes in to relieve it of gloom. While in the most humorous, as "Farmer Eli's Vacation," there is something almost pathetic in the unwillingness of Farmer Eli to camp on the ocean beach, suggesting at the same time in the inimitable style of this author, the grandeur of the ocean. There is throughout the collection, the quiet unobtrusive suggestion of truths and morals which is quite refreshing.

In "The Chronicles of Count Antonio"‡ a monk narrates in quaint, unimpassioned style the exploits of a young nobleman, who because of his love of the Lady Lucia, falls into disfavor with the ruling duke, and is compelled to spend five years of brigandish life in the mountains. The story has much of the power of the "Prisoner of Zenda," and gives promise of even better things from this popular author.

"The Red Badge of Courage"§ is an episode of the American Civil War. It portrays the struggles of a youth against the feelings of fear which possess him when the first battle is imminent, his flight from the first engagement, and the subsequent brave deeds which atoned for this one mistake and in a measure quieted the remorse of conscience.

After the massacre of the English at Cawnpore, India, during the sepoy mutiny, the only person of English parentage remaining in the territory is a little babe cared for by a servant, Tooni, until seven years of age when he is summoned to the court of the Maharajah at Lalpore, to be a companion of the prince, Moti. Upon the return of the English a few years after, the youth escapes from the walled city, joins the English and is restored to his father. Such is "The Story of Sonny Sahib"§ as narrated by Mrs. Everard Cotes.

* Jacques Damour. By Emile Zola. Englished by William Foster Apthorp. 369 pp.—† Meadow-Grass. Tales of New England Life. By Alice Brown. 315 pp. \$1.50. Boston: Copeland and Day.

‡ The Chronicles of Antonio. By Anthony Hope. 331 pp. \$1.50. New York: D. Appleton and Company.

§ The Red Badge of Courage. By Stephen Crane. 238 pp. \$1.00.—§ The Story of Sonny Sahib. By Mrs. Everard Cotes

"Majesty"* is a study of life in the court circles of the European continent. The characters, of which there are a large number, are skillfully drawn, and by the numerous vivacious conversations which take place reveal their strength and weakness. The sturdy character of the Emperor contrasts strongly with the weak hesitating nature of the Crown Prince Othomar whose dread of becoming the Emperor all but overpowers him. The story is full of action, and follows the life of the Crown Prince through his courtship and marriage, closing with the assassination of the Emperor and the coronation of Othomar.

In the historical novel "Standish of Standish"† the author brings out clearly the facts of history. The landing of the Pilgrims, the sickness and hardships of that first winter, the encounters with the Indians, the famine, and the first Thanksgiving celebrations are all brought in rapid review and made more thrilling by the sweet and tender romance with which they are interwoven by the skilful pen of the author. The reader sees the living forms of John Carver and William Bradford, and renews his acquaintance with the courageous "Captain Myles Standish" who voluntarily accompanied this band of exiles, and by skill and daring saved the little colony from extinction, yet was not brave enough to face a woman's "No"; with John Alden who pleaded so eloquently for his friend; and with sweet Priscilla, whose "Why don't you speak for yourself, John?" has furnished a subject for so many artists. The illustrator has skillfully aided the author in making these scenes a living reality and the thoughtful reader can but be stirred anew by the nobility, virtue, and courage of our forefathers as depicted in this story.

Several entertaining short stories by Sarah Orne Jewett, bound in a single volume is entitled "The Life of Nancy."‡ The first shows how in a condition of physical helplessness one can be happy, and the second, "Fame's Little Day," is an amusing account of how a simple news item increased the self esteem of two plain old people. Each of the succeeding stories is equally interesting and well written.

Poetry. Of the many bright flowers of poesy that the publishers have culled for their holiday garland, few are fairer or more fragrance-breathing than the dainty, blossom sprinkled, pink

(Sara Jeannette Duncan). 122 pp. \$1.00.—* Majesty. A Novel. By Louis Couperus. Translated by A. Teixeira de Mattos and Ernest Dowson. 428 pp. \$1.00. New York: D. Appleton and Company.

† Standish of Standish. A Story of the Pilgrims. By Jane Goodwin Austin. Illustrated by Frank T. Merrill. Two vols. 212+210 pp.—‡ The Life of Nancy. By Sarah Orne Jewett. 322 pp. \$1.25. Boston and New York: Houghton, Mifflin and Company.

and white volume called "Rhymes and Roses."* Open where you will, you are met by rippling rhyme and tripping meter that carry you lightly with them over pages lit by Nature's sweetest and brightest smiles and love's most cheering radiance. If the versifier's art appears in the framing of these rare little word pictures, the soul of the true poet shines through the color blending; for none but a poet would have caught and held in his heart so much of nature's airy freshness, so much of humanity's tender winsomeness. To all lovers of pure, sparkling fancy set in polished verse, "Rhymes and Roses" will prove a feast.

When one translates one hundred and fifty German poems into English, it is because one loves them, and work so loyally done cannot fail to meet something of success. Such success in fair measure rewards the efforts of Kate Freiligrath Kroeker on "A Century of German Lyrics."† While in general, as is true of almost all translated verse, it is not well to compare these renditions with the originals, in several cases, notably those poems of a weird, supernatural character, as the "Gipsy Song," "The Knotted Stick," and "The Message," the translator has caught the original spirit and tone most delightfully; and to all who must gain their knowledge of German literature at second hand, this prettily bound little volume will serve as a pleasant and helpful introduction to the poets of *das Vaterland*.

"From Dreamland Sent,"‡ the title that graces a pretty booklet in white and pale green, seems to speak of slumberous fancies and youth's long, long thoughts, rocked in the brain to the music of summer rains and the twilight twitter of birds; and something of this character throughout the poems makes one feel the application of the name. But there are other elements in these well written verses which appeal more strongly to the human heart; there is in the thought that strength in weakness betokening "the ever womanly," and, better still, a sympathetic human touch, an insight born of love and sorrow, which will bring the quick, responsive tears to many a reader's eyes, and will make these little waifs from dreamland favorites where profounder thoughts in more perfect dress would fail to please.

"The Viol of Love,"§ resplendent in holiday attire of green richly overlaid with gilt, pleads its own cause in one of the best poems, "The Viol to the Songs," and the poet's hope, voiced in the lines,

"For surely they who love will listen
And give my errant songs a home,"

will doubtless be fulfilled in the many who will

* Rhymes and Roses. By Samuel Minturn Peck. 186 pp. \$1.00.—† A Century of German Lyrics. Selected, arranged and translated by Kate Freiligrath Kroeker. 225 pp. \$1.00. New York: Frederick A. Stokes Company.

‡ From Dreamland Sent. By Lilian Whiting. 133 pp. \$1.25. Boston: Roberts Brothers.

§ The Viol of Love. By Charles Newton-Robinson. 56 pp.

appreciate and enjoy these graceful little love lyrics.

E. Pauline Johnson, the gifted young Indian princess of whom Canada is justly proud, has given us in "The White Wampum"* a book that is truly artistic in the peculiar fitness of its cover-design and title-page decoration. But this is the least of its merits, for Miss Johnson is a poet of unusual ability, and infuses all she writes with a wonderful charm and individuality to which none who read this book of Indian verse can be insensible.

"Elsie and Other Poems,"† in dark blue, gilt-lettered cover, has a wholesome, homelike look quite in keeping with its subject matter; for a glance down the contents page shows one that the poet's themes, almost without exception, have been chosen from the ways and walks of everyday life—and very pleasant and charming ways they are, as portrayed in Mr. Hale's clever verse, with just enough of life's pathos interwoven to temper the sunshine aright.

The sonnet is acknowledged a difficult form of verse, and few there be that dare to tread its devious ways, so, when a book appears avowedly given over to this and kindred forms, one is curious to know how far its author is justified in scorning the humbler paths of verse-making. In "Philoctites and Other Poems and Sonnets"‡ there is so much that is good that the little red volume seems, like beauty, its own excuse for being.

It is fitting that our poetry list should end with the valuable contribution to literature which E. C. Stedman makes in his "Victorian Anthology."|| Accustomed as we are to regard any critical or editorial work to which Mr. Stedman turns his attention as beyond the reach of all cavil, it will be sufficient to say of this compilation of extracts from British poets that it is a perfect and complete supplement to "Victorian Poets," and as such will spring at once into the highest favor.

Among the holiday books for the young, "Dogs Great and Small" and "Cats and Kittens"§ easily take the lead. Each contains numerous full-page pictures after paintings in water colors by Frederick J. Boston, which show a degree of perfection in color quite rare in a reproduction. These with the artistic decorative borders, and new stories by Elizabeth S. Tucker make two volumes which will please the fancy of every child.

* The White Wampum. By E. Pauline Johnson. 88 pp. \$1.50. Boston: Lamson, Wolfe and Company.

† Elsie and Other Poems. By Robert Beverly Hale. 104 pp. \$1.00. Boston: R. B. Hale and Company.

‡ Philoctites and Other Poems and Sonnets. By J. E. Nesmeth. 111 pp.—|| A Victorian Anthology. By Edmund Clarence Stedman. 744 pp. Boston and New York: Houghton, Mifflin and Company.

§ Dogs Great and Small. 34 pp. \$2.50.—Cats and Kittens. 34 pp. \$1.50. Stories and Verse by Elizabeth S. Tucker.—

"The Enchanted Butterflies"* is a fairy tale done up in dainty binding with exquisite illustrations by Mrs. S. H. Clark and the author.

"A Last Century Maid,"† as represented in the artistic frontispiece, is a little Friend. Her experience with the Indians and the stories told her will delight the hearts of the children as well as some of the older people. Bound in the same volume are four other stories of children who found greatest delight in making others happy. Little Maggie, the sunbeam of a lonely prisoner's life, is a particularly winsome little maid, and no boy has ever spent a merrier Christmas than Roy, who helped a poor newsboy to obtain a Christmas feast.

A delightful fable for children tells of the experiences of a runaway dog, Frowzle,‡ who was stolen by a boy and sold to a hand-organ man for a trick dog. While staying with his new master he becomes acquainted with Jakey and a little girl stolen from her parents. The conversations between the animals are not less interesting than those between the children, and the young folks must feel after reading this story that their pets are capable of expressing much emotion.

An interesting little girl is Comfort Pease|| whose gold ring causes her to disobey and deceive her mother but whose conscience finally wins the victory, bringing its consequent reward of peace of mind and approval of friends.

A touching story is that of "Dear Little Marchioness,"§ told by one who cared for the sick during the yellow fever epidemic in Memphis. The beauty and charm of the little marchioness and the tender-hearted old colored man, with their mutual affection, forcibly remind the reader of "Uncle Tom" and "Eva."

A new edition of "Half a Dozen Boys"¶ appears in a neat binding, with pleasing illustrations. It is an everyday story for everyday people, and the lively sextet are "real boys," kindly and virtuous, but not without faults.—Three lively lads are the three apprentices, John, Johnnie, and Jack.** They are constantly getting into mischief but their keen wit and good nature usually prevent serious results. The illustrators have shown

their appreciation of the ludicrous.—"Chilhowee Boys in War Time"* is a story of the trials and bravery of the boys of 1812 who were too young to take up arms in defense of the country. The characters are well drawn and the story is full of life which will attract all lovers of spirited stories.

"Jack Alden"† is a story of adventures in the Civil War during the Virginia campaign. The author accurately describes the passage of the Sixth Massachusetts Regiment through Baltimore, and gives thrilling accounts of actual battles and daring acts during the war. The story contains many lessons of bravery and patriotism.

The adventures and observations of two New York boys who spent a winter in Florida is the theme of a bright attractive book entitled "The Ocala Boy."‡ The illustrator has helped to make a vivid impression of the country by his representation of scenes in and about Ocala.

Young people generally will read with delight the story of "The Impostor."|| It is a college romance and begins with a football game. The plottings, misunderstandings, and air of mystery surrounding the Impostor are so skillfully interwoven that the reader's interest is held until the final happy *dénouement*. In the same volume are several short interesting stories by the same author.

Miscellaneous. A collection of twelve letters§ written by Stark Munro to his former school-

mate and friend, Herbert Swanborough, of Lowell, Massachusetts, forms a volume neatly bound in red, printed in clear type on fine paper and containing a half dozen full page illustrations. The different parts of this unusually interesting series of letters are so connected in thought that the reader gains a very full knowledge of the troubles, thoughts and feelings experienced by a young man just beginning his chosen profession. It is written in the clear simple style of a friendly correspondence, and the reader's interest is sustained to the end by the humorous and at times almost pathetic recitals of the young physician always looking on the bright side in his battle with stern necessity.

Two Spanish dramas translated into English and bound in a single volume are "The Great Galeoto"

*The Enchanted Butterflies. By Adelaide Upton Crosby. 60 pp. New York: Frederick A. Stokes Company.

†A Last Century Maid and Other Stories for Children. By Anne Hollingworth Wharton. 203 pp. \$1.50. Philadelphia: J. B. Lippincott Company.

‡Frowzle the Runaway. A Fable for Children. By Lily F. Wesselhoeft. With illustrations by Jessie McDermott. 320 pp. Boston: Robert Brothers.

|| Comfort Pease and Her Gold Ring. By Mary E. Wilkins. 44 pp. 30 cts. New York and Chicago: Fleming H. Revell Company.

§Dear Little Marchioness. The Story of a Child's Faith and Love. Introduction by Bishop Gailor. Illustrated by W. L. Taylor. 60 pp. \$1.00.—¶Half a Dozen Boys. An Everyday Story. By Anna Chapin Ray. 318 pp. \$1.50.—**The Three

Apprentices of Moon Street. From the French of Georges Montorgueil. Illustrated by Louis Le Réverend and Paul Steck. 317 pp. \$1.50.—*Chilhowee Boys in War Time. By Sarah E. Morrison. 382 pp. \$1.50.—†Jack Alden. A Story of Adventures in the Virginia Campaigns '61-'65. By Warren Lee Goss. 402 pp. \$1.50. New York and Boston: T. Y. Crowell and Company.

‡The Ocala Boy. A Story of Florida Town and Forest. By Maurice Thompson. 225 pp. \$1.00.—||The Impostor. A Football and College Romance. By Charles Remington Talbot. 405 pp. \$1.50. Boston: Lothrop Publishing Company.

§The Stark-Munro Letters. Edited and arranged by A. Conan Doyle. 391 pp. \$1.50. New York: D. Appleton and Company.

and "Folly or Saintliness."* In both woman is represented as an ideal, and an object of unwearied adoration. There is a noticeable lack of humor and less attention is given to the development of character than to striking situations, in which both abound. The former is by far the stronger of the two and portrays the attempt of husband and wife to aid the son of an old friend. This is made a subject for town gossips who misconstrue the interest of the wife, and popular opinion really causes the death of the husband, a broken-hearted, wilfully deceived old man. It gives a strong lesson to those who habitually indulge in the habit of slander.

Two attractive volumes in blue covers with gilt tops are "Literary Shrines" and "A Literary Pilgrimage"† the first containing pleasing pen pictures of haunts made memorable by the presence of famous American authors and the latter giving descriptions and pleasant reminiscences of the homes and favorite resorts of English authors from the time of Chaucer to the present. Both volumes are illustrated with several full-page photogravures.

"Famous Leaders among Women"‡ is another of the inspiring biographies, written in the bright, pleasant style of the author of the Famous Book series. She selects the subject for these sketches from the last three centuries—Madame de Maintenon, Catherine II. of Russia, Madame Le Brun, Dolly Madison, Catherine Booth, Lucy Stone, Lady Somerset, and Queen Victoria,—and they furnish one of the most charming productions of this series.

The remarks of a loquacious man just returned from South Africa, and who wishes to be popular in London society are given in a volume called, "Select Conversations with an Uncle."|| His opinions on art, from mural decorations to the culinary artist's "Nocturnes, Symphonies, Picnics," etc., on the bicycle, tricycle, fashion, and social subjects, are certainly highly original and not without humor.

"The secret of writing a good letter is to make the life rich and to pour the riches of life into one's letters." So says the author of an entertaining and helpful work on letter writing,§ and this statement is proved by extracts in the first part from the letters of noted people. The second part is a compilation of "characteristic letters" by characteristic people.

Part second of Longman's Music Course¶ is a

treatise on harmony and counterpoint so simplified that beginners can readily comprehend these subjects. Rules for part-writing are given throughout the text and in addition to the exercises usually found in such books, a large number are also given in an important chapter on "Harmonizing Melodies."

"What makes a Friend?"* This question Volney Streamer attempts to answer by a compilation of more than one hundred different definitions and opinions from different sources. This with its companion volume, "In Friendship's Name,"† in its seventh edition, printed in clear type, and containing equally as many quotations from standard authors, makes a valuable compendium on the subject of friendship.

Among the numerous holiday editions, none are more beautiful than "The Story of the Other Wise Man."‡ It is finely illustrated and vividly describes how the fourth Wise Man, also seeing the star in the east, "set out to follow it; his great desire, how it was denied, yet accomplished in its denial; his many wanderings, the long way of his seeking and the strange way of finding the One whom he sought."

An ideal way of spending a few months in idleness and at the same time storing away treasures of memories, is delightfully described in "Little Rivers"|| a collection of almost a dozen "Essays in Profitable Idleness." The reader is taken to the Highlands of Scotland, the home of romance, by "A Handful of Heather." "Au Large" shows him the country traversed by the Canadian voyageur, and "A Leaf or Spearmint" recalls the experiences of boyhood. Each essay is prefaced by a particularly apt quotation, and the volume abounds in bright thoughts which with the abundant illustrations and unique binding, make this a very desirable book.

The old childish curiosity, which remains with the best of us, to know just how great people live, is satisfied anew by Anna L. Bicknell in "Life in the Tuileries under the Second Empire."§ In this exquisitely printed, well illustrated book, Napoleon II., the beautiful but frivolous Eugénie, the idolized Prince Imperial, and many of their household attachés are introduced to us as familiar acquaintances. Read with interest we must, and with profit in so far as an insight into the causes of failure in another's life helps us to better our own.

A most delightful and easy way to visit foreign lands is by the many books of travel now published. One of the most entertaining of these is a collection

point with Exercises. By T. H. Bertenshaw, B. A., B. Mus. New York: Longmans, Green and Co.

* What Makes a Friend. † In Friendship's Name. Compiled by Volney Streamer. 112 pp. each. Boston: Lamson, Wolfe, and Company.

‡ The Story of the Other Wise Man. By Henry Van Dyke. 84 pp. New York: Harper and Brothers.

|| Little Rivers. By Henry Van Dyke. 291 pp. \$2.00. New York: Charles Scribner's Sons.

§ Life in the Tuileries Under the Second Empire. By Anna L. Bicknell. 279 pp. \$2.25. New York: The Century Co.

* The Great Galeoto and Folly or Saintliness. By José Echegaray. Translated by Hannah Lynche. 210 pp. Boston: Lamson, Wolfe and Company.

† Literary Shrines. 222 pp.—A Literary Pilgrimage. 260 pp. \$1.25 each. By Theodore F. Wolfe, M. D., Ph. D., Philadelphia: J. B. Lippincott Company.

‡ Famous Leaders Among Women. By Sarah K. Bolton. 360 pp. \$1.50. New York and Boston: T. Y. Crowell and Company.

|| Select Conversations with an Uncle. By H. G. Wells. 200 pp. \$1.25. New York: The Merriam Company.

§ Charm and Courtesy in Letter-writing. By Frances Bennett Callaway. 250 pp. \$1.00. New York: Dodd, Mead and Company.

¶ Longman's Music Course. Part II. Harmony and Counter-

of sketches by Miss Woolson* which takes the reader to Mentone, Cairo, Corfu, and the Ionian Sea. The large number of fine illustrations showing the picturesque beauty of the country, the different types of people, their dwellings and monuments, add charm to the already vivid pictures of the author's pen, and make this volume one of the models of the book-maker's art.

"A Wastrel Redeemed,"† in the dainty binding of the Renaissance Booklets, is a story forcibly told of a Scotch youth's wasted opportunities, his final redemption, as the reward of faith and love.

In striking contrast to "A Wastrel Redeemed" is another of the same series, "A Day's Time-Table,"‡ a well written story of a young girl who by using every opportunity according to the direction of a time-table supernaturally revealed to her, learned "that to live in the will of God is the secret of having a day of heaven on earth."

The resemblance between the experience of a Christian in his dependence upon God and that of a traveler among the Alps in his dependence upon the care of his mountain guide is delicately suggested by Reverend Parkhurst in his allegory "The Swiss Guide."||

A new edition of the International series of Bibles, called the Self-Pronouncing Edition,§ contains many improvements which make it especially useful to Bible students whose library of ready reference is limited. The pronunciation of all the difficult proper names is indicated throughout the text and fully one third of the book is devoted to the "Bible Reader's Aids" containing articles by eminent divines both in this country and Great Britain, on topics of practical interest to Christian workers. These aids include articles on the use of the Bible in the Sunday school and at home; the construction and history of its text; the chronology and history of the Bible; and its geography, geology and ethnology. An important feature of this edition is the "Word Book" in which is arranged in alphabetical order a long list of words under each of which is given all its meanings as used in the Bible. It is really index, concordance, and gazetteer combined and comprises nearly two thirds of the aids.

For a fuller announcement of books and a more complete description of fall and winter literature, see pages 217-256 of the present number of THE CHAUTAUQUAN.

* Mentone, Cairo, and Corfu. By Constance Fenimore Woolson. 360 pp. New York: Harper and Brothers.

† A Wastrel Redeemed. By David Lyall. 36 pp. 30 cts.—
‡ A Day's Time-Table, or Louis Emerson's "Gospel of Guidance." By E. S. Elliott. 66 pp. 30 cts.—|| The Swiss Guide. By Rev. C. H. Parkhurst, D. D. 31 pp. 30 cts. New York and Chicago: Fleming H. Revell Company.

§ The International Bible Series, Self-Pronouncing Edition. New York: International Agency.

BOOKS RECEIVED.

D. APPLETON AND COMPANY, NEW YORK.

Hoffman, Walter James, M.D. The Beginnings of Writing. \$1.75.
Broughton, Rhoda. Scylla or Charybdis? A Novel. 50 cts.
McLellan, James A., A.M., LL.D., and Dewey, John, Ph.D. The Psychology of Number and its Applications to Methods of Teaching Arithmetic. \$1.50.
Hotchkiss, Chauncey C. In Defiance of the King: A Romance of the American Revolution. 50 cts.
Hunt, Percy. Corruption: A Novel. \$1.25.
White, Violet. A Hard Woman: A Story in Scenes. \$1.25.
Cobban, J. Maclaren. The King of Andaman: A Saviour of Society. 50 cts.
Butterworth, Ezekiah. The Knight of Liberty: A Tale of the Fortunes of Lafayette. \$1.50.

FOWLER & WELLS CO., NEW YORK.

Sizer, Nelson. How to Study Strangers by Temperament, Face, and Head.

FUNK & WAGNALLS COMPANY, NEW YORK.

Crafts, Rev. Wilbur F., Ph.D. Practical Christian Sociology. \$1.50.

GINN & COMPANY, BOSTON.

Tompkins, Arnold. The Philosophy of School Management. 85 cts.
Van Dyke, Henry. Responsive Readings. Selected from the Bible.
Levermore, Charles H., Ph.D., assisted by Frederic Reddall. The Academy Song Book.
Russell, Israel C. Lakes of North America. \$1.65.
Taylor, Thomas Lawdow, Jr., M.A. The Individual and the State: An Essay on Justice. 80 cts.
White, Horace. Money and Banking: Illustrated by American History. \$1.50.
Stryker, M. Woolsey, D.D., LL.D. The Letter of James the Just. 60 cts.

GOVERNMENT PRINTING OFFICE, WASHINGTON.

Wright, Carroll D. The Housing of the Working People. Eighth Special Report of the Commissioner of Labor.

S. C. GRIGGS AND COMPANY, CHICAGO.

Fisher, Mary. Twenty-five Letters on English Authors. \$1.50.

THE HOTEL WORLD, CHICAGO.

Green, Mary E., M. D. Food Products of the World.
HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.
Gordon, George A. The Christ of To-Day. \$1.50.
Griggs, William Elliot. Townsend Harris: First American Envoy in Japan. \$2.00.

J. W. HOWELL, BELLAIRE, OHIO.

Pronouncit: A New and Popular Educational Game. 35 cts.

LONGMANS, GREEN, AND CO., NEW YORK.

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CATHARINE BOOTH.

See page 467.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

AMERICAN SCULPTURE AND SCULPTORS.*

BY LORADO TAFT.

OF THE CHICAGO ART INSTITUTE.

EVEN sculpture, venerable among the arts, is subject to the caprices of fashion. The efforts of a little group of excellent artists and their admirers seem destined to make good sculpture fashionable in America. This, too, despite the fact that the "natural man" shows ever an unerring instinct for bad statuary. He may have learned to control himself, but in his heart of hearts he yearns for the Florentine figures of commerce, for frills and buttonholes. Even cultivated critics of painting often reveal an amusing helplessness in the presence of the simpler art, insisting that they "do not understand sculpture." We may congratulate ourselves, then, that good sculpture is becoming *la mode*¹ in this western land—we may learn in time to really like it.

five years is something wonderful. In those days of a quarter of a century ago, the "Greek Slave" was generally considered the flower of our national art, and not unworthy to be counted among the world's masterpieces. Clark Mills'² expensive hobby horses outranked all ancient steeds because they stood upon but two feet. If only the sculptor had possessed the courage and ingenuity to balance one upon a single hoof and thus insure our national preëminence through all time!

W. W. Story, recently deceased, was then heralded as America's leading sculptor, but was greatly surpassed in power by Thomas Ball and J. Q. A. Ward. Randolph Rogers was perhaps engaged at the moment upon the one hundredth replica³ of his "Blind



AUGUSTUS SAINT GAUDENS.

Nydia," and his namesake was turning out his crude but vigorous little groups of patriotic inspiration. These and other men

*The Notes on the Required Readings in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

of varying talent were doing their best according to their limited light. The "home-made" sculptors were practically untaught; their brethren of the Italianate School were even worse off, because hampered by a tradition foredoomed to quench every spark of originality. Knowing nothing better, they put themselves under the yoke of Thorwaldsen and Canova,⁴ producing with less skill than theirs a host of colorless imitations of the Greek. Earnest, capable men of real talent, the weakness of their art lay in the hopeless effort to picture in these times the life and sentiment of twenty-five centuries ago. How slight the appeal in all such work!

Ball's portrait figures are cold, but there is dignity in them, and so recent an exhibit as his great bronze Washington, seen at the Columbian Exposition, gives a notion of the sculptor's lofty ideals.

A name worthy of honor among the great sculptors of to-day is that of the veteran, J. Q. A. Ward. While his work at times may lack the charm of surface manipulation, in which his younger colleagues excel, it always shows a quiet simplicity—an impressiveness of mass—which is the first element in good monumental sculpture. Over-clever men are liable at times to neglect this, but Mr. Ward could not neglect it: it is part



ABRAHAM LINCOLN.
Bronze Statue, by Augustus Saint Gaudens. Lincoln Park, Chicago.

of his artistic personality. In this he is like the great French animalist, Frémiet⁵—whatever he does is "big," and effective, even at a distance where detail is completely obliterated. Mr. Ward's figures do not sparkle, and they would gain, no doubt, in interest if MacMonnies or Saint Gaudens could touch them here and there, but the sculptural conception and the structural evolution require naught at their hands. One might search long to find a more impressive and virile portrait statue than the Washington on Wall Street. A well known artist told me recently that he considered it not one whit below Saint Gaudens' Lincoln of Chicago. America offers no higher standard of comparison.

"The Pilgrim" shows the same perfect grasp of the subject. Here is no trifling. One questions if the more vivacious technique of the French-trained sculptor would make the figure any better—the handling is in such perfect accord with the stern, inflexible repression which we associate with this manner of man.

Ward's General Thomas has long seemed to me the finest equestrian statue from an



GENERAL THOMAS.
Bronze Equestrian Statue, by J. Q. A. Ward. Washington, D. C.

American studio, though Henry Kirk young American became imbued with the Brown's Washington in Madison Square is same spirit—the admiration for old Florentine art. However, we shall soon see a Logan from New York and a Grant from Enfield, Mass., whose fiery steeds will doubtless contest for the supremacy.

To Augustus Saint Gaudens is cordially conceded the leadership in the "new movement" in American sculpture. So great is his prestige to-day that he might almost be entitled its dictator. In art, as in the political world, this office sometimes becomes a necessity. With us the need was great, and right worthily has this grave, earnest man done his part in guiding the art development of our land. From the apprenticeship of his childhood, his whole life has been consecrated to serious, faithful labor. Where a brilliant trifler would have wrought incalculable harm to public taste, he has always set an example of sobriety—never compromising, but in deed and counsel ever promoting the cause of genuine and worthy art.

Saint Gaudens is of the same brood as those wonderful workers who have made sculpture one of the chief glories of modern France. A student in Paris almost at the very beginning of this blossoming period, he was much influenced by Paul Dubois.⁶ Working side by side with many now famous sculptors, the

same spirit—the admiration for old Florentine art. Donatello⁷ is the saint of the new cult, this Re-Renaissance, but no one is counted worthy here who merely imitates. It is a service which "maketh free," and its logical outcome is the greatest possible expression of the artist's own individuality in the embodiment of the subject's essential character.

The statue of Farragut was the first of that splendid series which Saint Gaudens has given to the country. Its power was at once recognized by the better artists and writers and, perhaps most fortunately of all, by certain prominent architects, who more than men of any other profession have within their control the making or vitiating of public taste. However, there was no escape from the appeal of this figure; one *must* admire it. How well the old Admiral stands on his swaying deck! How sturdy and keen the type! What a freshness in the modeling of these contrasted textures! The statue was a revelation to our people and marks an epoch in American art.



NATHAN HALE.

By Frederick MacMonnies. City Hall Park, New York.

Now followed the Randall and the much be-cloaked "Deacon Chapin," with numerous medallions and those exquisite low reliefs in which Saint Gaudens has not even a competitor in this country. Decorative



DANIEL C. FRENCH.

figures, too, of a type all his own,, ethereal, soft-clad angels and caryatids⁸ superb of line, he caressed from the willing clay, turning from one class of work to another with surprising versatility.

In 1887 was unveiled his most triumphant work, the noble Lincoln of Lincoln Park, Chicago. The artists of our land are practically unanimous that this unique creation is the greatest portrait statue in the western continent. Its majestic melancholy is beyond my power to describe. It has affected me and countless more as no other statue ever has. It does not seem like bronze; there is something almost human, or—shall I say?—superhuman about it. One stands before it and feels himself in the very presence of America's greatest soul.

It seems natural to associate with the name of the master that of his favorite and brilliant pupil, Frederick MacMonnies, whose "Columbian Fountain" made him famous throughout our land before he was thirty years of age. When he went to Paris, eleven or twelve years ago, he was already well equipped in both drawing and modeling to profit by all that he saw. His progress

was astonishing to his comrades. Twice he took the first prize of his studio in the *beaux-arts*.⁹ His first original figures, a Diana and a little Pan, are charming creations, made familiar by bronze reproductions. The Stranahan statue, of Brooklyn, was his first important order. The figure was destined to an important position, and upon it the artist put his most conscientious work. His was the unusual privilege of modeling the figure from life, and as a portrait and a faithful rendering of the subject MacMonnies still finds in it a satisfaction which his most inspired works of fancy fail to give him. Nothing truer has been done in our day.

While there is a sculptural bigness in the arrangement as a whole, and an unconventional freedom throughout, one is struck above all with the incisive characterization; the personality of the man is the first and last impression. You forget everything else; he is real; he is alive—" *C'est bien lui.*"¹⁰

I can recall no other portrait figure of our time wherein the sculptor has ventured to introduce the high silk hat. The old gentleman holds it in his right hand; in his left, which is gloved, is his

HENRY WARD BEECHER.
Bronze Statue, by J. Q. A. Ward. Brooklyn.

J. Q. A. WARD.

sturdy cane, on his arm the overcoat. Nothing could be simpler nor more natural and logical, yet it was left for this young beginner to overcome the difficulties of modern costume by facing them squarely. The result is perfectly satisfactory, and we wonder why others have not thought of it.

Yet, as Mr. Cortissoz has pointed out, the feeling of reality is very strong even in MacMonnies' portraits "at long range"—the

standing proudly and strong, but without the defiance with which a less hero would have posed before the world, and with which a less artist would have disfigured the work. The face is exalted with the emotion of the hour. The lips seem to speak the memorable words, "I only regret that I have but one life to give." Expression and sentiment never were more perfectly in accord. The hero realizes the sacrifice and makes it gladly.



THE ANGEL OF DEATH AND THE YOUNG SCULPTOR.
By D. C. French. Columbian Exposition.

essentially ideal Nathan Hale and Sir Henry Vane.

The Hale statue is one of our few public sculptures which have not lost in the transition from studio light to their pedestals. It is finer there, in its place, in the post office square of New York City, than in the best of the photographs, beautiful as they are. The artist chose the supreme moment of the patriot's life. He has shown him pinioned, his arms behind him, his ankles bound,

The Sir Henry Vane of the Boston Public Library is a breezy work in which the artist has delightfully embodied the character of the man and the life of those times. The essential nature of the subject, the result of a vast amount of thought and research, is presented so lightly, and seems to have been expressed so easily, that one gives no thought at first to the sincere and hard work underneath it. Art has concealed art—and labor, too—so well. How personal and real and

vivacious he is! No prim old "Deacon Chapin" he; no vengeful Cotton Mather. In the swing of the body, the turn of the head, the easy movement of the arm, indeed in the very trifling import of the gesture—buttoning a glove—there is a subtle expression of character which shows the artist's taste, an unerring power of discrimination between things significant and those which confuse. The undulation and "color" of the flowing draperies, the piquancy and lightness of treatment are all strangely novel qualities to those who know only the unhappy Saint Simeon Stylites¹¹ of our eastern cities. They are "come down to us from a former generation," these black, brazen worthies of the stovepipe trousers and shiny, hardware coats. May they rapidly cede their perches to works like this from more skillful hands!

I need not tell of the gemlike MacMonnies fountain of the Columbian Exposition. Everybody saw it those ne'er-to-be-forgotten summer nights when it rose transfigured by the kiss of the search light. Its beauty was indescribable, but was no accident. Fifty thousand dollars the sculptor received for his work and fifty thousand dol-

lars he put into it to make it just as perfect as possible.

Last year, with his hysterically happy Bacchante,¹² Mr. MacMonnies again demonstrated that we have one American sculptor who can handle the nude with the best of

Frenchmen. It was a problem of extraordinary difficulty which he set before himself, a dancing, swaying figure, poised upon one foot, laughing literally "all over," and swinging the funniest little monkey of a baby upon her left arm, while the right is raised with a tantalizing bunch of grapes. Only an artist can fully appreciate the vast amount of work involved and the success with which the flexible body is constructed and the soft, pulpy flesh is modeled. It was applauded at once by the great Parisian sculptors, and their approval took the most gratifying form possible—the prompt acquisition of the figure by the state for



THE ALARM.
Bronze Group, by John J. Boyle. Lincoln Park, Chicago.

the gallery of the Luxembourg. A half dozen of our painters are represented there, but Mr. MacMonnies is the first American sculptor to be thus honored.

Another pupil who reflects great honor upon Saint Gaudens is Philip Martiny. The World's Fair made him known to all as

America's best decorative sculptor. One can hardly conceive of work better adapted to its purpose than those severely architectural figures of "Abundance," the "Seasons," and other symbolic creations of the Agricultural Building. They were suited to all distances: effective in mass and contour from afar, sparkling in the sunlight when viewed near at hand. Impersonally similar in type, often repeating the same gesture, they fulfilled perfectly their mission of agreeably varying the larger surfaces of the building without insisting too much upon personal recognition. In his knowledge and "containment" as well as his manual skill Mr. Martiny proved himself a master of his craft.

The influences surrounding Daniel C. French in his boyhood home were undoubtedly responsible in a great measure for the poetic and spiritual quality in his work. Born in Concord in 1850, his first efforts were encouraged by Miss Louise Alcott, and his first order was given him at a town meeting presided over by Ralph Waldo Emerson. The "Minute Man of Concord" was the result.

Then followed a trip to Europe and a short period of study with Thomas Ball. With the exception of this brief sojourn in Florence, Mr. French is self-trained. The step between the somewhat ascetic John Harvard and the General Cass of Michigan is remarkable. The latter was modeled in Paris in 1887. Mr. French was at this time well grounded in his profession; he knew what he wanted and assimilated the best in the art atmosphere around him. He had not come too early, as many do. He did not stay too long. He is, and ever will be, American to the core.

From that day we have a succession of magnificent achievements. The Gallaudet group at Washington, D. C., is to my mind one of the most poetic portrait monuments in the world. The famous teacher of the deaf and dumb is represented sitting in a chair, with a little girl of eight or ten years beside him. He bends toward her with a sympathetic smile; she, with outstretched hand, shapes a letter of the new language which he has given her. Her eyes look the

gratitude of the little pent-up soul. The artist's conception is as beautiful as a strain of music. The execution of the group is no less perfect. The composition of line and mass is most successful, though unexpected. The sweep of the child's simple dress is happily employed; the straight little arm redeems from overgraceful lines, concentrating attention upon itself and leading thence finally to the wistful, pleading face and to the gentle, reassuring smile of the teacher.

At the World's Fair, surrounded by the indecent extravagances of the Italian carvers and the clever plastic jokes of the Spanish modelers, the relief of "The Angel of Death and the Young Sculptor" rose superb—the expression of the self-respecting master of a noble art. In a way the *motif*¹³ of the relief suggested Watts' "Love and Death"; but how much more beautiful this mysterious angel form than the grisly, threatening *something* which presses irresistibly upon the figure of Love in Watts' famous painting! It is, to be sure, only a question of point of view. Mr. French's angel may be looked upon as a friend, even as a benefactress; one of our eloquent ministers has so interpreted it in a suggestive sermon. The manner in which the artist simplified and etherealized the face of the angel was very interesting. One felt firm modeling underneath it all, but a slight blending together of the forms avoided all sharpness and angularity. The overshadowing mass of drapery cut off all direct light and shrouded her face in a misty half-tone. There was a great lesson, too, for any young sculptor in the treatment of those magnificent wings. Their masterly simplicity was emphasized by the proximity in the Art Palace to certain Italian angels with finely combed wings.

Many did not like Mr. French's great figure of the "Republic" at the World's Fair. They wanted something more graceful—more intimate. Few indeed were capable of grasping all that the problem meant to the sculptor. It was not a question of a "pretty" figure. His task to represent something more enduring than the exposition. He realized, too, that his statue was to en-

ter into an architectural scheme. The "Republic" was to be seen from a distance in connection with those buildings; it must be a monument as well as statue. Hence its symmetry and balance. Hence the straight, severe lines of the lower portion of the figure. Its archaic severity was not accidental. The artist studied long on his problem, until the design stood "reduced to its lowest terms," a triumph of artistic achievement. Its long lines and broad masses insisted upon leading the eye up to the arms and head, until they rested upon the "stern, sweet face" of Lowell's dream. No doubt Mr. French could have made her as graceful as a Hebe,¹⁴ as "squirmful" even as Bernini's¹⁵ contorted divinities, but he knew better.

For nearly two years Mr. French has been engaged upon his memorial to John Boyle O'Reilly for Boston. A description would be inadequate and, perhaps, premature, since the sculptor threatens now and then to destroy and "build better" certain portions of his beautiful work. Suffice it to say that those of us who have been permitted to see it feel that in this noble monument Boston is to be graced with another rare treasure.

Mr. French has also been doing an equestrian General Grant, in collaboration with E. C. Potter, the animal sculptor. I believe the group is destined to Fairmount Park, Philadelphia. A sculptor friend who has seen it tells me that it is "the finest yet."

"A sculptor for sculptors" is Olin L. Warner, whose works, all too few, win everywhere the admiration of his confrères. His is a truly individual expression, and a touch so personal that his busts are easily recognized in any exhibition. Their solid, masterly construction is combined with a surface treatment of remarkable refinement. One feels well the bone underneath, yet the surface has no harshness in its mellow, almost low-relief, treatment of light and shadow. There is something almost Greek in the dignity of Mr. Warner's art. He never executes hastily and there is no suggestion of flippancy. Perhaps this explains his lack of popularity with the "crowd."

His figure work we scarcely know at all.

The well modeled little Diana has been seen, indeed, and admired in several exhibitions, and the caryatids of the far-away fountain—in Portland, Oregon—are superbly conceived and executed. The statue of Governor Buckingham I have never had the pleasure of seeing, but my memory of the Garrison in Commonwealth Avenue, Boston, is of a severe and yet vigorous characterization, a splendid result of profound study. After all, however, we know Mr. Warner best through his portrait busts. As I think of certain ones shown in the Sculpture Society's exhibition, last spring, and of the head of Ex-Governor Flower, which I have just seen in Atlanta, their dignity and sculptural quality, their suggestion of the medium, as well as the living strength within them, seem to me to put his portraits among the most admirable of our time.

Did space allow, it would be a pleasure to tell of Herbert Adams, whose exquisite busts of women are among the choice works of our century; of John J. Boyle, whose bronze Indians commemorate so well the "noble red man"; of F. W. Ruckstuhl's refined nudes; of H. H. Kitson and his no less gifted wife; of George Barnard, and John Donoghue, and of many other personal friends, east and west, whose works and promise assure them a high rank in the history of American art.

There is, however, a little group which demands special mention even though my letter exceed the limits. I refer to our animal sculptors.

Edward Kemeys, self-trained, has an intimate knowledge of the wild fauna of the West. He is almost "personally acquainted" with the mountain lion, the bears, and the wild cat. I mean that he seems to understand their very thoughts and inmost natures, and these he delights in interpreting by methods all his own. E. C. Potter and A. P. Proctor likewise contributed to the beautifying of the Columbian Exposition and established themselves at once in public favor. Both have been engaged during the past year upon works of great importance which are destined to increase their fame.

Paul Bartlett, who, like MacMonnies, prefers Paris to his native land, has had the

advantages of a long training both in the *beaux-arts* and at the Jardin des Plantes.¹⁶ He showed us at Jackson Park his mastery of the nude in his strange, weird "Dancing Indian" and his "Bohemian Bear Trainer," but his love for animal life crops out constantly. His "Dying Lion," which I saw this summer at his studio in Passy, is an extraordinary work, a very great conception most ably carried out. It seems to combine the great qualities of various epochs of sculpture in one creation. It is intensely real in its expression of suffering, yet is generalized and handled as no mere copyist could do it.

All in all it will be seen that America has no reason to be ashamed of her sculptors. They are an earnest, intelligent body of men, not mere clever manipulators of the clay. They respect their art and are destined to make it respected by others. If the ideal is not yet prominent in their work, let us not despair. Perhaps the art of a nation needs the same grounding as that of the individual. Let us first get the *real* well learned, that the higher thoughts in their time may be ably and

convincingly expressed. Nothing is more pitiful than the feeble rendering of a noble idea.

The ultimate outlook is very encouraging. Our people have character and intelligence, and while the successes of our artists in foreign arenas prove that skill is not lacking, we have reason to believe that our national culture is making no less remarkable strides. Finally, America offers a wealth of subjects ranging from the picturesque to the sublime. It has a life that is unique. Individuality born of independence is strongly marked. We may boast, too, not only of our freedom, but of an elevation and purity of sentiment in daily life to be found in no other land. These qualities find expression in our poetry and painting, but nowhere more appropriately than in sculpture, the sturdiest and purest of the arts.

"Work, more work, and still more work," is the motto which Saint Gaudens gives his pupils. If our earnest toilers continue to heed it, the next ten years will see a development of sculpture upon this continent which will be a revelation to the world.

THE CONSTITUTION OF THE UNITED STATES.

BY PROFESSOR JOHN W. BURGESS, LL.D.

OF COLUMBIA COLLEGE.

PART III.

ANALYSIS OF THE CONSTITUTION OF 1787.

IT remains for me now to outline the principles of the new constitutional law thus established.

In the first place, the sovereignty of the nation is organized in legal form by it for the amendment of the Constitution itself. Either the Congress, the Législative Department of the new government, or a general convention of the United States shall initiate such changes, and either the legislatures of the commonwealths or conventions of the people therein shall by approval ratify them. A two-thirds vote is required in the passage of such propositions by Congress, or in the demand of the legislatures of the commonwealths for the general convention; and ratification of them by the legislatures of, or

conventions in, three fourths of the commonwealths is required in order to effect their adoption. The people do not thus exercise their sovereignty directly, but indirectly, through the forms of local organization in part, and, so far as these organizations are directly regarded, accomplish positive results only by extraordinary majorities. These forms, however they may conceal the principle of national popular sovereignty as the law of the Constitution, or confuse the mind in the conception of it, do not change it. They simply make it practically certain that no change can be effected in the organic law rashly or inconsiderately or by a minority of the political people of the United States. They certainly make it possible for a bare majority of the political people of the United States to secure by legal means and methods

a change of the Constitution; and they make it certain that any commonwealth may be bound against its own will, which cannot be done in a system in which the commonwealth or state is sovereign, instead of the nation. They do not, indeed, constitute the best machinery that might have been contrived for the purpose, but they cannot be scientifically comprehended upon any other theory than that of national sovereignty.

In the second place, the new Constitution legalized, not to say created, a realm of immunity for the individual both against the central government and against the local governments, the commonwealths. That is, it recognizes a sphere of liberty for the individual upon which no government is allowed to encroach, and guarantees its defense. This sphere was not so broad in the original Constitution as it has become through the amendments to it, made after the Civil War of 1861-65; but, in the original instrument no government could pass a bill of attainder¹ or an *ex post facto* law,² no government could define treason other than the levying of war against the United States, or adhering to their enemies, giving them aid and comfort, no government could make a sentence for treason work corruption of blood or forfeiture of estate except during the life of the person convicted, and no government could suspend the writ of *habeas corpus*,³ unless the public safety should, in case of invasion or rebellion, require it.

The thirteenth and fourteenth amendments have expanded this sphere of absolute immunity of the individual against governmental power so as to prevent any government from establishing slavery or involuntary servitude, except as a penalty for crime, or from depriving any person of life, liberty, or property without due process of law.

This realm of individual immunity was made still broader than this against the central government in many respects, and against the states in certain other very important respects. For example, criminal processes of the United States government and its powers of taxation, *i. e.*, the chief avenues of governmental approach to individual liberty, were put under many limitations

in behalf of individual immunity; and the states were forbidden to exercise any power over the monetary system or to pass any law impairing the obligation of contracts. Finally, the general principle of the system has been interpreted by the supreme judicial organ to protect the individual against the exercise of any power by the United States government not vested in that government by the Constitution, and against the exercise of any power by the states, which is forbidden to the states by the Constitution of the United States, or which is vested by that Constitution exclusively in the government of the United States.

The protection of this whole domain of individual immunity against both governments in some cases, and against one or the other of them in other cases, is made the special power and prerogative of the Judiciary of the central government, a body whose members are appointed by the president and the Senate, hold office during good behavior, *i. e.*, for life, receive salaries that cannot be diminished during their official terms, and are vested with the power of declaring every act of the states or of the general government null and void which would encroach upon the constitutional immunity of the individual against governmental power.

There is no part of this Constitution so distinctly American as this. There is no part of it which American citizens and the American people should so jealously guard as this. Upon its preservation intact depends the very existence of what we understand by American civil liberty.

There is indeed this danger in such a system, viz., that, feeling secure in our individual liberty under the protection of the Constitution and a non-political Judiciary, we may become careless as to the character of the persons whom we trust with legislative and executive powers. That tendency is certainly perceptible now, and must be met and resisted by elevating the sense of the duties of citizenship. It certainly does not require, however, that we should stake our whole civil liberty upon the wisdom and integrity of legislatures or executives, as our

Anglomaniacs in political science would recommend. That would be to deny the whole significance of American liberty, and to obliterate the most distinctive characteristic of American polity.

In the third place, the system of government provided in the Constitution of 1787 is a federal system, *i. e.*, dual government under a common national sovereignty. The national Constitution of 1787 is not simply the constitution of the general government. It establishes in general principles the whole governmental system, but contains the details, naturally, of the organization and powers of the general government only. It constructs for the general government a legislature consisting of two houses, an executive with a single head, and a judiciary with terms of good behavior. It requires that every commonwealth or state shall have a republican form of government, which shall be guaranteed to it by the United States, *i. e.*, by the general government, the elements of which form must, therefore, be determined by the general government, *i. e.*, primarily by the Legislative Department of that government; and, as the question would be a political matter, the Judiciary would not interfere and the legislative determination would be final as well as primary.

It then enumerates the powers vested in the different departments of the general government, and reserves all the powers not so vested to the commonwealths, unless they be by other clauses denied to the commonwealths or states. That is, the Constitution of 1787, after withdrawing a realm of individual liberty from the powers of both governments in some cases, and of one or the other of them in other cases, enumerates the powers of the general government, and then makes the commonwealths, or states, governments with residuary powers; and that is exactly what the commonwealths or states are in this system. The representation of them as being sovereigns, in a certain sphere, or quasi-sovereigns, or anything else than republican local governments with residuary powers under the Constitution of the United States, is nothing but an abuse

of political terms and a confusion in political logic.

In the fourth place, the distribution of powers made by the Constitution of 1787 proceeds upon the principles of vesting all powers of a distinctly general character in the general government exclusively, reserving all those of a distinctly local character to the commonwealths exclusively, and allowing the concurrent action of both sets of governmental organs within the middle zone between the two classes of powers, with the understanding always that the authority of the general government within this sphere will take the precedence of and, if necessary, expel and exclude that of the respective commonwealths when applied to a given subject, in so far as the regulation of that subject is concerned, upon the principle that the Constitution and the acts of the general government in accordance therewith are the supreme law of the land, according to an express provision of the Constitution itself.

In making this distribution in detail the Constitution sets off to the general government, exclusively, the declaration and the waging of offensive war against foreign countries; the negotiation and conclusions of treaties and alliances with foreign states, and the conducting of diplomatic relations with them; the regulation of foreign commerce; the regulation of commerce between the commonwealths, what is called interstate commerce; the regulation of the postal system, the monetary system, the military system, and the system of naturalization. Of course in those parts of the country where the federal system of government does not prevail, *viz.*, in the territories, the district of the capital city, and places in any commonwealth belonging to the United States and used for the purposes of the general government, the governmental power of the general government is exclusive.

On the other hand, the jurisdiction over such subjects as bankruptcy or insolvency, the standard of weights and measures, patents and copyrights, offenses against international law committed within the country, and taxation is concurrent between the

general government and the commonwealths, under the modification always that, when both governments undertake to regulate the same point of these subjects, the authority of the general government takes the precedence of and, if necessary, expels and excludes that of the commonwealth concerned.

The powers reserved exclusively to the commonwealths are, as I have above indicated, general and residuary, not enumerated, and they are to be arrived at by the negative process of subtracting all the powers vested by the Constitution in the general government, both exclusive and concurrent, and all powers forbidden to the commonwealths, both expressly and impliedly, from all political power, *i. e.*, from sovereignty. The remainder constitutes the realm of authority exclusive to the commonwealths respectively.

Naturally the principle of interpretation which must be employed in determining the question of authority between the two sets of governmental organs is, that what is not denied to the commonwealths, either expressly or impliedly, is granted to them respectively, but what is not granted to the general government, either expressly or impliedly, is denied to it.

The question of highest practical, as well as theoretical, importance attaching to this part of the subject is, as to the body authorized by the Constitution, if any, to interpret its provisions in reference to this distribution of powers between the general government and the commonwealths. The Constitution of 1787 itself does not expressly determine this question. It provides that the Constitution, and the acts of the general government in accordance with it, shall be the supreme law of the land; and it declares that the judicial power of the general government shall extend to all cases in law and equity arising under the Constitution, as well as under the acts of the government. When, then, at the close of the last century the claim was put forward in the notorious Kentucky Resolutions that the legislatures of the states respectively were the bodies to interpret finally the Constitution in reference to the distribution of governmental powers,

and the Kentucky Legislature appealed to the legislatures of the other commonwealths for their opinions upon the subject, most of them, all of them making any reply or advancing any opinion, except that of Virginia, advanced the view that the Constitution of the United States made the Judicial Department of the general government the body for putting the final interpretation upon the Constitution in regard to this subject, as well as to all other subjects. The country seems to have rested in this doctrine until the latter part of the third decade of this century, when Mr. Calhoun developed the argument that, as the courts of the United States were but a department of the general government, to attribute to them the authority of interpreting finally the Constitution in regard to the distribution of powers between the general government and the commonwealths was virtually to make the general government the determiner of its own powers, the result of which would inevitably be indefinite encroachment by it upon the powers of the commonwealths, the piecemeal destruction of the commonwealths.

There was certainly some reason in this argument, but it was greatly strained and the danger to the commonwealths greatly exaggerated. It is true that the United States courts are a department of the general government, but not in the same sense as the Legislature and the Executive. They constitute, as I have shown, by the nature of the tenure, term, and salary of the judges, the unpolitical department of the government. The nature of their functions also is unpolitical. They interpret the law in accordance with the intention of the law-makers, and have no concern with policy. No more independent, impartial, uninterested, and wise body could well be constituted for preventing encroachments from one side or the other in a federal system of government.

Moreover the power to interpret is not the power to add to. It may be so abused as to amount to that in certain cases, and at certain periods, and by certain men, but it is not the same thing, and will not be so exercised generally as to amount to the same thing. It must be vested in some

body, and finally in *one* body. The only matter really left to determine is as to the best body in which it can be lodged ; and when we arrive at this conclusion sound jurisprudence as well as sound political science must justify the claim of the court to this high prerogative. At about the same time, however, that Mr. Calhoun advanced his protest against this view, the Supreme Court itself placed a certain limitation upon its own powers in regard to this most important subject. It declared that it could pass upon the constitutionality of an act of Congress, and with equal reasoning an act of a commonwealth, only when the act comes into conflict with a private right, guaranteed by the Constitution, and when the question of its constitutionality comes before the court in the form of a case, and is necessarily involved in the decision of the case. This is undoubtedly sound jurisprudence, for the very words of the Constitution are that the judicial powers of the United States shall extend to all cases in law and equity, etc., and that means that the power must be exercised through the forms of judicial proceedings, instituted by a party who has an interest in the question capable of being so enforced according to the well understood principles of the common law.

But what then about acts of Congress based upon an interpretation of such of its own powers as do not become the foundation of a case in court, purely political acts not involving necessarily private rights guaranteed by the Constitution? If the court will not interfere, it is evident that the primary interpretation put upon its own powers by the Congress in such matters is also the final interpretation, unless the Constitution provides some other body than the court to which an appeal from the congressional interpretation may be taken, and it does not.

The doctrine that the Legislature of the general government has the power to interpret finally the extent of its own powers in regard to any matter whatsoever, and exclude the power of a commonwealth in regard to that matter, was earnestly, and at last desperately, resisted by the whole Calhoun school of statesmen. They contended

that such a principle armed the general government with the power to mutilate and gradually destroy the commonwealths. There was some reason in their contention, but again their reasoning was strained, and the danger of such a power in Congress exaggerated. Again they were told that the power to interpret was not the power to add a new power, and would not be so abused by Congress as to make it amount to that, but it cannot be said that they have ever accepted this view, and they have acquiesced in the practice of the principle only since the appeal to arms which involved the whole question of the powers of the general government in relation to the commonwealths.

It is certainly true that Congress may overstep its powers by the abuse of the prerogative of interpreting finally its own powers in political questions, but its members represent constituencies inhabiting the commonwealths and are themselves resident therein. They are not likely, therefore, to follow consciously and continuously any such line of conduct. If they should, the legislatures of the commonwealths may by two-thirds majority demand a constitutional convention of the United States for the purpose of withdrawing the power wrongfully assumed by Congress.

In the fifth and last place, the Constitution of 1787 changed totally the form of the Confederate government, from the point of view of governmental departments and their relation to each other. While the Confederate government consisted constitutionally only of a congress or legislature, and was, therefore, obliged either to create by statute law organs for the execution of law and the administration of justice, or to depend upon the commonwealth executives and judiciaries for the same, the system of '87 on the other hand, created, by constitutional law, both the Executive and the Judiciary, and made them coördinate with, and, to a large degree, independent of, the Legislature. The distinction between it and the Confederate government in respect to form consists, therefore, not only in the fact that the Confederate government was government by a single body, what we may call consolidated gov-

ernment, while the system of '87 is coördinated departmental government, but in the very important consequence flowing from this fact, that, while the Confederate government was thus necessarily parliamentary government, so far as its powers of administration reached, the general government in the Constitution of '87 is what we may call presidential government, the form in which the execution of the law is the constitutional prerogative of the president, the head of the Executive Department. These differences in form made it possible to confer upon the government created by the Constitution of '87 a great deal more power than the Confederate government possessed, without endangering individual liberty. A consolidated parliamentary system, especially where the parliament or congress or legislature consists of a single body, is one of the most despotic forms of government known to political science. The only practicable way to prevent its abuse of power is to give it little or no power, as in the case of our Confederate system. The real power and advantage of the present presidential system have come to light in the really critical moments of our history. Of course, in dealing with foreign states a strong independent Executive is always indispensable. I do not refer, then, to foreign relations, when I speak of these critical junctures at which the presidential system has been tested. I mean the crises of 1832, 1861, and 1894, when Jackson, Lincoln, and Cleveland asserted the constitutional prerogative of the president to use the whole military power of

the country, if necessary, for the maintenance of the supremacy of United States law and the preservation of United States peace, and actually did so use it in two, if not all, of these cases. There have been times in our political history when we have not sufficiently appreciated the advantages of our coördinate presidential system of government, enabling us as it does to have large individual liberty under strong government, viz., in the periods when Anglomania becomes acute. Just now, I do not think the parliamentary system of Great Britain is so highly esteemed, either in this country or elsewhere in the world, as at some former periods. I think the Englishmen themselves have conceived a much higher respect for the presidential system than they felt before Professor Bryce explained it to them, and very many of them are inclined to agree with Mr. Gladstone in the view that the present Constitution of the United States is the greatest work ever struck off at a given moment from the brain and pen of man.

The lesson which I have undertaken to inculcate in these papers is, in a word, that that Constitution must be studied historically and sociologically more than from the juristic point of view, because it is an historical, sociological, revolutionary product rather than a legal product. It is the basis of our whole American legality, but it is itself founded upon an original sovereign act, whose truthfulness depends only upon its real correspondence with the developments of our history and the conditions of our political sociology.

SUNDAY READINGS.

BY A. M. FAIRBAIRN, D.D.

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[January 5.]

HITHERTO we have been concerned with the personal religion and ideal of Jesus; yet these implied and reposed on certain great truths. Now we must descend to these truths themselves; it is only through them that we can really

understand the person and work of Christ.

We shall best begin by returning to our fundamental principle, the idea of the divine is the determinative idea. A religion always is as its deity is, or, in other words, a man is made by his thought of God or what stands in its place. There is no surer measure of

a people's progress than its successive conceptions of the Being it worships. The deities of a rude age become little better than the devils of an age more refined. The evil power the savage propitiates, the sage despises or disbelieves. If, therefore, a religion stands rooted in a depraved or narrow notion of God, it can never become or continue to be the religion of a civilized and progressive people. The gods the Homeric Greeks¹ believed in were abhorrent to the pious men of the Socratic schools,² to the exalted mind of Xenophanes,³ to the devout spirit of Plato,⁴ and the subtle intellect of Aristotle.⁵ Yet their ideas are to us hardly more real than the Homeric. The destiny of Æschylos,⁶ inevitable, merciless, moving resistless to punish unconscious as well as conscious sin, is a dread power from which the heart of the world shrinks, a power it could never in its soul worship, but only so soon as it had courage repudiate or deny. The God of Islam,⁷ solitary, severe, stern, inducing man to obey by motives that debase, depraving woman, hating the infidel, handing him over to the exterminating sword, is a fit deity for wild Arabs, or fierce Turks, but no god for civilized and free man. Even the God certain ancient Jews conceived, jealous, angry, vengeful, taking pleasure in seeing the little ones of the heathen dashed against the stones, is not a being that, so conceived, can remain the divine sovereign of man. The ultimate and absolute God of man must bear on him the mark of no age, no place, no race, must stand over all like His own heaven, be like it luminous, serene, unsullied, receiving the foul breath of earth only to purify it, its fragrance only to send it back in holy and gentle influences.

And what is the Christian idea? That God is the Father, the Common Father of man, universal, everlasting in His love. He hates no child; misconduct does not create dislike. Love was the end for which He made the world, for which He made every human soul. His glory is to diffuse happiness, to fill up the silent places of the universe with voices that speak out of glad hearts. As a Father He cannot but be Sovereign, for the patriarch is the absolute

king. As Sovereign He cannot but enforce order, for only thus can the end which is love be obtained. But He is first Father, then Sovereign, anxious to assert His authority, not for the sake of the law but to save His child. Because He made man for love He cannot bear man to be lost; rather than see the loss fall on man He will suffer sacrifice. Sacrifice to Him will become joy when it restores the ruined, but loss to man will be absolute, for losing himself he loses all. So the great Father loves man in spite of his sin, in the midst of his guilt, loves that He may save, and even should He fail in saving, He does not cease to love.

[January 12.]

BUT this extraordinary elevation of the idea of God could not stand alone, it affected every region of thought and feeling. The first thing it touched and ennobled was the idea of man. The more divinely men thought of God, the more highly they thought of man. Man must rightly conceive himself to respect himself, and his progress may best be measured by his successive ideas of his own nature. He is to himself, the older he gets, only the more mysterious; his being is a miniature universe, surrounded with all the mysteries of the vaster. We cannot forget that we once were not, that we soon shall not be; great eternity lies behind, an eternity no less great lies before; boundless immensity surrounds us, and we, small, self-conscious, rise like marvelous islets of life out of the immeasurable reaches of eternity, and feel washed by the wide spaces of immensity. Every man who has ever speculated much has stood silent, fearful, before that thought of himself, feeling as if his little, self-conscious being trembled like a solitary point of light in depths of unfathomable darkness. All the great thinkers of antiquity, indeed of all time, have felt the mystery of personal being, and have thought of it as holding within it the secret of the universe. A great teacher, one who lately passed away from us, in one of the many wonderful paragraphs of his most characteristic work has described this humanity of ours as "emerging, like a God-created, fire-breathing

spirit-host, from the inane, hastening stormfully across the astonished earth, and plunging again into the inane. Earth's mountains are leveled and her seas filled up, in our passage; can the earth, which is but dead and a vision, resist spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van. But whence? O heaven, whither? Sense knows not; faith knows not; only that it is through mystery to mystery, from God and to God."

Now, think of the soft transforming light the Christian faith has by its conception of God shed upon the idea of man, and the stern mystery of human life, its source and destiny. Man is son of the Eternal Father, and everlasting son; he is spirit, for God is spirit. The thought he incarnates is ever seeking the thought incarnated in all material being, and working in all historical movements. Man who is thought, finding thought all around him, feels in the midst of these great infinities at home. But the homeliness becomes sweeter and diviner when he knows himself a filial spirit, with God as the paternal. His eternity becomes our eternity; to sense this universe is a dark and insoluble mystery, but to spirit that knows God it is light, for He is Light. No moment in eternity, no point in space can be terrible to the soul that loves to be at home with the Eternal, and knows that His home is everywhere and every moment. Where the conscious son is, there is the besetting Father. We issued forth from no inane, but from the bosom of Infinite Love; we vanish into no inane, but are received into those divine hands that love to hold and welcome the spirit that trusts. "Thou hast made us for Thyself," said Augustine, "and our hearts are restless till they repose in Thee." The heart at peace with God can taste no trouble, for it finds all things in all places work together for its good.

[January 19.]

But now, how are God and man related? The simplest duty of the son is love; noth-

ing is more beautiful or simple than filial piety. The joy of the father is affection, his delight is to secure the happiness of his child. In the religions of man we see man's tendency to God, his search after Him. The search, indeed, is often painful, the track is marked with blood. In one aspect the study of religions is a most humiliating study, because it shows what dark, what dismal ideas of Deity, and painful methods of reaching and pleasing Him have prevailed among men. I often sympathize with the Roman Lucretius, when, looking at religion as it was in his day, he spoke of it as lowering upon mortals with a hideous aspect, as pressing human life down under its inexorable foot. For if you look at the way in which man has conceived God and tried to please Him, you will find it hard at times to admire his religion. Take one rite—human sacrifice. Think what horror and pain must have been associated with Deity in the minds of those who could give the fruit of their body for the sin of the soul! There is a wondrous Greek tragedy that tells how the great hero Agamemnon offered up his daughter Iphigenia that he might win from the gods a favorable breeze to waft the Greek ships to the Trojan shore. It was little wonder that the Greek poets saw in that sacrifice an act that, while it might please Deity, yet offended the moral order of the universe and awoke the Eumenides, the dread unslumbering furies who bring retribution to man. Where men seek to please God by outraging heart and conscience, religion has become perverted from a universal good to the basest evil; and, as I said before, human sacrifices were known to almost all the old religions, as indeed they are known to many heathen worships to-day. Remember the fundamental principle, as is the God so is the religion, and you will see that human sacrifice but expresses or represents the idea of God in these heathen faiths.

Yet it, no less, represents another idea—man's sense of sin, of ill-desert, of inability by character or conduct to please God. There is no sterner fact in human experience than the guilty conscience; the

man who is not saved from it becomes its victim, it depraves him and darkens all his world. If his religion does not deliver him from it, it debases the religion. Yet does not this only the more help us to see the miserable ideas of Deity that prevailed among the most cultured peoples? They did not think so well of God that they could conceive of God saving them, pitying and helping them the more for their awful consciousness of misery and sin. Instead they had to win his favor, win it by pain, by suffering, by surrendering to what they most feared the object they most loved.

[January 26.]

But now see how strangely and beautifully changed and dissimilar the Christian notion is. Here God does not demand the sacrifice, He makes it. He so loves the world that He gives for its life His only begotten Son. The great sacrifice is one not demanded from man, it is given of God; His is the act and His, too, the design to bring man home, to win the prodigal, who is still a son, from his misery and shame and sin, to the light and life and love of the Father's house. Under Moses God gave the law, and the law came with its severity, the dread threatening that every sin had its appropriate penalty. But under Christ God gives His love, that He may the more completely win man's. The idea was a development when viewed in relation to the Old Testament religion; but it is a contrast, nay a contradiction, to all the other religions man has ever pro-

fessed. It is, indeed, a contradiction that but brings out at once the grandeur and the uniqueness of the Christian conception. It shows the moral energy of God exercised, not in the way of retribution, but in the way of redemption, it shows the Sovereign working in the way of the Father, stooping unto utmost sacrifice that He might save and restore man.

And the form in which He works this glorious redemption is remarkable. It is in His Son, in and through One who bears the nature of man, and is in that nature the image of the invisible God. Deity does not dwell remote, aloof, apart from man; He is around, He is about, He is within, He has lifted human nature into connection and kinship with the divine. The Son who suffers for us dignifies the nature in which He suffers. In condemning sin He exalts humanity; ever since man through Christ learned the great secret, the kinship of his humanity with Deity, see how that humanity has risen out of the dust, become conscious of the divine affinities within it, and striven toward the realization of its more glorious possibilities.

Thus in the doctrine of the incarnation the great truth is implied that man is bound by kinship, by fellowship of nature to the God who is his Father. What shows us the descent of God to man, shows us also the ascent of man to God; He who came down into our humanity, lonely, as His outward form seemed, has more than all the sages of the world given us an idea of our humanity that ennobles each individual man.

THE AIR WE BREATHE.

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I.

ITS PROPERTIES AND RELATIONSHIPS.

"Charm ache with air and agony with words."

—*Shakespeare.*

THIS is as true to-day as when written, and far more suggestive, because we better understand the beneficial effect of pure air upon various bodily aches

and ailments which yield very slowly, if at all, to medicine alone.

Among the ten ancient plagues, we find that water was turned to blood in one and the soil filled with lice and frogs in another; but it was not until the air became loaded with flies that Pharaoh felt inclined to let God's people go.

We can overcome any of the evil effects of bad water or an infected soil, but a vitiated atmosphere is more difficult to remedy. If the food man eats becomes infected, boiling or roasting it destroys all germs; if the water he drinks becomes contaminated, sterilizing or filtering purifies it; but if the air which he breathes is polluted, what is he to do? The digestive tract has antiseptic¹ secretion pouring into it all the way from the mouth down; therefore, the infective constituents of food or drink which by accident enter therein can be overcome to a certain degree by one of nature's strongest fortifications. Physiologists have demonstrated that when digestive processes are taking place all of the secretions are increased in quantity and most active in quality. The gastric juice, particularly, has proven itself germicidal² or antiseptic, and any bacteria³ passing into the stomach with the food, or soon after, at a time when its secretion is active, are likely to be inhibited. Especially is this true of the cholera germ, which is, no doubt, destroyed, as has been recently demonstrated. The respiratory tract, however, has no such safeguards to arrest and destroy the various bacteria which come to its delicate surface through bad air.

Of all the agents in sanitary science which contribute to the health and long life of human beings, air necessarily stands first as compared with water, soil, and food. Assist nature and not supplant her, is our motto in every department of medicine, but it is more frequently forgotten and neglected as regards sanitation than any other part of medical science.

The air comes nearer to the blood in the lungs than do the fluids of the alimentary canal; hence our most vulnerable center is in the air cells of the lungs where the bacteria find easy entrance to the blood, which may account also for the frequency by which those organs become diseased. As the protective epithelial cells⁴ of both the large and small air passages are less effective than those found in other parts where the blood and external world are so near together, it behooves man to seek pure air and avoid every means of contaminating the same.

All infectious and contagious diseases are,

to a certain degree, preventable, because the air as well as food and drink is one of the mediums through which the germs are transmitted and they could be kept out of the atmosphere by proper disinfection and fumigation at their source. Many people of to-day are like monks in early times who believed that every epidemic of disease that carried hundreds to eternity was God's will, which should be done, and that the divine providence was manifested in this way. The Christian Scientists, who believe that there is no such thing as disease, and the Faith Curists, who believe that faith alone is sufficient to cure, are among those who have the monks' conception of disease and epidemics, and by their refusal to submit to what science has revealed violate the highest laws of God and man.

Medical chemistry and the microscope have unraveled many of the myths of old which show us that years ago, far more than to-day, ignorance and negligence were accountable for the spread of epidemics and the continuance of plagues. *

The germs of any infectious or contagious disease may be found in the atmosphere, but they are there by accident. The air is not a natural habitat for bacteria and is of itself a non-supporter of them when they enter. Sunshine and dryness, which are found in good air, are antagonistic to germ life. Moisture, warmth, and organic matter are the essential factors in promoting the life of all microorganisms.⁵ Of all the agencies that support germ life in the air, organic matter seems to be the greatest. It is the chief nutrient in the higher forms of animal life, and in the lower it is the food. This is observed in the freedom from organic matter and germ life of such air as is far away from animal and vegetable growth; namely, in the air of midocean, on the tops of mountains covered with snow, and in the great deserts. It has been demonstrated that there are more germs infesting the air of our large cities than that of the country; more in ill ventilated rooms than those which are supplied with fresh air; more in the busy streets of the town or city than in country roads; more in dark alleys crowded with garbage

and rubbish than in the clean, open pathway. The earth's surface supports all life directly or indirectly, and here we find all the requirements necessary to sustain them—the warmth, the moisture, and the organic matter.

When the soil is dry, particles of it are seen floating in the air; also microorganisms are easily carried into the air. Nageli,⁶ thirty years ago, ascertained that bacteria never enter the air from water or fluids but only from dry surfaces. Bacteriologists have shown that the sickening gases and odors coming from cesspools, sewers, and manufactories which contain large quantities of decomposing substances of organic matter, contain fewer germs than does the air of neighboring streets. We are not poisoned, therefore, from the many germs which the bad odors of such places contain, but the poisonous gases inhaled may so undermine health that we are predisposed to disease.

The winds carry the germs from the land, not from the water; from the dry soil, not from the moist; therefore we find the sea breeze purer than that from the land.

These scientific demonstrations come home to us in everyday life. Dwellings, hospitals, and public institutions that are swept without moistening the floor simply fill the air with germ life. In France the school-rooms are wiped with moist cloths and washed with antiseptic solutions once a week instead of being cleaned in the old way. All germs gravitate toward the earth and most rapidly when the air is moist. Rain washes them to the ground. Great humidity of the air, which could be induced by free sprays or sprinkling, always lessens the number of germs in the air, and when the moisture is precipitated the germs fall with it to the floor.

It is easy for us to inhale many bacteria, but the air that is exhaled contains very few. The belief that the breath from persons suffering from diseases carries germs is erroneous. Contagious and infectious diseases, with local manifestations in nose, throat, or mouth, such as diphtheria, scarlet fever, and tuberculosis, are possible exceptions. The air when breathed undergoes

the process of filtering, and the lungs must, therefore, be severely taxed in separating the enemies of life from the air with which they come in contact. There are many bacteria in the mouth, but being upon a moist surface, they do not enter the air. Many bacteria that are found in the air as well as elsewhere are innocent in nature and do no harm, while those that produce disease usually could have been prevented from contaminating it. There have always been germs and they always appear when conditions favor them. The black death in Hong-Kong, recently so fatal, had not been heard from for several years, and it was believed by the germ theorists that the germ of black death had been annihilated.

Germs, mole spores, fungi,⁷ microorganisms of every kind adhere to all living and dead structures and may be found in the air. Do not think that germs may at times come to cheese and garbage as a fire comes to oiled rags in a heated room. They were made when the world was made, but we shall never know which of the six days was set apart for their manufacture. Possibly they date from the time when Adam ate the forbidden fruit, as most of man's troubles date from that time. They are here, will always remain in the land, water, and air; but their number and multiplication could be much lessened and the soil which aids their development made less favorable by man if his individual responsibility were made more plain and the penalty for neglecting it more severe.

Pathogenic organisms which generate disease are disseminated through the air as epithelial scales which have covered the body or as dried puss cells which contain the vital constituents for multiplication under favorable conditions, such as heat, moisture, and proper soil. Free ventilation may arrest the spread of some diseases, such as black death, typhoid fever, and cholera, by checking decomposition and fermentation and by its antagonistic action to those conditions which favor germ development; but in other diseases, such as smallpox, scarlet fever and any contagious eruptive skin disease, drafts and breezes would spread them when proper disinfection and fumi-

gation are not used at the bedside.

The germ of consumption (tuberculosis, that most dreaded disease, most common and fatal malady) is transmitted not so much from food and drink as through the air. Did you see that consumptive expectorate on the walk, floor, or street? He is ignorantly violating the highest law in the universe. That sputum, loaded with active germs, dries; is brushed into the air; floats with the breeze disguised as dust; is inhaled by one whose health is impaired, whose resisting powers have been lessened by overwork, worry, or reduced from some acute disease, and there the germs locate in proper soil for their rapid growth and there is probable decline of the victim.

Many health authorities of to-day are taking steps to have this disease reported and patients isolated the same as is done with scarlet fever, smallpox, and other infectious diseases. It is a communicable, contagious, infectious disease, and if, like other contagious diseases, its severity was shown on the outside, it would be shunned the same, and a law governing this could easily be enforced. Because of its unseen action upon the hidden forces of the body, like the apple with a rotten core, it passes on, rapidly coming to the surface, and when seen in neglected cases there is nothing to be expected but complete dissolution.

What are we to do? This: all sputum should be expectorated into a bottle or cuspidor containing carbolized water⁸ and afterwards boiled; or, if cloths are used, they should afterwards be burned. When these germs are kept moist, they never enter the atmosphere and are easily destroyed. In this way consumption is a preventable disease and largely under our control.

The microorganisms which produce any of the infectious or contagious diseases may find their way into the atmosphere and from this medium be inhaled or swallowed with the mucous from the nose, throat, or mouth. Air is a common medium for the germ of such diseases as tuberculosis, smallpox, measles, diphtheria, influenza, ophthalmia, scarlet fever, pneumonia, and some of the skin eruptions. The germs of typhoid

fever and cholera, dysentery, and diseases of the digestive tract are more commonly transmitted to man by food or drink, water being a chief source. Epidemics of scarlet fever and diphtheria are now reported which could be traced to the milk supply on account of the disease being in the home of the person who delivered the milk. The germs float from the air to the milk.

When man has any of these diseases, there is no need of those bacteria getting into the food, water or air, by which the lives of any are endangered. Bathing with antiseptic or germicidal solutions (bichloride of mercury, one to two thousand) in all skin eruptions where the products of desquamation are loaded with bacteria should be thoroughly carried out. Boiling or burning all expectorations from the throat or lungs and at the same time the use of such antiseptics as the peroxide of hydrogen⁹ or Seiler's solution to spray the nostrils and wash the throat, are the best means of preventing the spread of many of these infectious diseases. Discharges from the bowels should be disinfected with the chloride of lime, or, what is better, subjected to boiling water.

In hospitals, in the wards of those infectious and contagious diseases, the windows should be covered with a thin layer of cotton very much the same as we use in test tubes for the culture of bacteria, which filters the air. When patients are dismissed, the wards should be cleansed by steam pressure or with a strong corrosive sublimate solution.

The boards of health in our large cities are working for a more thorough disinfection not only of the sick room where there has been a contagious, infectious disease, but for a more careful disinfection of the poisonous epithelial scales given off from the patient. This most needed safeguard could be greatly strengthened by every physician's educating his family to the great responsibility for the care of each contagious and infectious disease. Another aid to this most needed reform is to have sanitation taught in our public schools, where each boy and girl can learn the fundamental principle of hygiene and preventive medicine.

MONEY IN LEGISLATION.

BY PROFESSOR SIDNEY SHERWOOD, PH.D.

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THE legal unit or standard of our monetary system from 1792 until 1873 was the silver dollar, containing 371.25 grains of pure silver. Since the law of February 12, 1873, it has been the gold dollar, containing 23.22 grains of pure gold. The law of 1792 also provided for the coinage of gold eagles containing 247.5 grains of pure gold, which should be equivalent to ten silver dollars. This made the weight of pure metal in ten silver dollars exactly fifteen times that of the pure metal in the eagle. In other words the coinage ratio was 1:15. The law of 1834, supplemented by the law of 1837, debased the gold coins by reducing the weight of the eagle to 232.2 grains. This made the ratio 1:15.98, which is the present ratio. The silver dollar has never been debased. Until 1873 holders of either gold or silver bullion could bring it in any amount to the mint and have it coined into money, and such coins were legal tender in the payment of all debts, *i. e.*, creditors were bound to accept such money in discharge of the debts held by them. In 1873 the silver dollar was dropped from the list of coins authorized by law to be struck, and in 1874 the legal tender power was practically taken away from the silver dollar. In 1792 the silver in the dollar was worth less than a dollar in gold. Hence debtors paid their debts in silver, and gold was either melted down for use in the arts or sent to Europe where its debt-paying power was greater than here. It was this disappearance of gold from circulation which led to the law of 1834, changing the ratio. This law, however, overvalued gold as the earlier law had overvalued silver, and the result was that silver practically ceased to circulate. In 1870, when it was first proposed to demonetize the silver dollar, it was worth over \$1.02 in gold. Few people, comparatively, at that time had

ever seen a silver dollar. It would have been folly to pay debts with silver or to bring \$1.02 in silver to the mint and exchange it for a coined dollar. Such was the legislation concerning coined money previous to the Bland Act of 1878. In practice gold had been the standard money since 1834.

It would be interesting, if space permitted, to describe the origin of our dollar, how Robert Morris and Thomas Jefferson laid plans before the Continental Congress for the adoption of the old Spanish or Mexican "pillar dollar" or "piece of eight" as the unit of our money system. This dollar was already in current use in the colonies and was a favorite coin. Alexander Hamilton, who drafted the law of 1792, simply adopted these earlier plans with some modifications.

It would be interesting also to describe the political tangle which brought about the change of ratio to 1:16 in 1834, apparently with the design, not of maintaining a bimetallic circulation as Hamilton had intended, but of bringing in a gold circulation in the belief that the power of the United States Bank would then be weakened.

But we must pass over these earlier laws to give an account of the legislation since the restoration of the free coinage of silver became a vital question in our politics.

Probably an unprejudiced history of the coinage law of 1873 can never be written. If one, even without initial prejudice, studies the authorities, one absorbs prejudice upon one side or the other. There is a fatality about it. The facts as stated are that it replaced the old legal unit of silver, the "dollar of our daddies," by the gold dollar, that it dropped the silver dollar from our monetary system, and that a law the next year took away the legal tender power from the silver dollar. If the silver dollar had

remained of greater value than the gold dollar probably nothing more would have been heard of it. And yet it is very possible that the holders of government bonds would have claimed that the obligation of the United States to pay in coin would be honorably discharged only by paying in silver as the most valuable coin.

But shortly after the passage of the law the value of the silver in the dollar had fallen to less than 99 cents. Silver had been slowly falling relatively to gold for some years before this, in part owing to increased supplies from the recently discovered Nevada mines. The newly founded German Empire, wishing to signalize its beginning with a new coinage, had made provision in 1871 to substitute gold for silver in its monetary system. This action created a large new demand for gold and threw upon the market an enormous mass of silver. The Latin nations,² who, led by France, had maintained a double-standard coinage, were obliged to restrict greatly their coinage of silver in the face of this threatened depreciation.

These causes, suddenly restricting the market for silver, concurrently with the appearance of a larger supply of silver, and creating an increased demand for gold, operated to produce a rapid enhancement in the value of gold and a fall in the value of silver. In 1876 the silver in the dollar was worth only 89 cents.

The country became greatly agitated over silver. It was claimed by one party that the United States, if they paid their debt in gold dollars, were paying vastly more than they had contracted to pay, and that the demonetization of the silver dollar was a trick in the interests of bondholders to prevent payment in silver.

This claim, that payment by the United States in silver would be a nearer equivalent to the original debt than payment in gold, had some facts in its favor and might have been held by men at once honorable and intelligent. The party was enforced, however, by men interested in silver mining, who wanted the government to give them a better market for their silver. Their action

was essentially dishonorable. Another class agitating for free silver was the class always in favor of a "cheap" money.

The agitation in Congress was bitter and intense. Finally on February 28, 1878, the act known as the Bland Act was passed by both houses over the veto of President Hayes. Bland had proposed to restore silver to its old position by allowing free coinage of silver and making it an unlimited legal tender. The silver in the dollar was worth, however, only about 85 cents in gold at that time, and the Senate was unwilling that the owner of silver should reap this advantage by having the right to coin dollars out of eighty-five cents' worth of silver. Accordingly the act, as passed, provided that the government should make this gain by buying silver at market rates and coining it on government account. At least two million and not more than four million dollars' worth of silver per month was to be thus bought and coined. These dollars were to be the same as the old silver dollars and to have unlimited legal tender power.

From the passage of the Bland Bill to the present, this silver question has been in continual agitation. The more radical opponents of the bill predicted almost instant disappearance of our gold, but many years passed before any visible effect of that sort appeared.

On the other hand, a strong party has existed in the country and in Congress in favor of the free coinage of silver at the old ratio of 1:15.98. This party has been persistent in urging legislation. It was so powerful in 1890 that it necessitated a compromise measure known as the Sherman Act. This law differed from the Bland Law in requiring the secretary of the treasury to issue legal tender notes equal in amount to the cost of the silver purchased, instead of coining the silver. These notes he was to redeem either in gold or silver as he chose, using this discretion to keep the two kinds of coin at their legal ratio. The amount of silver to be purchased each month was 4,500,000 ounces.

This law pleased no one. It did not permanently prevent the fall in the price of

silver. It made it distinctly more difficult for the government to keep upon a gold basis. It was repealed, under circumstances to be recounted later, in the fall of 1893, by a resolute president and an unwilling Congress.

Let us turn now to the other interesting and important topic in the history of our monetary legislation—paper money. This question of paper money has been twice forced upon us by the exigencies of a great war—in 1776 and again in 1861. The silver question, on the other hand, has arisen in times of profound peace and out of industrial conditions. The paper money of the Civil War still circulates, a generation after the events which called it into being. It has become a part of an industrial system, and blends with the silver in producing a most tangled controversy.

The monetary legislation of the Continental Congress was supremely ignorant and unwise. That is, we think it so, looking back at it. Between 1775 and 1779 this congress issued a total of nearly \$242,000,000 of paper money. By that time it had so depreciated that one dollar in coin was equal to about forty dollars in paper. Then only speculators would touch it and congress stopped its issue. During this time congress had tried to keep the paper afloat by every futile device known. Force and persuasion were, however, alike useless. Even Washington, who states that "no man has gone and no man will go further to serve the republic" than himself, writes in 1779 that he "will receive no more old debts . . . at the present nominal value of the money, unless compelled to do it, or it is the practice of others to do it."

We think this action of the congress imbecile. But what could it have done? It had little credit in Europe. Adequate loans it was impossible to obtain at home. It had no power of taxation. How was it to pay soldiers and sailors and give them equipment? If Robert Morris and his Bank of North America could have financed the war from the beginning, it is possible that paper money might have been avoided. But it is very doubtful if the Bank of North

America could have been established sooner than it was.

Nor is the congress entirely to blame for the depreciation of its notes. The over-issue was not the sole cause of depreciation. The same lack of credit which made borrowing impossible during the early years of the war also depreciated the paper notes of the congress. And the states which only granted the congress the powers of a paralytic were recklessly engaged themselves in issuing paper money which left small field for the Continentals.

The experience of the Continental Congress with its paper money, however, so impressed the people that they did not again experiment with legal tender paper for more than eighty years. In the Constitution, meanwhile, they forbade the states to issue paper money.

When Lincoln became president, in 1861, and the war began to drain the treasury, the government stood facing bankruptcy. The sentiment of the North was undoubted. Its people were ready to support the war. But how to turn this sentiment into the "sinews of war"—that was the problem. President Jackson had killed the very idea of a government bank. Bonds must be sold, and in the meantime the current expenses of the government must be met. Secretary Chase arranged with the associated banks of New York to take \$150,000,000 bonds, and "treasury notes," a sort of short-time bond frequently used in emergencies since the War of 1812, were resorted to for the more pressing demands. These means were soon found to be inadequate, and Mr. Chase conceived the idea of supplanting the \$200,000,000 of bank notes in the country by some form of national currency. Toward the close of 1861 he presented two plans to accomplish this. One was for the United States directly to issue its notes payable on demand in coin; the other, for the United States to supervise a uniform system of notes to be issued by the banks of the country, the notes to be secured by holdings of United States bonds.

The secretary was himself opposed to the first plan. It was soon found impossible,

however, to hurry forward the second scheme in Congress. The opposition of state banks was too strong. The administration was obliged to urge the Legal Tender Bill, introduced in the House December 30, 1861, by Mr. Spaulding of New York. This bill proposed that the government issue \$150,000,000 notes, payable in coin, without interest, and having the power of legal tender in the payment of debts between man and man.

This legal tender clause startled the country and Congress. The record of the debates shows a powerful and determined opposition which was not drawn on mere party lines. Several of the most vigorous opponents of the bill were Republicans and staunch supporters of the administration. It was denied that Congress had power under the Constitution to make anything but gold and silver coin a legal tender in the payment of debts.

Roscoe Conkling, of New York, said in the House: "Had such a power lurked in the Constitution, as construed by those who ordained and administered it, we should find it so recorded. The occasion for resorting to it, or at least referring to it, has, we know, repeatedly arisen; and had such a power existed, it would have been recognized and acted on."

Even the supporters of the bill for the most part favored it with the utmost unwillingness. As one reads the debates it seems impossible that any power could have wrung an affirmative vote from Congress. Nothing could have done it but the memory of the military events of 1861, the disasters to the Union armies, the danger of Confederate success, the determination to save the Union. Big Bethel, Bull Run, Wilson's Creek, and Ball's Bluff carried the bill. The language of some who urged the bill shows the desperation which compelled their vote. "This bill is a measure of necessity, not of choice," said Thaddeus Stephens.

In the Senate, John Sherman urged its passage only as a necessity. He even called it revolutionary. "Rather than yield to revolutionary force," are his words, "I

would use revolutionary force." Senator Sumner consented to the passage of the bill, "reluctantly, painfully," and warned the government against the dangers of such an experiment. Secretary Chase, not believing in the advisability of such a form of paper money, and opposed in principle to the assumption of such powers by the government, felt himself forced by a treasury almost empty to urge the speedy passage of the bill, while recommending such measures for redemption as would tend to make the legal tender clause harmless.

The law, signed by President Lincoln February 25, 1862, authorized the secretary of the treasury "to issue, on the credit of the United States, one hundred and fifty millions of dollars of United States notes, not bearing interest, payable to bearer at the treasury of the United States." The notes were made "a legal tender in payment of all debts, public and private, within the United States, except duties on imports and interest" on the public debt.

This measure was felt by the whole country to be revolutionary; but the precedent thus set was soon followed. In less than five months a second issue of \$150,000,000 was authorized, and in March, 1863, a third issue, also of \$150,000,000, which was the last.

In December, 1861, the government had suspended the payment in coin of its obligations, except interest on the public debt. The banks had been forced likewise to suspend specie payments. The new notes rapidly depreciated in value.

In the meantime, Secretary Chase's second scheme, the founding of a system of national bank notes, was progressing in Congress. The first law was passed in February, 1863, but the law generally known as the National Bank Act was not passed until June 3, 1864. Banks organized under this law were required to hold United States bonds as security for notes issued by them. These notes were prepared by the government, their issue regulated and supervised by the government, and they were practically guaranteed by the government.

The legal tender notes, or greenbacks,

could be exchanged directly by their holders for United States bonds. Both these currency schemes of the secretary were thus designed to furnish a market for government bonds, and his thought seems to have been that the greenbacks would disappear from circulation in this way, leaving the field free for the notes of the national banks.

One obstacle still remained, the issues of the banks chartered by the laws of the different states. This obstacle was removed by a law of Congress passed March 3, 1865, which laid a tax of 10 per cent upon notes of state banks and private banks, thus making it unprofitable to issue them.

This succession of laws had accomplished, along with much evil, one greatly good result. Instead of a multitude of different kinds of paper money, each of uncertain value and of merely local circulation, the country had now two forms only, both circulating everywhere and each uniform in value in every part of the nation.

The greenbacks did not retire from circulation. In 1868 the secretary of the treasury was forbidden to cancel any more of them. A fierce agitation arose, both in and out of Congress, about reducing the volume of the currency. The debts of the United States had been contracted in a depreciated paper money. It was thought by many that to pay them in coin would overpay the creditors by the amount of the gold premium. On the other hand it was urged, not only by government creditors, but almost universally by men accustomed to commercial affairs, that the maintenance of the strictest faith was the only honorable course. The latter view prevailed, and a law was passed January 14, 1875, after much dispute, that on and after January 1, 1879, specie payments should be resumed.

The opponents of contraction continued their opposition, however, and succeeded in getting a law passed in 1878 directing the secretary to reissue greenbacks when once paid in, thus keeping them permanently in circulation. It was in this year also that the Bland Silver Law was passed, which had the effect of making the silver

dollar again, equally with the gold, a legal tender.

Since the date fixed for resumption, all forms of paper money have been kept equal in purchasing power to the gold coin. This has been made possible largely by the maintenance in the treasury of a reserve fund of \$100,000,000 in gold to enable the treasury to redeem the greenbacks.

In 1893 a commercial crisis occurred, which was felt more acutely in this country than in Europe, and was accompanied by a rapid and prolonged movement of our gold to Europe. This outflow of gold created a severe monetary panic and threatened to empty the treasury of its gold. There was a widespread opinion that the cause of this crisis was the continued purchases of silver by the government. It was seen to be impossible for the treasury to keep gold for the redemption of \$346,000,000 in greenbacks, if the treasury notes of 1890 were to be continually increased. President Cleveland called an extra session of Congress in the summer of 1893, which after several months of unseemly wrangling finally yielded to public opinion and repealed the purchasing clause of the Act of 1890. The industrial stagnation, however, continued, the government revenues fell seriously away, and the government has been obliged to resort to the sale of bonds to replenish the gold reserve.

Such, then, is the present monetary situation in legislation and in practice. It is a condition of unstable equilibrium. The party standing for free silver coinage is stronger than ever before. At the same time the opposition to free silver is also stronger. Many men, like Secretary Carlisle himself, have been converted to the party of gold monometallism by the difficulty of maintaining a gold basis during the recent crisis. Several attempts have been made to secure, by agreement between the United States and the chief European states, the adoption of a bimetallic money at a common international ratio, but all such attempts have failed.

The national banks are urgent for the retirement of the greenbacks and such reor-

ganization of the bank note circulation as will give the country a safe paper circulation and secure the entire profit of it to the banks. A party also exists in favor of repealing the tax on state bank notes so as to introduce new competitors where consolidation is the first principle of efficiency.

It is impossible to predict the outcome of this tangle. There is no reason to doubt that the country as a whole will insist on maintaining a sound currency. The American people as a whole have always believed in paying their debts to the full requirement of the bond, even if they have to be unjust to themselves as debtors to do it.

Unless England will consent to international bimetallism, there seems no escape for the United States from a permanent

single standard of gold. It is a costly sport to maintain this international scramble for gold. The great banking systems of Europe are ceaselessly, steadily piling up gold reserves to a higher and a higher point. They cling nervously to their stores and seek every means to increase them. If this condition continues we must consolidate our national banks into a more compact and more centralized system, bring this system into closer relations with the government, and actively enter the lists with Europe in the struggle for gold. If England would but say "bimetallism" there might be financial peace in Europe and America. But England adopted gold monometallism in 1816. And England seldom unlearns anything within a hundred years.

LONGFELLOW'S TALES OF A WAYSIDE INN.

BY PROFESSOR ALBERT S. COOK.

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LONGFELLOW, it can hardly be doubted, is the most popular of American poets. This is partly due to his shortcomings, and partly to his qualities, though chiefly to the latter. While he has not the stateliness and solemnity of Bryant in "Thanatopsis" or his Wordsworthian fancy rendered in classically pellucid verse, as in "Sella" or "To a Waterfowl," he has greater warmth of feeling and a far wider range of sympathy. He does not smack so racily of the soil as Whittier, nor is he so fiercely indignant at moral wrong, but, on the other hand, he is much more highly cultivated, and his poetry is without the roughness which so frequently jars in Whittier's otherwise fine productions. He is incapable of a sustained flight in the ode, such as we have in Lowell's magnificently sonorous outburst of patriotism, nor is he, like Lowell, master of the humorous yet passionate invective with which the "Biglow Papers" are filled; but, as a compensation, there is no aloofness in his personality nor his writings, nothing that strikes the average reader as a superfineness of conception or execution, no remoteness of al-

lusion, nothing that suggests aristocratic reserve, if not aristocratic disdain, in poems which are teeming with concern for the common weal, and which are aimed at the heart of the people. And thus we might go on comparing him with one and another of the illustrious names in our literature, and finding him inferior in this point or in that, yet always possessed of traits which, in the aggregate, insure him a welcome and a benediction from the world at large, or, at all events, from the Anglo-Saxon world of the West.

The last phrase, on reflection, strikes one, however, as not adequate, for, after all, our world of the West is not wholly Anglo-Saxon. The settlers of New England were, to be sure, and so were those of Virginia; but we have no right to ignore the multitudes of Germans that fill certain portions of the West, and are to be found in every part of the Union; the Scandinavian colonists beyond the Mississippi; the French to the north and the south, who once bade fair to own the land which ultimately slipped from their grasp by the fortunes of war; the Italians

and Spanish who discovered the country, and whose influence we are destined, it would seem, more and more to realize, through the immigration of the former into the Eastern States, and the survival of the institutions of the latter in the Southwest; besides the ever active, ambitious, intelligent, and therefore powerful Jew.

If Longfellow, then, is generally appreciated by our people, it must be because he has something for them all, and not alone for those of Anglo-Saxon stock. And this is true. It arises from the fact that Longfellow is an eclectic¹ in his tastes and sympathies. He might have said, with the Latin dramatist, "Because I am a man, nothing which pertains to humanity is beyond the range of my interest"; but it would have been more accurate to say, "I am an American, of English stock, born when Continental ideas were beginning to permeate the civilization of New England, and conversant, by the very necessity of my vocation, with the literatures of Western Europe; so that all that is best in the tongue of Lope de Vega,² of Uhland,³ of Charles d'Orléans,⁴ of Tegnér,⁵ and of Dante,⁶ I regard as no less my portion than the pages of the Bible or the history of Massachusetts."

Accordingly, Longfellow is at once a patriot and a cosmopolite.⁷ He roves with pleasure in Europe, but dwells for years in the house which had once sheltered Washington. He writes "The Courtship of Miles Standish" and "The Village Blacksmith," but also "The Spanish Student," "The Golden Legend," and "Michael Angelo." In fact, he is like a merchant who traffics extensively with foreign countries, though he has also a considerable domestic trade, and devotes all his gains to the embellishment of the city in which his lot is cast, and in which he dwells by preference.

The eclecticism of Longfellow is well illustrated by the "Tales of a Wayside Inn." The scene is the Red Horse Tavern in Sudbury, twenty miles from Cambridge; but the characters include a Norwegian, a Sicilian, and a Jew, besides a student whose tastes make him a citizen of the world. In addition to these there are three characters

identified with New England, of whom two, at least, are persons of the widest sympathies. Thus it happens that, while his foreigners are relatively fixed and bounded in knowledge and likings, his Americans are catholic in spirit, and the society which they temporarily form is delightful, because of the association of pronounced individualities with others whose personal characteristics are tempered with that universal love which is nothing less than the very efflorescence of wisdom.

These seven persons, assembled in the parlor of the Wayside Inn, tell, on three different occasions, twenty-two different stories; and it is these, with "Preludes," "Interludes," and "Finale,"⁸ which constitute the complete "Tales of a Wayside Inn." The tales told on the three several occasions were published separately, the first part in 1863, the second in 1872, and the third in 1873, so that many of the earlier editions of Longfellow's works contain only the first.

The framework of these stories is adapted from that invented by Chaucer for the "Canterbury Tales," unless he in turn was indebted for the idea to some predecessor. Certainly, among the various devices for connecting together a series of tales, from that of the "Arabian Nights" to that of the "Decameron,"⁹ Longfellow's is not the least happy. In the diversity of his characters, and in the treatment of his themes, Longfellow differs materially from Chaucer. The Canterbury pilgrims of the latter are assembled from all sorts and conditions of men—and women: the aristocrat and the plebeian, the forester and the sea captain, the learned professions and the mechanical trades—all are represented in Chaucer's motley procession. Nor does the earlier author shrink from portraying the coarsest and most repulsive of these in his habit as he lived, or from appropriating to the most foul-mouthed of them, as well as to the most decent, the very expressions which he might have used. Longfellow's company, on the other hand, is composed of men occupying nearly the same station in society—all gentlemen, and all studious; thus one's ears are certain never to be shocked, and an air of re-

finement characterizes their friendly intercourse and the language in which their tales are related. This circumstance, while it has its obvious advantages, is not without its drawbacks. Dramatic vividness through contrast is to some extent lacking, and this defect is not redeemed by vicissitude of scene and activity, as in the epic. It is rather a uniform lyric coloring which is cast over the whole. All the characters, and the dominating sentiment in each of the tales, are gentle and chastened—in fact, the reflection of their author. It would perhaps be too harsh to say that everything is sentimentalized, for that word suggests unmanliness; but it is certain that rugged outlines are softened, as in a picture by Claude¹⁰ or a romance by Chateaubriand,¹¹ and that we can never be certain of getting the very form and pressure of the time portrayed.

How different is all this in Chaucer! It is true that ancient manners are modernized with him, too; but, on the other hand, how vastly more manifold is Chaucer's world of people—I had almost said what a variety there is among Chaucer's friends! He accepts everybody—literally everybody—for what he is, and portrays him without imparting to him a factitious embellishment or bias. Longfellow seems rather to strive after imitating the divine creation of man, according to the verse, "In the image of God created He him." In more technical language, Chaucer is objective, like Shakespeare; Longfellow is more subjective, like the Old English poets, and Keats, and Shelley, and nearly every other English poet of the century except Browning—and Browning too. But Longfellow's subjectivity, it should be added, is not like that of a Byron, unpleasantly distortive of nature; it touches nothing that it does not in some sense adorn, though the adornment may tend to obliterate characteristic differences, and to suggest the retoucher's palliation of the photographic negative.

The "Prelude" of the whole collection opens with a picture of the Wayside Inn, one of the oldest in the country, with a landlord rejoicing in a coat of arms, blazoned in colors on the wall. Within the parlor the ruddy fire-light transfigures everything, the

wainscoting, the old spinet, "the somber clock," and the coat of arms; then, streaming through the rimes written on the windowpane, it gleams red through leaves of woodbine and out across the meadows. Before this fire stands one of the poet's immortal band, the violinist, Ole Bull. He alone is standing; the rest of the company are seated at their ease around the fireside. Each represents a friend or well-known acquaintance of Longfellow's: the Poet, T. W. Parsons; the Sicilian, Luigi Monti; the Theologian, Professor Treadwell; the Scholar, Henry Ware Wales, and the Spanish Jew, Israel Edrehi. Each of these is sketched with a masterly hand; the poet is here upon his mettle, for here he most distinctly challenges comparison with that unrivaled masterpiece, the "Prologue" of the "Canterbury Tales." With the exception already noted, and the additional one that his characters are relatively few, Longfellow's piece sustains the trying comparison without discredit; indeed the melody of his verse, together with the romantic suggestions of natural scenery and picturesque accessories of every sort, may well seduce one for a moment into believing it superior to its prototype. We may instance as a specimen a part of the description of the Student:

"He loved the twilight that surrounds
The border land of old romance;
Where glitter hauberk, helm, and lance,
And banner waves, and trumpet sounds,
And ladies ride with hawk on wrist,
And mighty warriors sweep along,
Magnified by the purple mist,
The dusk of centuries and of song."

Or such a touch as this, from the account of the Sicilian:

"Clean shaven was he as a priest,
Who at the mass on Sunday sings,
Save that upon his upper lip
His beard, a good palm's length at least,
Level, and pointed at the tip,
Shot sideways, like a swallow's wings."

The Spanish Jew is depicted,

"With lustrous eyes, and olive skin,
And, wildly tossed from cheeks and chin,
The tumbling cataract of his beard.
.....

There was a mystery in his looks;
His eyes seemed gazing far away,
As if in vision or in trance

He heard the solemn sackbut¹² play,
And saw the Jewish maidens dance."

The Musician was fair-haired, blue-eyed,
and blithe of aspect :

"A radiance, streaming from within,
Around his eyes and forehead beamed;
The Angel with the violin,
Painted by Raphael, he seemed."

And then comes the wonderful passage, too
long to quote in full, which describes the
sounds with which his imagination is stirred :

"The Strömkarl¹³ sang, the cataract hurled
Its headlong waters from the height;
And mingled in the wild delight
The scream of sea birds in their flight,
The rumor of the forest trees,
The plunge of the implacable seas,
The tumult of the wind at night,
Voices of eld, like trumpets blowing,
Old ballads, and wild melodies.

.....
And when he played, the atmosphere
Was filled with magic, and the ear
Caught echoes of that Harp of Gold
Whose music had so weird a sound
The hunted stag forgot to bound,
The leaping rivulet backward rolled,
The birds came down from bush and tree,
The dead came from beneath the sea,
The maiden to the harper's knee."

Each is now to relate a tale for the amusement of the company. The Landlord, being extremely bashful, is loth to yield to the urgent reminders of earlier promises, but at last consents, and narrates the incident known to every schoolboy as "Paul Revere's Ride." It were idle to attempt criticism of a poem so deservedly enshrined in the memory and the affections of the American people; but at least it may be permitted to hint that the opening lines indicate that the poem was not originally composed for this place, as is indeed the fact; the exhortation, "Listen, *my children*, and you shall hear," certainly does not accord with the circumstances already described.

There follow the Student's tale, taken from Boccaccio, and that of the Spanish Jew, extracted from the Talmud.¹⁴ Then comes the Sicilian's tale, which has charmed tens of thousands who have read it, and I would fain believe has charmed half as many in the recitation by Mr. Locke Richardson—a tale most appropriate in the mouth of the

Sicilian, "King Robert of Sicily." "The Saga of King Olaf," the next which follows, is told by the Musician, with interludes on the Stradivarius¹⁵ of which the poet has told us in the "Prelude." Portions of this saga, which relates the conquest of heathenism by Christianity in the North, have been set to music by Dudley Buck, and are often heard at concerts. This poem is in twenty-two divisions, and exhibits a rich variety of meters, including some imitated from the Norse. It is full of the wildness and violence of the Viking age. In "The Challenge of Thor," with which the saga begins, the god is represented as saying, in the brief, snapping lines :

"Force rules the world still,
Has ruled it, shall rule it;
Meekness is weakness,
Strength is triumphant;
Over the whole earth
Still is it Thor's-Day!"

But at the last the Nun of Nidaros sings, after all the passion and slaying :

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth!"

And then, in the "Interlude"—for there is an interlude between every two poems—come those beautiful, ever memorable comments of the Theologian, inculcating Christian charity among believers, only a small part of which can here be quoted :

"Not to one church alone, but seven,
The voice prophetic spake from heaven;
And unto each the promise came,
Diversified, but still the same;
For him that overcometh are
The new name written on the stone,
The raiment white, the crown, the throne,
And I will give him the Morning Star!"

The Theologian's tale, which is next in order, Longfellow himself calls "a dismal story of fanaticism." With this is immediately contrasted the Poet's cheerful story of "The Birds of Killingworth." The Theologian's tale had been laid in the Spain of the Inquisition; this is in a modern Connecticut village. At a town meeting the birds had been banished, because of their depreda-

tions upon grain and fruit ; but glad enough were the villagers to bring them back again when caterpillars devoured the orchards, and cankerworms rained down on women's heads ! The speech of the schoolmaster against the ruthless edict is replete with fire and beauty, and we are glad that he is finally rewarded by the hand of his fairest pupil :

" But blither still and louder caroled they
Upon the morrow, for they seemed to know
It was the fair Almira's wedding day,
And everywhere, around, above, below,
When the preceptor bore his bride away,
Their songs burst forth in joyous overflow,
And a new heaven bent over a new earth
Amid the sunny farms of Killingworth."

The next day there is more telling of stories. In one of them, that of the Spanish Jew, there is an illustration of Longfellow's magic in dealing with proper names, and winning from them, in a way almost as masterly as Milton's, impressive or beautiful effects for his verse :

" Into the city of Kambalu,
At the head of his dusty caravan,
Laden with treasure from realms afar,
Baldacca and Kelat and Kandahar,
Rode the great Captain Alau."

Once before has this been done in connection with the Spanish Jew. In the "Prelude," "his garments breathed a spicy scent"

" Like the soft aromatic gales
That meet the mariner, who sails
Through the Moluccas, and the seas
That wash the shores of Celebes."

But indeed they must be refractory words that Longfellow could not coax into lines of loveliest music.

On the evening of the second day the

(End of Required Reading for January.)

tales are resumed, and with the eight then told the series is concluded. Perhaps the merit of the earlier ones is not quite maintained to the end, though exceptions will readily occur to the memory. In the Theologian's third tale is a line a part of which many will recognize without being aware of its authorship :

" Ships that pass in the night, and speak each other
in passing."

The narrators, partly by reason of their nativity, and partly because of the extent of their reading, carry us well over the world. The Jew of Alicant always chooses Oriental subjects. Then there are four the scene of which is laid in Italy ; three in Germany ; others in Spain and France ; others, as we have seen, in the Scandinavian North ; and still others in New England and the Middle States. They come from all sources—the Talmud, old ballads, medieval chronicles. They belong to all ages, from the most mythical past to the present century. In this variety of origin and of scene they resemble the "Canterbury Tales." Chaucer, too, was an eclectic, a medium for conveying, in language of marvelous clearness and charm, the thought of many climes and many times to the England of the fourteenth century. If Longfellow is not destined to occupy so lofty a niche in the temple of fame, at all events we may say of his "Tales of a Wayside Inn" that by them he is giving, and will yet give, pleasure to multitudes, while they furnish no occasion for the regrets and retractions with which Chaucer was fain to conclude his greatest work.

INCENTIVES.

BY JANET REMINGTON.

A YOUTH who longed for fame, with ready pen
Wrote on grave themes, in manner learned and wise.
But no one heeded ; striving for this prize,
In vain he toiled for love of fame, not men.

Then, through defeat, a miracle was wrought ;
For he who had been blind to human need,
Received his sight, and when, from self-love freed,
He worked for love of men, fame came unsought.

THE SENATOR'S DAUGHTERS.*

BY A. C. WHEELER.

CHAPTER XIX.

WHEN Cicely again met her sister Louise she avoided looking her in the face for some time. Her feelings were in a rather insurgent condition for such an inexperienced young woman, and sisters have a way of reading faces that is unknown to the rest of the world.

The first thing that Louise said was, "Well my dear, you are wasting a good deal of time if we are to pack up. The blow has fallen, I understand, and Upsandowns is sold."

Cicely insisted on walking round the room as she replied, "Oh, there's plenty of time. I don't believe in doing anything in a hurry."

No sooner had she said this than she appeared to be struck with the absurdity of it and began to laugh. Something in the tone caught the quick ear of Louise.

"What's the matter?" she asked. "Let me look at you. What are you pulling those skirts off the pegs for? I have just hung them up there to air."

"I must be losing my senses," replied Cicely. "Don't mind me; I'm not in a responsible condition. Do you know what I did before I came in here? I went up into mother's room—you know that old Methodist portrait of her that Elliot painted—with the starched collar—the one that has hung over her bureau since we were babies, and that nobody but you and I liked. It was taken down several weeks ago and stood there in the corner, face to the wall, to be carried out to the barn, I suppose. Well, I lugged in a stepladder and put it back again myself in the old place. I must have been desperate, for I found myself soliloquizing, and nobody who isn't as crazy as Halmet ever does that. 'Stay there,' I said, 'for another thirty years. Nobody shall ever take you down without my permission.' I think I must have shaken my fist in my

delirium, and, now I think of it, looked like a petroleum thrower on a barricade, as I stood there on that stepladder."

"Why," said Louise, who was regarding her curiously, "I thought I heard you playing the piano."

"You did—and if you listened you wondered at the kind of music I was playing. I couldn't help going in and shaking hands with the old instrument—it was a congratulatory shake that you heard."

"Cicely," said Louise quite gravely, "what has happened to you?"

"I sent you up father's telegram; you ought to know what has happened," answered Cicely. "You take it seriously, that is all."

"If you will take my advice, my dear," remarked the elder sister, "you will calm yourself. Your language is almost hysterical."

"Take your advice, indeed!" exclaimed Cicely. "All this comes of trying to follow your advice, which was to manage men. I'm managed myself—sold with the place!"

Then she rushed at her sister with a wild impulse, threw her arms about her and added, "But it's all my own fault—don't blame Mr. McBurney. We've been entertaining a sheet anchor unawares."

Some glimmer of the truth must have forced its way through this mixed metaphor, for Louise drew herself slightly up, in spite of the affectionate encumbrance, and said:

"There are some things which when lost are more deeply regretted than one's senses; self-respect is one of them. Tell me without any more childishness what you have done."

"I have promised to marry Mr. McBurney," said Cicely, trying to imitate her sister with sudden dignity as she disengaged herself and threw her head back. "Oh don't waste your disdain yet, wait till you hear all. I threw myself at him headlong. I

* Begun in the August number.

actually begged him to buy Upsandowns and I'd throw myself into the bargain, and he refused the bargain point-blank. Yes, he did—told me to my face that he wouldn't purchase a wife at any price."

"Oh dear," said Louise, "and I thought you had something of the family pride in your character!"

"Not a bit," retorted Cicely. "The family pride isn't worth having. It's a sleek, heartless hypocrite, that would stand by and see our—my home dismantled and every holy association torn limb from limb."

"Well, well, you are inconsiderate! But Mr. McBurney refused, you say?"

"Yes, he did. With an utter disregard of everything but sentiment he said that he had made other arrangements—he had already bought Upsandowns and intended to make it over to me, and I should marry the man I loved, no matter who he was. And I—Oh Louise—I told him he was the man—and heaven forgive me, he is!"

It was at least a minute before the elder sister made reply, and Cicely had seated herself in front of her with a look of challenge.

"My dear," Louise presently said, "if you have made up your mind to this step there is nothing for me to do but to lend you all the help I can to prevent it from being a mistake. I dare say you know Mr. McBurney better than I do. I am willing to believe it. I am only afraid he doesn't know you as well as I do."

"Nobody will ever know all my failings so well as my sister," exclaimed Cicely. "I don't hope for it. Therefore I can say to you that, looking it all over, I have no reproaches and no regrets. But I must have your sympathy and help. You have made up your mind to go out into the world with a large mission of some kind. I am going to remain the Cinderella—even when the golden chariot and the milk-white steeds drive up. But I do want your help, Louise—to hold the fort. It's very absurd for a Cinderella to talk about nailing her flag to the mast and dying in the last ditch and all those desperate things, but I don't see why a woman with a good fighting sentiment

shouldn't unfurl her banners, if she has any, and get out the family armor, if there is any, and—Oh dear! what am I talking about? You know what I mean, don't you?"

"Yes, I think I do. You are a domestic Joan of Arc. But, my dear, the fight ought to be over if you are to become the mistress of Upsandowns. It's the rest of us, it seems to me, who will have to do the fighting."

"Now you are going to argue, and you know I will be at a disadvantage. All I can do is to tell you what I feel. Some people are gifted with great talents,—like you, Louise—and it is their duty to do all they can to save the race. The best such a poor unreasonable thing as I am can do is to try to save one or two members of it, including myself. Louise, I want to ask you a confidential question"—and she dropped her voice accordingly as she came to a family secret that had never before been discussed. "Don't you think father is inclined to be—well, to be rather gay for his age?"

Louise lifted her eyebrows deprecatingly and considered. These two women had kept the same subject in different caskets; was it policy to open the receptacles and make comparisons?

"I don't think," she finally said, "that either of us is qualified to sit in judgment on our father. We should have to estimate him from our narrow, feminine point of view, and he is essentially masculine and—vital. It doesn't appear to be the task of affection."

"Is it the task of affection to look anything disagreeable in the face?"

"Yes, because when affection does it, the disagreeable disappears."

Cicely gave a shrug, as she always did at the slightest prospect of an abstraction. "Father will be here in a day or two. I shall rely upon your help in what I want to do, for it must be done quickly."

Then they grew confidential, and their conversation took on a low, cooing tone, too private even for a privileged historian.

CHAPTER XX.

The week that followed at Upsandowns was crowded full of emotions that hardly rose to the dignity of events. As soon as

Mrs. Blood and Mrs. Bland clearly understood Cicely's *coup* they withdrew into themselves. They could be heard behind locked doors talking rapidly in low tones, and one or two glimpses had shown them sitting with their rockers close together. Cicely hung out a white flag of magnanimity and made several small attempts to show that she was not triumphing. But they ended in a return of frigid civility that was discouraging. So the household fell into exclusive groups and consultations. Mr. McBurney was shut in the library for hours with Cicely. Cicely and Louise shut themselves in one wing of the building and Mrs. Blood and Mrs. Bland were closeted at the other end of the establishment. The meals were served "in sections," as Martin phrased it, and the armed neutrality finally took to bridging over the gap with epistolary devices. Martin with much formality would bring a note from one room to the other: "Would Miss Van Houghton kindly consent to the use of the phaeton for an hour in order to mail a letter, and much accommodate—Mrs. Blood." Then Cicely would send Martin back with a formal rejoinder: "Miss Van Houghton is not aware that any new arrangements have been made with respect to the family equipages, as yet. Respectfully," etc.

All Louise's efforts were unavailing to overcome this absurd deadlock, and Cicely reminded her that it would all disappear with the arrival of the father.

His appearance, therefore, was hailed with the eclat he deserved. He came as of old, resoundingly. They all rushed out to meet him. His heavy but springy tread on the veranda was a reminder of old times, and his gusty impartiality and effusive affection made their petty differences look very foolish.

"Well, girls," he said, "here we are, home again—round the old fireside once more, etc."

"Once more, pa," said Mrs. Blood, "for the last time."

"Tut, tut! Who says so? Families don't go to pieces like parties. Wherever there's a mother there's a home, and it

strikes me we're pretty well provided now. Now then, let me get this heavy coat off. Cicely, my dear, you look like a peony—but this mountain air is a little severe on your old dad. I couldn't get through a winter here again. Did you have my room warmed?"

After a chorus of protests that he looked heartier than ever, they let him escape. And then began the skirmishing of the two camps to capture his ear first. But he was too adroit to be caught that way. He put one and another off till he got them all together in the library, with Cicely in the background, and then told them to fire away, safe in the conviction that they would aim over his head at each other.

But the council determined nothing. The senator was delightfully suave, affectionate, and indiscriminate. He congratulated them all on having husbands secured or selected. He felt that his career as a domestic man was thus nobly rounded up, and he could give his remaining years to his country.

"You all feel as I do, I hope, that it is a cause for thankfulness that the estate which I can no longer carry passes, quite in a natural way, to the youngest of you, who will keep it intact, with all its altars standing, where we can return in the intervals of our worldly stress and renew its blessed memories and associations."

All the attempts of Mrs. Blood and Mrs. Bland to dissuade him from selling were of no avail. He could not carry the establishment. He felt that he had completed his work in it, and other work remained for him to do. So that what was called a family council was merely an audience given by the senator to his children, in which he did most of the talking and grandiosely had his own way, Cicely sitting demurely in the background, doing her best to play the Cinderella rôle.

Two days were all that the senator could spare, and the family, with a consciousness of immediate separation, managed to forget for a while, or to suppress, all the little differences, and made quite a show of amiability. But it was plain enough to Cicely that her father's heart was not in the country.

He complained of the fires. Hoped that if she intended to live in the place McBurney would put in steam pipes. He betrayed his hotel habits to quick eyes—missed the telephone and the news stand, and when not being directly entertained wandered about with a bored air. Altogether the father was sadly changed from the parent Cicely remembered, who was the life and spirit of the home and whose coming was jocundly announced by clapping of little hands and crowing of little throats. It saddened her a great deal and she could not understand it. But it strengthened her in her resolve, and gave to her affection a little touch of considerate reticence.

Mr. McBurney showed a good deal of patience. "There need be no hurry," he said to Cicely, "we can get married any time within a year. It will give me the chance to have a long courtship; I haven't had any you know."

To his surprise Cicely preferred to "have the thing over" at once. "I want it off my mind," she said. "Go and talk to father."

The result was a quiet wedding at the house, with only the family and a few friends present, and the next day there was leave taking.

At nightfall Cicely sat down with her husband in the library at Upsandowns, feeling rather desolate, and acting, her husband thought, rather moodily and regretfully.

He poked the fire nervously, pulled down the curtains, arranged the lamp, and fussed about with a clattering imputation that this attempt to get up the appearance of domestic comfort ought to be made by his wife, who sat there with her head in her hand stubbornly irresponsive.

"Don't you think," he said, "that it would be more cosy if I put this lamp on the mantel?"

"No," replied Cicely almost snappishly, "let the lamp alone and sit down."

He obeyed her with that helpless patience which men show when they encounter the inscrutable in woman, and there was a moment's dead silence.

Presently he ventured another remark.

"It's more like a funeral than a marriage, isn't it?"

"Can't you understand," said his bride, "that a woman is entitled to a little sorrowful reflection when all that she has loved abandons her?"

"All that she loves, Cicely? Isn't that rather rough on me? I'm in the boat with you, my dear. Perhaps you'd feel better if you let me take the tiller. You can't steer if you are going to look over your shoulder that way."

"That's right—reproaches to start with help matters! Let us begin with our shortcomings; I suppose it's the regular way with married people."

"All right, let's sit here and pout. I don't want to quarrel with you on our wedding night."

"Oh, don't hesitate! I dare say I'll get used to it soon enough."

Mr. McBurney was astonished and hurt.

"Cicely," he said, with a sudden tone of serious reproach, "you speak as if you had made a terrible mistake. I was always afraid you would if you married me. Let's get it straight. I have never thought of anything but your happiness in this matter; if I have imperiled it, say so plainly. I'd rather walk out on my wedding night and go to Australia than stay here to remind you of your misfortune. All you have to do is to say the word."

She looked at him with a mild surprise. There was something round his mouth that appeared to convince her, and she said so frankly.

"I believe you would," she answered, "I believe you would walk out this minute and leave me here alone in this big house without a soul to comfort me or protect me or understand me. Yes, you would, if you thought I wanted you to do anything so idiotic, because you always have done it—I mean you have done whatever you thought I wanted done. And when I think of how you have thrown yourself away on such a contradictory and unreasonable thing as I am—you might at least let me feel sorry for you—there!"

He pulled her hands away from her face,

kissed her guardedly on a wet cheek, and said :

"That 's all right ; I suppose a girl does feel pretty badly smashed up at first when she finds all her flesh and blood gone. But you 'll have 'em all back again. They 're homing birds and don't know it."

"But it will be awfully lonesome for you," interrogatively. "You will be thinking of Australia."

"Say, Cicely, a man don't think of Australia when he 's got an El Dorado in the house. I'll tell you what we 'll do. Let 's build a fire in the music room and get out all the old music. You never heard me sing 'The Friar of Orders Gray' did you? I 'll make the fire. You tumble down that old music. Hold on, I 'll tell you what I 'll do : I 'll get my chafing dish out of my trunk and make you a midnight ragout when we have sung ourselves hungry."

"Oh, let Martin build the fire," said Cicely chirpingly ; "I 'll light the old wax candles."

"All right, let 's light up the whole ranch. By George, we 'll illuminate in our own honor!"

About twelve o'clock that night Mrs. Humphreys, who lived on Wild Brier Hill about two miles south of Upsandowns, got up to get the squills for her youngest child, who was croupy, and struck an attitude of astonishment at her north window. Then she called to her husband, "Elias, get up! As sure as fate Upsandowns is afire inside."

Elias rubbed his eyes, took a good look, and said, "Pickles, mother! There 's a brush fire somewheres and it 's shinin' on the winders."

Nothing would do, however, but Elias had to dress himself and go over. At the moment this decision was arrived at, the two young scapegraces were sitting down at a small table to test an anomalous dish that had been cooked over a lamp. They had leaned across the table and kissed each other and laughed—and that must have been the last act in the evening's comedy, for when Elias arrived through the trees at the entrance gate there stood the old mansion, darkly intact save that a cold

beam from a late moon was making a pallid silhouette of the branches on the east wing.

CHAPTER XXI.

MARRIAGE has two sides. It will not do to regard it only as a social institute, nor will it suffice to call it a sacrament. It must be both, and the sacrament must be laid upon purely human altars. Its perfect work is in the consecration of nature's own methods, not in the disavowal or the disregard of them. It is true enough that nature, who throws the sexes together with only her race purposes, cannot be said to present any spiritual aim ; but it is amazing how nature aids and abets the higher purposes of marriage when the free agents are obedient to the best laws of their being.

She is a little ruthless, perhaps, with the sentimentalities. Pan himself could not plant a more cruel hoof upon the thousand little ideals of a romantic courtship. They are dissipated like so many filmy webs by the severe intimacy of marriage. On the man's part, possession is in itself an awakening to prosaic realities. One of the chief incentives of the masculine nature, which is the passion of accomplishment, the aggressive exercise of the will in attainment, is in relapse. "I have got what I wanted. What next?" asks the virile animal. To this must be added that fine shade of disappointment which every man feels when his ideal, that every other man wanted, is in his arms and it is not in the order of things for anybody else to want her any more. The glamour of the unattainable is quenched, and all the faculties long strung to the one purpose of attainment may, if he is merely a virile animal, convince him that he has an aching void.

In the normal man these disquietments are ephemeral. Forces are at work of which he is as ignorant as any other animal. He will learn, slowly enough, that the romantic and idealized affection of youth is being displaced by a love that passeth understanding. It is wrought out of a sacred intimacy in which two souls stand against the world, with their secrets, their unutterable confidences, and their sufferings. Then that cunning mistress of all, nature herself, welds them

with the sledge of maternity. Out of the furnace of motherhood the woman steps forth with all the dross of girlhood and most of the illusions of youth burnt away. And all at once the man is champion, defender, patriarch, and priest. The roots of life grow out of marriage, and encompass both trunks, and although one may be an oak and the other an ozier, they can only be torn asunder by violence. And so love, which, like everything else, must have its perturbations and its winters to get on at all, grows from passion to an eternal friendship, with its roots in the soil but its branches in the upper air.

When Louise parted from her sister, Cicely said, "I am going to keep your room for you sacredly. I shall go into it now and then and wish you here for my sake."

All Louise said in reply was, "How happy you look! I don't believe you will need a sister any more."

But she carried away with her some kind of undefinable regret, as if she were leaving an abiding place.

Hotel life was not at all to her taste, nor were the acquaintances that her husband's public career forced upon her at all congenial. St. Clair returned to New York a day or two after she arrived. He was full of his project of establishing a national *conservatoire* of liberal arts, but it looked as if he would have to lecture for a living. Then it came out that he was somewhat embarrassed by Senator Van Houghton's change of fortune, as that generous patron had promised to head his list of subscribers with a handsome sum, and the senator's name meant everything to the scheme.

It took Louise just about one month to discover that her husband had no sense of the value of money. She found out later that a man who has never earned money has a purely visionary idea of its power and a profligate's method of using it. She set to work to compensate matters by her own thrift and tact, and that brought on the first disagreement. She refused to go with her husband on several occasions when the visits entailed heavy livery bills. She declined to avail herself of the credit given her at the fashionable dressmaker's, and, woman like,

she began to economize in trifles. St. Clair regarded this with undisguised protest. "My dear," he said, "it is absolutely necessary that you should sustain the appearance of a lady of the finest taste. Otherwise you will be a living contradiction of my public utterances. In order to win to our assistance the wealth and culture of the city we must maintain a position of authoritative refinement in dress and living. Remember, we are not in politics or agriculture, but in esthetics."

"Whatever we are in," said Louise, "I think we ought to avoid being in it at the expense of somebody else."

"Yes, yes, I know; that is the economics of Puritanism, and very sturdy and beautiful it is in its little round. But in the great domain of beauty art must be subsidized. It must have patrons. You cannot depend upon the public to desire or to support that of which they have no conception. Somebody must furnish the educational means, and somebody must be the almoners. I asked you to go with me to Mrs. Lester's because she will have there the very people I wish to interest in my project. They are liberal, generous, and a little vain of their power of patronage. I desire to use them all in the furtherance of a benign scheme. But you lent me no assistance whatever."

"I found the people you speak of to be frivolous, vulgar, and dishonest. Their conversation appalled me and their manners made me blush. They flattered you to your face and disparaged you behind your back; you were a genius or a fad just as you happened to be within hearing or not. I don't think your respect for your wife should allow you to take her into such company."

"You astonish me!" said St. Clair. "I knew that you had rather prim notions of your own, but it never occurred to me that you would carry them to such lengths. It begins to look as if we should not agree at all in this work of our lives."

"I shall try to do my share of the work conscientiously," replied Louise, "as a wife should; but it must be as a wife."

This conversation was the keynote of a year's experience. Louise disappointed her

husband. In fact I think she bored him. She could not be warped by his sophistries, or beguiled by his sensuous eloquence, for the simple reason that she had begun to suspect his sincerity. He lived at a luxurious pace, never denied himself anything, and presently she learned that he was writing to his father for money. Some of his bills she paid out of her own private resources, and on one occasion she borrowed a sum from her father to liquidate a bill that came in from Delmonico's while he was away. This incident, which occurred six months after the marriage, precipitated matters. Louise did not tell him of it for fear of humiliating him. He discovered it himself and instead of being humiliated commended her for her independence, and suggested that she avail herself of the senator's liberality to wipe out two or three other claims that were annoying.

At this speech Louise withdrew into herself. She felt ashamed, but she dreaded to invite any further exhibitions of the same spirit. The nobility of her husband suffered at close contact. She felt it and tried to avoid the full discovery in a reserve that annoyed St. Clair much more than her open resentment could have done. He was a man who at any time would rather be irritated than bored. They avoided each other. St. Clair plunged into the more congenial sets, where he occasionally referred to "that noble woman," his wife, who lived "in an astral sphere of her own."

Louise made up her mind to her duty. It was to allow no considerations of personal comfort to influence her. She tried to interest herself in her husband's work, but it never could be adjusted to her methodical candor and honesty. She wanted a home, and it began to dawn on her mind that St. Clair preferred an itinerant life that wore to her an air of pretentious vagabondage. But she would submit to that if she could sooner or later bring matters round to an equitable basis.

While everything was in this unsatisfactory condition St. Clair went off on one of his lecturing tours and was gone a month. During that time Louise became aware that she was becoming an invalid. The knowl-

edge filled her with strange apprehensions and a subtle joy. She thought less of herself than of her husband, and she tried to think of him in the new relationship of a father. She wrote to him tenderly and delicately and told him her secret. After waiting a week or more she received an answer that hurt her inexpressibly.

"I have made up my mind," it said, "that Chicago and not New York is the place in which I can best realize my life work, and I have made up my mind to make this city my pivotal point. The western people have a large, unquestioning generosity that contrasts strongly with the priggish hesitancy of New York. The young blood of the new civilization leaps responsively to the new and the beautiful. I have secured handsome rooms for you and shall expect you to come to me as soon as possible. I regret, of course, to hear of your condition, for it cannot but interfere sadly with our large work ahead. Wire me when you start."

Then the grave and self-reliant Louise found her eyes filling with water. There are times in a woman's life when her whole soul turns to her husband with inexpressible yearning and forgiveness. It is a sad presage of married life if she finds no sympathy there.

Later, nervous and hysterical, she found herself in one of those feverish caravansaries of the western metropolis which seem to pulsate day and night with the maelstrom of excitement that races round it. From her adjoining boudoir she could hear at night the voice of her husband and the clink of glasses, as he entertained the choice spirits that he had gathered around him with stupendous projects. If she remonstrated mildly he broke into one of his exordiums. "These men, my dear, are the young capitalists of the great West. Their souls catch fire at the new evangel. It is to them we must look for the helping hands that are to plant us on the rock of our salvation."

For the first time this sounded to Louise like the veriest cant, and St. Clair, who was beginning to dread her calm scrutiny, immediately took another turn.

"My dear, I am planning and scheming

for you. A little while longer of this life and then I will plant you, my lady of the manor, in secure affluence and repose. Trust me, and help me.

But the gap between these professions and the life they were leading grew wider and wider. St. Clair's face continually wore the flush of champagne. His irregularity of life increased, and he took less pains to disguise himself to his wife.

Such was the state of affairs when a child was born in a hotel, and the mother lay for weeks between life and death. Surely no lady of the manor was ever so distressingly placed.

Some stray reflections of a far-away sunshine came at intervals in Cicely's letters. They had a mocking undertone that was jocund. "My husband," one of them said, "turns out a regular brick—fire-proof brick—and enters into my scheme heart and soul. We are settling down to the most prosaic, humdrum agricultural routine, making the farm pay and getting ready baby clothes. Oh, it does pay, Louise—mother Louise—isn't it odd? Does your heart sing with its new burden, dear? Mine does."

But Louise uttered not a word of complaint. Her lips were sealed. As she passed through convalescence she gave most of her time to her boy. She had learned that in order to win the father's attention he had to be attractively attired. The thousand disagreeable duties of motherhood must be scrupulously hidden from the esthetic parent, who, when the mother had spent hours in arraying their child in picturesque adornment, went off into eloquent praises of the loveliness of young life, but who shrank from his own offspring if it was in distress or *en déshabillé*.

All at once it occurred to Louise that this man, whose emotions were guided by his senses, must have seen her in conditions that shocked him. She was startled at the thought and went to her mirror. She had lost something of the prettiness and bloom of her youth. There were lines on her face. She stared at herself with the steadiness of a new discernment. "He worships beauty," she said; "I have lost some of mine and

with it has gone his worship." Why had she never thought of this before? With all her native strength of mind Louise was a woman, and the reflection was tinged with a slight hue of jealousy. "He will worship the beautiful still, wherever he can find it." Then she did what she never did before. She mistrusted him and watched him out of the corner of her eye. Almost immediately circumstances, as they always do, accommodated the new disposition. He had found a lady patron who flattered and encouraged him. He was spending most of his time at her house. She was a mature beauty and her home was in Denver. Fancy then, her surprise when St. Clair said one day, "My dear, I have received the most flattering offers from the young metropolis of the West."

"Yes," said Louise, "Denver?"

"Exactly! How did you guess it? It is the coming center of the continent. I think its delightful climate—six hundred miles of dry plains on the east, and the backbone of the Rockies on the west—driest climate in the world—I think it would be just the place."

"I shall not go to Denver," said Louise quietly.

"You prefer to go back east on a long visit?" he asked with just a little eagerness.

"Certainly, if you desire it."

"Desire it? I desire nothing of the sort. What put that unworthy notion into your head?"

"I suppose it was my own desire. I thought it might be yours also. You may go to Denver. As for me this is my last stage in the itinerary."

Even then she looked eagerly for a remonstrance, but he only said, "Perhaps it is as well. You are not fitted for this pioneer work. You shall go back and take a long rest. When I have made the path smooth I will send for you."

And that was the end of it all. Not a reproach was uttered by her, but if the man had possessed the most rudimental spiritual vision he would have detected the silent heart-break.

He grew quite enthusiastic over it. "It

takes a great load off my mind," he said. I shall think of you and work for you much better if I do not see your discomforts."

CHAPTER XXII.

ON a specially golden morning in early October a lady and child, with a nurse, got out of the train at Suffern. It was one of those warm, dreamy mornings when heaven is like a cathedral window and earth sits with folded hands under a benediction. She stood in the doorway of the station, looking at the gorge in the mountains, down which the sumac was pouring its leafy cascades of blood.

She was not thinking of the colors. To some senses these pictures have only associations. They belong not to art but to events, as if memory itself could fix itself in pigments.

Then a handsome vehicle drove up, and a moment later Cicely and Louise were embracing each other with utter indifference to the on-lookers, and making an entirely superfluous sensation over a bundle of lace and wrappages.

Once in her own room, Louise, of course, broke down temporarily. It was in some sort self-pity. She carried in her face the acknowledgment of failure. It was not necessary to speak of it. And yet how was it possible for affection to muzzle itself.

"You shall stay a year," said Cicely. "I have need of you, and heaven sent you this way. First of all, let's compare the babies."

When that and other preliminaries were disposed of Cicely sat down on a cushion and looked up into her sister's face.

"Tell me," she said, "have you learned the same great lesson that I have?"

"I've learned a great many, dear, what is yours?"

"Don't you remember telling me something about managing men?"

"Why do you speak of that?"

"Because I have learned the secret of it."

"You?"

"Yes. The way to manage them is to produce them. Take them in the germ and mould them before they know what ails

E-Jan.

them. We've tried the mature thing, Louise. It's more bother than it's worth. I don't know what luck you have had, but I'm satisfied that it doesn't pay to waste time with old stock when you have the plastic material right under your thumb. Now I've got the most devoted idiot of a husband you ever heard of. He's a revelation of disinterested imbecility at times. You can't help loving such supernatural stupidity, can you?—but you can't make him over. I can't give him any of my dash and fire and determination. It was a problem. Nature solved it by setting a new sum. We've got a chance, Louise, to make two men just as we want them. We haven't lived in vain, and I think it is better than trying to make the universe over again—though to tell you the truth I believe if every woman would begin *de novo* we might reconstruct a part of it in time. It's just like this, dear. We have to put up with some man or other, of course. That's one of nature's penalties. Generally he is a combination of genius and perversity. If he has divine instincts, they are running wild. If he has emotions, they slop over. It is the divine prerogative of motherhood to take this material and reconstruct it, first in herself and then out of herself. That's our mission, Louise."

The elder sister was astonished at the condition of the household. This indefatigable little woman had actually restored the original atmosphere of the place. She had taken up her private abode in her mother's room, she asked a blessing at the table, she had the old portraits revarnished and put back in their places, and she had brought the prodigal back.

"Yes," she said, "I'll tell you how it was. My husband got a little blue over the estate. It wasn't productive and it cost a deal of money. 'Let's make it productive,' says I. 'How?' says he. 'I don't know,' says I. 'Neither do I,' says he. In unobtrusive helplessness my husband is a perennial champion. I went down to see Banny and happened to tell him about it. 'Ask my wife,' says he, 'she'll tell you how to do it. That's her business. My boss used to send her all over to fix up gardens and farms.'

I put it before her. She asked me ten thousand questions,—how many acres, how many cleared, how many dry, how many exhausted, how much water, what are the levels, how long since they were fertilized—not one of which I could answer. Had to come back and tell my own dear idiot that he must take a month and study up the answers. He took the list, sat down with a pencil and answered them all. When I went back that amazing young woman made a map of the place, figured it all up, and said the place ought to return ten per cent on the investment. It's going to do it too. I'll tell you why! I took that house of Martin's, fitted it all up, and brought the invalid up here. Banny's the superintendent and she's the overseer. You ought to see her trundled over the fields in a wheel chair to give her directions. When father comes up he will not know the place."

October gleamed like old gold through the chestnuts. Long, restful days they were as these sisters walked over the fields and tried to look through their early impressions. Louise was like one waiting, and Cicely never broke the reticence. Whenever the disappointment of her life was particularly poignant, Cicely took the baby and put it in

her arms, and that seemed to connect her with the future.

Then the autumn died out, sere and crackling, into winter. Great storms came and enveloped the old house in snow. And one particularly stormy day Cicely brought a paper up and pointed to a paragraph. Louise read the expression of her sister's face and gave a start.

"Dead?" she asked.

"No, not yet. Pneumonia at a hotel in Denver."

"Then I must go to him," and Louise stood up."

"Read the paragraph. It says his wife is attending him."

Louise sat down again.

"You have got the best part of him here; don't run away from it," said Cicely, and then she brought the baby.

Nothing more was said for some time. Then Cicely came up close to the bowed woman and whispered in her ear:

"Father is married—it is in the same paper. Oh, Louise, we are but women, but surely in us are transmitted some of the enduring sentiments! Let us give our lives to grafting them upon the men who have been placed in our conserving arms."

(*The end.*)

PESSIMISM IN THE RUSSIAN NOVEL.

BY E. G. BONER.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

ANY one who is acquainted with the modern literature of Russia cannot fail to have noticed that the tone of its most celebrated novels, one and all, is invariably the same; a tone which is the result of a sorrowful feeling of the indefinite ills that afflict daily life. You might say that all, or almost all, of the Russian novelists had swept their brushes over one another's palettes and borrowed from one another the colors they use. The greater number of their characters, also, at least in their principal lines, resemble one another most

strongly in light and shadow. To indicate these resemblances it would be sufficient to bring the personages together and set them opposite one another—Lermontoff's Petchorin, for instance, opposite Gogol's Tietnikof or Gonciarov's Oblomof, or Hertzene's Beltof and Turgenieff's Neschadanoff, Ssanin, Tustof, and Litvinov opposite Tolstoi's Besukhof, Oblonsky, and Levine. Then you could easily see how all are marked with the same stamp of sadness.

One would suppose from this that such chosen favorite types would have character-

istics other than those which excite the reader's antipathy. But what are these characteristics? Love, courage, virtue, faith, patriotism, self-abnegation? Alas! all these are useless endowments. Their only distinguishing feature is something entirely different. It is weariness of life. Yes, weariness of life is the principal ingredient of the Russian novel which has any self-respect. This weariness has perhaps come out of that tendency which the Slavs have toward the eastern *kef*, an undefinable compound of the English *spleen*, the German *Weltschmerz*, the Turkish *fithür*, the Parisian *petit ennui*, the Sicilian *lissa*. Yet more than from any other thing you could say that such a kind of mental somnolence proceeds from that *acedia* (the word is Apollonius of Rhodes') which was the malady of convents during the Middle Ages. This *acedia*, according to the analysis of a monk who was affected by it, was a melancholy or weariness derived from aberration of the spirit, or an excessive sadness of the mind, which destroyed every spiritual contentment and threw the soul back on itself just as though it had come forth out of an abyss of despair.

Among those who were afflicted with this very disease and bore within themselves its "noisome vapor" was the poet Francesco Petrarca, in whom this wholly modern malady was mingled with idealisms and with dreams. Geiger defines the sickness as "a perfectly human weakness, which overcomes the best of mortals. It is a strife between being and non being, an effort to fill the void of daily life with philosophical ideas, a dissatisfaction produced by the thought of ills we have suffered and by the presentiment of ills to come, a kind of desperation derived from contrasting the peace which others enjoy with the restlessness which torments our own mind, a discouragement springing from the consciousness that all our efforts will never suffice to attain the longed-for goal, and, finally, the persuasion that human existence is an eternal circle in which the worst triumph and the best succumb. However we may designate such a condition, and if instead of *acedia* we wish to call it by its modern name, pessimism, melancholy, or

hypocondria, we will, nevertheless, never succeed in fully expressing that burdensome feeling which refuses to submit to any exact definition and which cannot be conquered. For it is closely bound up with human nature, always restless and prone to error, the desire to aid men and yet stay apart from them, to occupy the first place and after all to be satisfied with a golden mediocrity, to actively labor and yet to lead a contemplative life.

There is nothing more obvious than this, for in almost all the Russian novels we find strong passions of love passing quickly into baleful repose, hymns of battle interrupted by yawns, great and sacred ideals stoutly maintained at first and shortly afterwards dreamed about platonically, then discussed, finally derided; while a calm spirit of despair, a mocking anguish spreads and enfolds the whole book more and more, like a swamp mist. Is it a sign of the times? Is it a moment of dolorous moral conception? Is it a foretaste of the literature of the future?

You may cite Faust, Manfred, René. They have indeed a share in this manifestation, and yet there appears among the heroes of the Russian novels a spirit of languor, rather a fatigue, a discouragement born of that kind of sickness of the will which is not an ardent striving for knowledge, for being, for possessing, peculiar to those great, despairing heroes of the West. The Slavic heroes have already passed that period of generous sufferings and noble frenzies. And after having struggled, hoped, and groaned, after having seen the uselessness of all things, they are bored. Bored tranquilly, smoking a cigarette and listening to the bubbling of the *samovar*.

Culture, on its part, has only convinced them the more of the infinite vanity of everything—that culture of theirs which could well be fictitious, having never passed into their blood and marrow, but is the result of half-learned literary and scientific principles, so that Dumas said of them: "They are only powdered over with civilization, and you find them still ignorant and barbarous, like peoples who are just beginning, and already corrupt and dangerous like nations which are ending." We could

well believe that it is not an accident that nihilism "should be born in a country destitute at the present time of the arts, and not even sustained by distant memories of an art long since passed away—yet a country well steeped in the results of modern science." Ideals? They have them no more, those men. Turgenieff says in so many words, "We Russians lack a strong leading motive; we are sufficient for nothing, we believe in nothing; we were never young, even in our youth." And again: "As a young man I could have scaled the heavens; afterwards I was satisfied with growing enthusiastic over humanity, then over my fatherland; when this epoch had gone by my aspirations were limited to a quiet domestic comfort; now I am wallowing in the ditch. How admirably we Russians know how to end our longings!"

Another one of these authors, Rudin, of the same class as Turgenieff, writes to a friend with the impulse of strange sincerity: "Nature was prodigal of gifts to me, but I shall die, none the less, without having done anything worthy of myself, and shall leave no beneficent trace of my passing. All my wealth has been aimlessly squandered; I shall not see the harvest of the seeds I have sown. I lack—I cannot say what I lack. Probably that thing without which one cannot move the hearts of men, nor rule the minds of women." Tschedrine confesses himself in like manner: "We Russians are not habituated to any true and proper system of education. We are taught accomplishments. . . . We grow up too naturally, just as nettles under the hedges. We live in a certain primitive state; we vegetate, we lie, we offer insults, through a purely personal inclination, as it were, not aiming at seriousness in either moral or social ends."

This mixture of the shadow and a gloomy temperament, of irony and distress, *morosis* and lassitude, in which are plunged so many beings who act in contradiction to their wills and say the opposite of what they ought to say and would like to say, glory in their inconsistencies, and sink in emptiness and darkness their deep unrest, is characterized by Carletti as "the discord between the ideal

and the real, between the intelligence which conceives and the will which is irresolute to do." It has no name, but Pushkin gives it one in his "Oneghin." He calls it there "the Russian sickness." Even Karamzin, Gogol, and Dostoyevsky, less contaminated by such vaporings of the spirit, the first because he is very much occupied with something else, the second because he is full of faith in the future and full of enthusiasm for Russia, the third because he is ardent in charity, and, like Tolstoi, absorbed in the religion of sorrow by which humanity could be redeemed,—even these when faith, enthusiasm or sympathy for humanity abandon them for the moment, plunge into the pessimism of the other writers. Karamzin, like Potemkin described by the poet Dergjavin, felt under the flatteries of glory "a sting of anguish and the venom of a weariness without end." Nicholas Gogol, when in "Tarass Bulba," or "The Dead Souls," he has before himself the infinite steppe or future Russia, breaks out into accents of sublime lyricism and utters to the winds of the Ural a fatal "On! Russia!" Gogol is nevertheless the creator of Tentetnikof, and closes his literary career and his life in a profound distress of mind, in despair of the fate of his country and the world. And Dostoyevsky, greatest of all in intensity of sentiment and originality of views, continually dominated by an almost maniacal exaltation of the intellect and heart, is forced to ask himself whether or no he is not also subject to the stupefying influence of that intellectual endemic of his people, when he bends his energies to morbidly scrutinizing, to dissecting the hearts of his pessimists—logicians like the engineer Kirilof, who kill themselves through moral powerlessness to live, or those possessed with an evil spirit, who kill themselves in order to protest against a universal order of things which they do not understand. In him and in his characters appear very frequently the uncertainty and incoherence of the national life and thought, just as he draws them in the case of his convict Petrof, "a most resolute man, one of those who know both how to execute and act, but who perhaps will draw near to his last days

in inaction, and will die after having lived without a purpose." Many others of his types have the same commingling of energy and sloth.

All these weak ones, these lunatics, these anomalies described by the author, do they not have a family air about them?—concentrated as they are in their inner contemplation, crazy to investigate, to search, to probe into the depths of their own consciences, making themselves unhappy for nothing in the world, merely from a liking for suffering. If the author causes them to act, they rush towards the deed with unreflecting impetuosity, obedient to the disordered impulses of their nerves, without curb or reason to rule them. For instance, in "The Precocious Ones," where the action, if there is any, unfolds in the midst of young people in whom germinate the most peculiar ideas, the most absurd projects, worthy of a grown-up generation that is both nervous and epileptic. And if in "Demons" we have a Chatoff, who flies from all labor and strays about in an empty doctrinarianism, we arrive next at Kiriloff who, having recognized the vanity of every human act, carries out his nihilism to the ultimate consequence and commits suicide. It seems to me that Dostoyevsky, every time he is bereft of his mystic and humanitarian fervor and his faith in the future—to which we owe his most splendid pages—is somewhat like Matrjona in his story "Serene Nights": "I saw Matrjona. She was still a sturdy old woman, but somehow or other it seemed to me as though her glance was dead and her face was furrowed with deep wrinkles. Then looking about me it seemed to me that the room had grown old, like the woman, that its walls and ceiling were dilapidated and giving way, and were looking at me with a decrepit, spectral look. I leaned out of the window and the house opposite was also crumbling; the stucco work was dropping from its columns, its cornices were blackened, its walls cracking."

Thus we are spectators of the sad spectacle of a thought, the Russian thought, which, as Carletti points out, being naturally bold and having no counterpoise in an old civili-

zation that might check it in its sallies, agitated by diverse currents, not knowing which to choose, carries latent within itself the germ of nihilism. It is a thought which is striving in a void, free of every hindrance and every preconception, from one premise deducing another, down to the final conclusions. Logic becomes something real to it, living, irresistible, against which the Russian spirit cannot rebel, because it has no support on which to rest. Add to this inexorable logic the fact that pessimism in northern countries is at home, as you might say, and that from pessimism nihilism comes naturally. The monotony of the landscapes, the uniformity of the earth's surface, the whiteness of the snow, that something, sad, torpid, somnolent, which is peculiar to northern countries,—all these develop an invincible current of pessimism from which very few succeed in escaping.

From this comes that doubt which rises spontaneous in the soul of the authors themselves, even when they are ardent protagonists of humanitarian ideas, that doubt which condenses the cold and dead waters of scepticism, and which is like the turpitude that benumbs the souls of their youthful heroes. As Carletti says: "Gogol and Turgenieff, Dostoyevsky and Tolstoï, Pisemski and Gonciarov love Tocitscikof and Rudin, Raskolnikof and Levine, Kalinovite and Oblomof, and not only love them but feel a great pity for them and for their errors, and love and pity all the creatures who suffer and work around them, however vile, however base, however wretched, inept, insignificant they may be. Thus the humor of the Russian authors is supremely melancholic, and their irony is painful, their jest is pity, their criticism is benevolent, their reproof is mild."

It is saddening and disheartening to see this youthful literature based on the flabby sentiment of weariness, and see it exhaust itself in the continuous, pitiless analysis of an infirmity which seems to have contaminated the entire nation. You do not see in it any love, enthusiasm, joy, unless there is mixed with these virtues—joined most indissolubly to them—that weariness which is

fatal to even the most audacious minds of the new generation. There is nihilism even in the literature. "I am bored!" is the refrain of every Russian protagonist from Pushkin to Pisemski. "I am bored!" groans the Prisoner of the Caucasus, tired of the Circassian girl who has loved him so. "I do not believe in nihilism. I believe in nothing, not even in your love," Neschadanoff confesses one day to Mariana. In another novel by the same author, Litvinov, the hero of "Smoke," considers himself henceforth tired of adventure of every kind: "All is smoke! Youth, my life, life in Russia, universal life, the world, thought, all smoke, smoke, smoke!"

Such are the principal characters of the Russian novels. The secondary ones are good people who do not see beyond the end of their noses, and on whom generally falls more or less ridicule, in evident imitation of western humorists, with a very little Slavic element added. The real character of originality well defined in the Russian novel is, then, the sentiment of disgust with life, raised to the *n*th power. Its representatives come out before their European colleagues wholly occupied in the study of themselves, their sickness, in concentrating themselves in that restless languor which never vouchsafes to them either the refreshing impulse of a strong laboriousness, nor the pungency of an acute pain. They would have us believe what in moments of exalted pessimism has escaped from the lips of certain of their writers, who have roughly asserted, "Russia is a grouping of inferior races; Russia is a freak of nature." And yet we will rather believe that the consciousness of its own moral weakness, and the lack of equilibrium between mind and character is a perpetual source of discouragement and sadness to the greater part of the nation, to which its writers, instead of offering great examples of strong, willing, and valiant workers, offer always a crowd of babblers and idlers, of marrowless youths and hysterico-epileptic girls who should be studied by phrenologists rather than by novelists. And these, they would seem to claim, are the only representatives of their people.

"How sad our Russia is!" exclaimed Push-

kin one day, and Nekrasson entitles a sonnet poem of his: "Who Lives Happy in Russia?" This poem we might compare with what an American traveler, Kennan, writes of the songs of some tribes, half Slav, half Turanian. One song, especially, which was sung at night was, without exception the sweetest and the most sorrowful melody he had ever heard, like the lament of a lost soul in despair, imploring mercy without hoping for any. Thus Russia, whose historical mission has all the grandeur and the majesty of the unknown, has reached almost in one leap, and too soon, the spot to which other nations came but gradually and after a long journey. Our western pessimism seems more resigned, less excessive, like that which, developed by necessary changes, has finally reached the law of adaptation, while the Russian still presents all the asperity of an immature moral phenomenon, which did not come naturally to the light of day, but burst forth, after a short artificial incubation, into the rays of a maddened sun.

A radical cure must be administered to this invalid, Russian literature. To this end a style of criticism should arise which would not be ruled by political views, nor by any other extraneous consideration. Those who love and admire this literature cannot pray fervently enough that pessimism and this cloud of weariness may pass away from it, and that it may bring into the arena of life great facts and figures of beings, spurs and comforts to the new people. Let the novel rise to patriotic work, and, combating the evil inclinations of the race, magnify and assist the good. As Gogol said in his "Confessions": "The Russian author of our day, with his great natural gifts, his efficacy of phrase, his impetuous lyricism, and his bitter sarcasm, should acquire a perfect knowledge of his country and people, both in their roots and branches. He should educate and develop himself, under the twofold aspect of a man of the land and a man of the world, and should descend into the arena only when he shall have become hardened to the blows of fortune. There he should stand immovable, fighting to the last for the rights of his people and humanity."

FRANCIS SCHLATTER, "THE HEALER."

BY PROFESSOR A. B. HYDE, D.D.

OF DENVER UNIVERSITY.

OF two Greek philosophers, Democritus laughed and Heraclitus wept at the behavior of mankind. That behavior, as shown for some weeks within one's own precinct, has for the same reasons that touched those ancient hearts made one "a pendulum between a smile and tear." Absurdities, infatuation, and blasphemies, tempered and even hushed with suffering, sincerity, and agony of desire, all stirring and shifting in the sunlight around a voiceless center, like waves around a grim rock of ocean, gave an impression now ludicrous, now mortifying, and then serious, even pathetic to the verge of the sublime.

Francis Schlatter was three years ago a cobbler, here in Denver, who quietly pegged away at his calling. He had come from Elser, a village of Alsace-Lorraine, where in 1856 he was born of a German family. It is said that even in youth he was given to lonely walks and musings beyond his years. Coming to this country in 1884,

he worked in various places, and in eight years had made his way from New York to Denver. Here, as came from his utter lack of prestige, culture, and money, he took the lowest place, little and unknown. Said a customer one day, "Schlatter, what

do you believe in?" "Not anything at all. No God, no heaven, no eternity, no Christ, no anything." "Why! you believe in something, don't you?" "Yes, I believe in mending shoes and getting the money for it and paying my own bills." Shoes of his then making are to-day shown and certified, and though soiled with three years' service, are, as if imbued with healing virtue, dear to the souls of their owners.

His long occupancy of the bench began to tell on his spirits, and he was soon taking long walks in our bright air, and in these, with physical exhilaration, came a thought of strange, impelling power: "Why do I so walk?" Then came, as he was working, a voice from the unknown: "Write to your friend X, who is paralyzed, and your letter will cure him." He hesitated. Again the voice came; he wrote, and his friend was suddenly cured. So swung the gate and opened for him his new career.

Upon this he did not at once enter. This

gift of healing he for months held in abeyance until the voice again came telling him to sell his humble business, give its price to the poor, and go where ordered. With no money, extra clothing, or plan of journey, he faced eastward and went, as secretly



FRANCIS SCHLATTER.

bidden, from ranch to ranch and village to village as far as Kansas City, and thence south to the Indian Territory. Penniless though he was, and tramping, he never asked food or lodging. The people, touched by his appearance, supplied his wants, but as he took nothing for the morrow, the wide, vacant plains gave him hunger and weariness.

In the Indian Territory he fell ill, but the Indians cared for him kindly, and in return he is said to have healed their sick. The voice ordered him to Hot Springs, Arkansas. Here he was five months confined as a lunatic, receiving fifty lashes in place of a fine. He had no legal trial, and finally, when after a night dream of freedom he was at morning work by the jailer's house, the voice bade him leave. He went to Sulphur Springs, and thence by a weary, devious route to El Paso, Texas.

From El Paso he started, bare of foot and head, for the Pacific Coast. Those who know the route may think what such a promenade in August and September would be, through the cactus plains, the hot sands, and biting alkalies. He spent three months amid the perennial charms of southern California. Here with the beginning of 1895 began his activity as healer. He was "bidden" to heal the Indians and Mexicans of Puente. Going to San Diego, he was for the first and only time ordered to take money for his healing. His first fees were stolen from him; his next paid his steamboat fare to San Francisco, and in all his wanderings this was thus far his only ride.

After a few hours in the capital he started for Merced, and thence by train to Mohave City. And now in February, with courage unflinching, he crossed the Mohave, "that great and terrible wilderness." A sack of flour and a can of water were for weeks all his stock and store. At the Needles a sack of wheat was given him, and this with scant water was his only food. He must have suffered intensely. At Flagstaff he for a few weeks herded sheep to recruit, but another walk over flinty sands brought him to Albuquerque, New Mexico. What a

year he had seen! Yet he held that every step of his strange wandering was ordered by a voice within, which he now began to designate as "Father." This voice now told him that his travels were ending, but that he must fast forty days, and there is reasonable proof that so he actually did.

And now in July of this year his fame begins. Albuquerque has a mixed population. A large proportion is of Mexicans, intensely ignorant, not too moral, devout after their fashion, and very superstitious. When on the last Sunday of July Schlatter appeared as healer, these Mexicans were the first comers, and hundreds of them crowded to his presence. So many claimed to have been cured by the clasp of his hands that soon people of higher grade were in attendance. He served all alike, taking their hands in silence and imparting to them such virtue as he might. Ample gifts of money and clothing were offered; one man would build him a church. But all these things were refused; only once he accepted money, which he instantly scattered among the poor, saying, "I have no use for money." His manner and bearing were in Albuquerque precisely what they have since been in Denver, and so, also, has been his repute, as well as the alleged results of his treatment. He remained there about three weeks.

Two of our citizens who had known him well were suffering, one from deafness, the other from injury to his eyes received in his work as boiler maker. The deaf man went to Schlatter at Albuquerque and, receiving benefit, joined with his friend in bringing the healer to Denver. He came August 22, but rested until September 16.

Meanwhile it was noised about the town that the healer had come, and that any and all manner of persons having any of the thousand natural shocks that flesh is heir to might hope for early relief and remedy. The work in New Mexico, though not very far away, grew larger by report, and a great multitude of impotent folks were filled with great expectations. Some were calling him the second Christ, the Messiah, the Divine Healer, titles which cannot be proven to be

of his assuming, but which, springing up in ardent and reckless minds, were adopted without recourse to him.

At length on the sixteenth of September began the campaign of service which lasted fifty-seven days. North of the Platte and east of the car lines, in a rude part of the town is the modest home of Mr. E. L. Fox, who, grateful for relief from his deafness, had been calling Schlatter to Denver. Here Schlatter had without cost a comfortable home. Mr. Fox for the time gave his labor to caring for his guest, neglecting his own business as coal dealer and spending his money freely to help the public in gaining access to the healer. He built long gangways for approach in single file, and gave special attention to bringing the worst cases to Schlatter's notice.

The central personage, observed of all observers, sitting or standing at the gate from nine of the morning until four of the afternoon, was of some five feet eight inches in height, and of spare figure. His hard, bronze features seemed immovable and inexpressive. He had no "speculation" in his white-blue eyes, nor did he "glare" with them, but held them "upraised as if inspired." His mouth and Olympian-hairy chin were faintly lightened with a smile, sardonic and unmeaning, and his brown hair, kept with Nazaritic scrupulosity, fell softly to his shoulders. To me his look was idiotic; to others it was saintly, transcendent, seraphic. There he stood, his bare head glowing in the sun; but, while the crowd thronged and pressed, he seemed communing with the old prophets who had met him in his desert wanderings, or dreaming of world-wide, all-conquering benevolence.

His first visitors were of the commonest and rudest; but how the breath of reporters fans a flame! Our dailies exploited the matter with vigor, and soon the streets and vacant lots were full of on-lookers, and the actual seekers of relief were counted by hundreds. Grave and reverend men went in sorrow and anger to discountenance the thing with frowns, and there with surprise met their likes on like errand, the reporters announcing them all as countenancing the

healer by their presence. Men scoffed, then wondered, then hesitated, then crowded to his hands.

In the sharp air of our autumn mornings people stirred soon after midnight to the gangway, though service was not until nine. A tent was even built for lodging those who would by so much "prevent the rising of the sun." Even then persons were often several days in effort before reaching those salutary hands.

The attendance often reached five thousand, but upon it all was a hush like that of a sick chamber. The "chapman billies," of course, were selling their small wares, and there was a lively restaurant, though when this was found to sell liquors Schlatter compelled its removal. The street railways had enormous patronage; the railroads brought thousands even from Chicago and San Francisco.

The healer took in rapid succession the hands of all that passed him on the gangway and at four he went among the vehicles on the street to touch those unable to come to him. He treated hundreds daily—possibly thousands—but the numbers named in some reports are simply impossible. And now opened the handkerchief "department"—for these held and carried the virtue of his hands—and the postal department—for letters craving even a passing thought from him came from all quarters. Many of these contained bank notes and checks, which were promptly returned. This postal branch brought grief. Some men of enterprise had handkerchiefs "treated" and then sent these by mail at a good price to inquiring customers abroad. Our United States attorney had them arrested for this use of the mails and Schlatter was to be made a witness. This may connect with his leaving. The suit has been withdrawn.

So grew the wonder, the fascination, and the pressure of attendance. Then suddenly, while all was growing, Schlatter vanished. On the morning of November 14, thousands were already in the street when it was found that he had gone, as noiseless and traceless as a vapor in the air. Mr. Fox could explain nothing. Piles of handkerchiefs and of letters were left, but no corduroy suit or

leather vest or black silk shirt—his whole wardrobe.

The people, balked of their wishes, spread handkerchiefs on the board where he had stood, to catch from it some faint, lingering virtue. They offered two dollars for the post on which his hands had often rested and five for that footboard of his, and would buy, beg, or take the gangway lumber. Mr. Fox refused everything and soon he set up, written large, the healer's note left on the table :

"My mission is ended ; Father calls me away. Good-by,

"FRANCIS SCHLATTER."

No trace of him has up to this time been found. He had spoken of going to Chicago and he may be far on the windswept plains, alone with his prophets and his dreams.

His career among us awakens many a train of thought. Did he work cures? To this central question it is not easy to give answer, though the processes proceeded before one's own eyes. A vast majority of cases treated were of a rheumatic, paralytic, or nervous nature. The sufferers often counted a sense of exhilaration and warm hopefulness as a relief or even as a cure. Novelty of modes and lively expectancy, even the stir of throngs do something, and Tyndall remarked that his visit to Niagara "gave a flow of animal spirits that quickened every bodily process," making him forget his dyspepsia.

Some claiming to know say that his various treatment reached eighty thousand cases. Strange if some of this vast number were not healed! But one could hardly trust what the patient said of himself, still less what his friends said of him, so often "the wish is father to the thought." Tales wondrous and assuring went from mouth to mouth, but these were usually exaggerated and often utterly untrue. Perhaps an average case would be that of William Jones, tailor, of honest, devout temper. For a year and a half he has been helpless with rheumatism, hardly able to move even with crutches, and with his right wrist badly distorted. Before Schlatter's coming he

was gaining a little in the moving of his limbs. After three days of painful effort he reached the healer, who, besides the cross clasp of right hand in right and left in left, gave the poor wrist a gentle squeeze, murmuring "bad case." His use of his limbs has steadily increased and twice since has he been under the healer's hands. One day his heart was rheumatic ; his mother got a handkerchief "blessed," and this being laid on his heart he "felt better." He thinks himself still slowly gaining.

This seems a fair, average case. Instances of cure are asserted embracing nearly every ill that flesh is heir to, and these assertions are made credible or surely respectable by the good repute of those who make them. Should they be offset by the immensely numerous instances in which not the least benefit has been received? Relief has certainly been given ; cure is another matter, and of this time alone can bear witness. From the flush excitement of the personal presence before him, of the throng, and of intense expectancy what reaction may come remains to be seen.

Who formed this crowd? It was most touching to gaze over it. "This is the state of man!" One evening at City Point I counted five thousand sick and wounded ; here was a like number in real or imaginary suffering, "as many as had need of healing." All seemed so earnest, snatching at any straw that might give ease or retard their movement toward the King of Terrors. After the toil of medical workers through many generations, after their achievements in the devising of remedies, their attained skill in modes of treatment, here is a man without study, without pharmacy, without appliances, and how the world goes after him! But then, healing is a mystery, and from the beginning it has been near neighbor to magic and sorcery.

One element of the crowd was of those pitiable ones who simply wanted to be cured, desperately indifferent as to how. Denver is full of spiritualists, and, as far as one knows, these recognized Schlatter as their kinsman. His "Father" was the oversoul, and his methods in substance their own, and

they claimed to have done and to be able to do about what he was doing. Mr. Ewell, our "missionary" from the National Association of Spiritualists, is understood to have endorsed Schlatter. How fascinating is this thought of force from the spiritual world entering and dominating this world! These thousands moved and spoke as if some power from the depths of the air might suddenly break upon them. They stood by the hour as if chained, and looked on the healer as connecting them with forces marvelous and unspeakable. In this feeling people of integrity, intelligence, and culture shared and were even prominent.

It is not certain that any true believer in Christ accepted Schlatter or went to him for relief. One ought to speak tenderly and cautiously of a matter so delicate, for who reads the human heart? Only one may say that after careful inquiry such is his conviction in the matter.

Was Schlatter a devout man? He seems to have no religious views, no plan of doctrine. To him there is one God, "Father," the force back of all forces, whose word is to him supreme and final, who does the healing through himself as instrument. If one is healed, it is "Father" who does it; if one fails of healing, it is "Father" who refuses the boon. To "Father" he prays—usually in silence—and the Bible he reads where and in what amount "Father" prescribes. Of the persons of the Trinity, of heaven and hell, of sin and grace and judgment he is silent as the sphinx in the desert. His creed is simple and single.

So, also, is his life. Its simplicity in food and clothing is Socratic. No diet can be more frugal in quality or quantity than his; such, too, are his clothes, and he has no personal indulgences. His sincerity is beyond question. His followers fill the air with bubbles but these are not of his blowing. He never speaks of himself; he bids all to thank "Father" who does everything, and he in every act, whatever effort or even

pain it costs, declares that "Father" commands it and that is enough. That he is unselfish is fully proven. These thousands at his levee who call him divine, a Messiah, a second Christ, he absolutely disregards. Money he utterly refuses and any thrust into his lap he gives to the poor. Every offer of home and comfort he rejects. He has but one errand; to that he gives his time and energy and for it he keeps himself under the severest discipline.

One's own theory may be wrong, for there are more things in heaven and earth than one's philosophy can compass. That some men have invisible personal force, call it spiritual or magnetic or vital, so that as nurses they powerfully affect their patients, is a fact well noted. And while such nurses are good in all cases, their energy is specially felt in nervous and muscular troubles. Such a man is Schlatter, marvelously charged with personal force. This force has moral support from his simple, sincere, earnest, and unselfish life, and fed from such resources it has become intense. His touch has a fullness of that quality which flows from a nurse's hands upon the body of a patient in massage. Let us add to this the ardent, expectant, and susceptible temper of the patient and one may think that without calling on the supernatural for aid we have a potency about adequate to the effects actually produced.

Schlatter says nothing against Christianity (only that "Christians forget the poor and lowly") nor need Christianity say anything against him. He is blameless and harmless. He prays, reads his Bible, and though ignoring the church keeps the Sabbath. He has unhealthy, irrational views, verging to insanity, but there is a kindly method in his madness and his failings lean to virtue's side. If the multitude in impious swirl take him for divine and put "Schlatterism" for Christianity, it is not his fault but theirs.

So the healer appeared among us for a little time and then vanished away "like smoke in air or on the water foam."

THE STUDY OF AMERICAN ENGLISH.

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FROM the earliest days, newcomers and travelers were struck with the difference between the English on our shores and that to which they had been accustomed,—just as they would have been if they had traveled about in England itself. As the country developed and diverse usages got the upper hand in the various colonies, even the American who had occasion to travel—say from Georgia to New York to take ship for England—had his attention drawn to the somewhat different speech of his neighbors. As conditions changed and new incentives to emigrate brought fresh accessions to our population, diversity of speech in different classes of the same community made itself noticeable.

In time, men of leisure and learning took to writing of the odd or the picturesque forms of folk-speech; but they have, unfortunately, been, for the most part, men of a literary turn rather than men of linguistic training. The man of letters is constantly in a language atmosphere, he acquires a taste for the esthetic qualities of words and a knowledge of their relative power, and it is his business to arrange them artistically and effectively; but when he undertakes to play the part of a philologist it is generally with the same success that the florist has when he assumes to be a botanist. Familiarity with early modern literature and hence with forms of English somewhat older than those in use to-day led such men as Richard Grant White to imagine they possessed a key to the philosophy of English speech. They authoritatively asserted what a philologist would hesitate to call more than a possibility and, in ignorance of the history of the language, did not hesitate to make the wildest combinations. It will not do for us to flatter ourselves that this sort of thing is past, or to claim that the taint does not

affect some who are supposed to be philologists rather than men of letters. Still, we can perceive an improvement in certain directions.

In the first place, all philological study has made an advance, chiefly through German stimulation. And it is fortunate that we so largely escaped the tutelage of the older German philology, which dealt with the letter rather than the sound, and which confounded the literary monument with the living organism of which it was but a poor reminder. We were late enough to have the advantage of the new philology, which recognizes its kinship to the physical sciences and psychology as well as to the historical sciences, and which, while seeking for every scrap of fact, strives to assign to it its real value only. The new spirit has nearly complete possession of the strongholds of English studies in this country and is rapidly gaining ground. The chief obstacle in its way is the captivating dilettante spirit, that is ready to fabricate pretty etymologies and theories and to pronounce dicta as to speech usage.

Organized effort in the study of American English began with the establishment of the American Dialect Society in 1889. Its presidents have been Professor Child of Harvard, Professor Hart of Cornell, and Professor Garnett of Virginia, while Professor Sheldon of Harvard, who for the first five years of the society's existence was its secretary and most active member, is now its president. The society welcomes the co-operation of all that are interested in its aims.

It is best to leave to trained phoneticians the study and discussion of matters of phonology, but anyone can notice and report such obvious differences of pronunciation as *stun* for *stone* (among the English Quakers

at Gettysburg, Penn., as well as in New England); *en'tire*; *does* with the vowel sound in *good* (heard in various parts of the country and ascribed to Mr. Gunsauls); *put* to rime with *hut* (reported from western Virginia and elsewhere). And all can contribute such items as the following—taken from slips handed me from time to time by my students. To put hay in *tumble*, that is, loose cocks (Minn.). *Draw*=ravine (western Kansas). *Hate*=bit: "What did you get out hunting?" "Not a hate" (Perry Co., Penn.). *No better*=worse: "He's getting no better fast" (near Gettysburg, Penn.). *Slick* ice=slippery ice (Louisville, Ky.). *Go-devil*=improvised sled having two saplings for runners, with notch where the sapling becomes a fill, and with a sort of saw-horse on it to serve for a seat (Fairfield Co., Ohio). *Punish*=hurt: "My head punishes me dreadfully" (Iron Gate, Va., not in eastern Va.). *Rustle* (Colorado) and *rustle up* (Texas)=raise, or "scare up," money, etc.

A boarding school or a college, drawing students from various parts of the country, is an excellent place to gather dialect material and to have one's own dialect pointed out to him. Sometimes a whole series of variant forms will be brought out by the mention of one. A girl from Ohio is surprised to hear one from southern Michigan say *Hurry up!* She says *Hurry on!* as does also a young woman from Marquette, Mich.; while others from Manistee and Champion, Mich., say *Hurry back!* for the very same thing. *Skoot* or *skoot out* means "get off in a hurry," and suggests various dialectic and slang expressions for the same idea: *hit the grit* (North Carolina); *hit the road* (Texas, Colorado, California); *hike* (Delaware, Pennsylvania, Ohio), also used as a call to horses (southern and western Penn.) and to oxen (Texas); *hike out* (Colorado, Texas), also a call to horses (southern and western Penn.); *pike out* (western Penn., northern Mich., Minn.); *hyper* (New Hampshire, Vermont). Similarly, different feeling for a word may be brought out: *quit*, meaning stop, is said to be in good use in west central Illinois; to me, brought up in

Michigan, it is a child's word or used in certain restricted senses, for example, "to quit work"; whereas friends in Massachusetts are not familiar with it at all.

Teachers, ministers, and physicians going to other parts of the country are in a position to notice unfamiliar forms of speech, and they will do well not to content themselves with condemning them; they should rather take pains to note them down before their ears get so much accustomed to them that they no longer seem strange. However comical it may sound to you at first to hear anyone say he had "ranked the wood" (Penn.), that the head of a "lifer" (convict condemned for life, Jackson, Mich.) was "bealed" (swollen or sore, Iron Gate, Virginia), or that a candidate will "win out" (Chicago), "again" (various places in the Midland) if he gets the Irish vote, all these will be natural enough and possibly you will be using them yourself before you pack your "turkey" (lumberman's bundle, or traveling bag in general) and "flit" (move away, Penn.; also used by Fields in his life of Hawthorne). Not only odd words and pronunciations are of value, but also new uses for old words and unconventional grammatical constructions: for example, "a try-on" at the tailor's, a "fat-soaked" friedcake, "to catch him up" in the sense of "to catch up with him" (David Grieve), to put clothes "in soak" for "to soak," to "have people into your house," "I want that you should go," and a thousand more.

Such information should be written on slips of paper: two and a half inches by three and a half is a convenient size to carry in the pocket or pocketbook, for it is positively necessary to have the slips at hand so that the usage may be noted down at once, otherwise it will almost invariably be forgotten. First should be written the word; next its pronunciation, if that might not be evident; then the definition or, better still, a sentence illustrating its use; then the place where it is used (giving state, county, and town, if certainly known); and lastly some such designation as colloquial, vulgar, slang, recent, or whatever will indi-

cate how the word is regarded *where used*. Thus :

Chinook	sh(e)nōōk'
A balmy wind in spring that melts the snow early.	
	Salt Lake City.
In general use ; said to be from the Indian.	

The same or similar usages are often reported from different parts of the country, for example, *het* for heated ; *highst* for hoist ; *allies* and *agates*, varieties of marbles ; *thing-um-bob* or *thing-um-a-jig* ; *skedaddle* ; he *features* his father ; *haint* ; *too soon*=forward. This has led some to deny that we have any dialects, a mistake that is caused by a misunderstanding of what is dialect and what is not. There are certain usages, which were at one time more or less general in English but have now sunk nearly everywhere into the realm of children's speech or the speech of the lower classes. Certain slang expressions spread rapidly, especially through the newspapers, and, if they are not received into good usage, linger in certain classes in various parts of the country. These forms have interest and value for the student of language, but they are not dialect. Then, too, forms and pronunciations that were peculiar to a dialect in England may have been scattered and have taken root in various parts of this country. They are not necessarily indications of present dialects but are valuable indexes to the history of the dialects in which they are found.

If anyone is looking in this country for just such dialects as he can find in Europe, he will indeed be disappointed. The conditions here are different from those there and the result is different. But we have every reason to be glad that it is so. There are chances enough in the old world to study well-developed and clearly defined dialects, and we need not mourn that we haven't the same over here. We have something even better ; we have conditions here that have passed away in Europe and will, in all probability, never reappear there, but a knowledge of which is very essential to a proper understanding of the development of dialects anywhere.

We are far from the mark if we imagine that there has not been much speech mixture in Europe. Are we not puzzling to-day with the problem of the speech-mixture that took place when various German tribes and parts of tribes migrated and settled in various parts of England ? How much light will not a study of what is now going on in this country throw upon the meager historical facts as to that earlier mixing of English dialects !

But we shall never be able to untangle the snarl and get clear ideas until we have traced the most important currents of migration and outlined the chief dialectic characteristics. We talk of the East and the South and the West, etc., and what do we mean ? We have heard certain peculiarities, for example, *bit*, one-eighth of a dollar, from one or more southerners, and we jump to the conclusion that the usage is general in the South, whereas it is in but a part of the South. Occasional reports and vague impressions are of little value. Definite reports from as many places as possible must be received and recorded on an outline map ; then and then only shall we have something definite and certain.

It is now ten years since I first devised a plan which aimed to accomplish this, but it was only a year ago that I was in a position to put it into operation and issue a circular intended to bring out information as to the spread of various elements of our population and the persistence of their speech usage. About twelve hundred sets of answers have come in, but several thousand must be received before fairly satisfactory results can be obtained. In certain cases, however, the answers already received are sufficient to give approximately correct results.

The big Yankee shilling of sixteen and two thirds cents did not sift through the New York sieve, and wherever New Englanders and New Yorkers migrated west the York shilling of twelve and a half cents alone prevailed. The territory where the two shillings are now more or less in use is practically coincident with the New York and New England element of our popula-

tion, and may be called the North. It includes New England, New York, Lower Canada, Michigan, Wisconsin, Minnesota, and parts of northern Ohio, Illinois, and Iowa. Below and overlapping it here and there is a middle belt, whose population is derived mostly from Pennsylvania and New Jersey, with an admixture of northern and southern elements, and whose chief characteristic is the taint of Pennsylvania German. This section may be called the Midland or Pennamite Belt. It has pronounced affinities with the South as against the North; for example, the calls *cope* (to horses) and *sook* (to cows) seem to be used nearly everywhere except in the North.

The spread of the shilling west marks the advance of a practically homogeneous population. The word is an ordinary word like *dozen* or *mile*—that is, a value without an outward symbol in the form of a coin. On the other hand, the bit line shows simply how far the Spanish real (one-eighth of a dollar) at one time freely circulated in this country. It divides the South (not varying much from a line running due south from Louisville, Ky.) in a fashion that has, to my knowledge, no correspondence in the rest of the speech of the South, and it is, therefore, more distinctly an index to one-time commercial conditions than to linguistic. But this is not without its lesson. For speech conditions are not simple and homogeneous, but vary as it is the language of the kitchen, of the family, of the walks of everyday life, of public life, or of religious life, as it is the talk of children or of grown people, of men or of women, of servant or of mistress, of a trade, a profession, or a class, that is involved; and the day is gone by when linguistic study can ignore the life conditions attendant on and reflected in the speech of a people. It must keep in touch with living speech and be willing to learn from all who have anything to contribute.

Individuals and groups of persons interested in the life and growth of language find the test questions a suggestive guide and a novel evening's entertainment. With an eye to the advantage thus offered the Chau-

tauqua circles, and also to the great assistance that its thousands of workers can render in carrying on the investigation, the circular is here reprinted:

It cannot be too distinctly emphasized that what is wanted is a report of *natural speech*, without regard to what dictionaries and teachers say is "correct." If a word or usage is in vogue only among the old mark it "O"; if only among the illiterate, "I"; if only among negroes, "N"; if rare, "R"; if recent, "Rt." If you are acquainted with other usage than your own, state it after yours and designate its geographical situation, as accurately as possible. Pass over all questions about which you are not certain.

1. State your name and present address.
2. Where was your usage formed? Mention the town, the county, and the state. The basis of one's usage is generally what one hears between the years 8-18.
3. Has your speech been modified by that of persons speaking differently from what was usual in your neighborhood? If so, explain. [For example, are your parents foreigners, or from another state, or have you been taught by or associated much with such persons?] In case your present usage is different from your natural usage, state the fact in each case.
4. Where did most of the settlers in your neighborhood come from? $4\frac{1}{2}$. If there is a large foreign population, of what nationality is it?

5. (a) Which of the following words do you use for an outside open structure on one or more sides of a house—*gallery*, *porch*, *veranda*, *piazza*, *loggia*, *stoop*? Just what is a *stoop*? (b) Do you know the word *stoop* in the sense of story (of a building)? (c) Do you know the same word in the sense of a horse block? $5\frac{1}{2}$. Which of the following words are you familiar with: *Cooky*, *cruller*, *paas* (or *pauss*), *eggs*, *kool sla* (or *cold slaw*); *boss*, foreman; *boss*, political manager; *heft*, weight or to weigh in the hand; *bulk-head*, outside cellar-way; *kriss kringle* (define it); *pack*, carry; *blooms*, blossoms (the noun); *fighst*, small dog; *tacky* (define it); *watch out*, look out; *mesa*, *maverick*, *acequia*, *arroyo*?

6. Is *bayou* to you a familiar word or a book word? $6\frac{1}{2}$. (a) If familiar, what does it mean? (b) Is it used of a *particular* body of water or piece of land, or generally, of any such place? (c) In what state and near what town is the bayou or bayous that you know?
7. Does the first syllable rime with *hy* or *bay*?
8. Does the second rime with *go* or *you*?
9. Are the two syllables separated by the sound of *y* in *yet*?
10. Which syllable has the stress? $10\frac{1}{2}$. Do you use *harmonica* (or *-on*), *mouth organ*, *mouth harp* or *French harp* to designate the child's wind instrument (not the Jew's harp)?
11. At what time of day do you begin to say *good evening*?
12. Do you speak of the *forenoon*?
13. Of the *afternoon*?
14. Do you say *good night* (a) on meeting? (b) At parting?
15. Do you say *good afternoon* (a) on meet-

ing? (b) At parting? 16. Do you say *Sunday week* (a) a week ago Sunday, or (b) a week from next Sunday? (c) *Leave* (= let) me do it? (d) It looks *like* (= as if) it would rain? (e) It's a *pretty day*? (f) *To rank wood*? (g) *Soon* (= early) in the morning? (h) Would you use *sauce* of preserved fruit? 16½. (a) Do you say *right good*? (b) *Pretty good*? (c) *Quite* (= rather) good? 17. Does *you all* mean every one of you or simply you? 18. Which word has the stress? 19. If you say *you all*, do you do so in speaking to one person? 20. Is *yous* in use for *you*? 21. Is *you'n's* used for *you*? 22. Is *yous* used in speaking to one person? 23. Is *you'n's*? 24. Do you say, "What all did he say"? 25. "Who all were there"? 26. (a) Is a *bunch of cattle* familiar to you? (b) Is a *bunch of sheep*? 26½. (a) Do you use *buggy*, *buggy-wagon*, *baby-carriage*, *baby-cab*, *perambulator* or *coach* for a vehicle for a baby? (b) What else does *buggy* mean? (c) Do you speak of *shucking* or *husking* Indian corn? (d) *Coal-hod*, *scuttle*, *pail* or *bucket*? (e) *Picket-fence* or *paling-fence*? 27. Would you say *I want up*=I want to get up? 28. Would you say, *The butter is all*=It is gone, there is no more? 28½. (a) Do you say *riley water* or *roily water*, or neither? (b) *To rile up* or *to roil up*? (c) What does the word mean? 29. Do you occasionally say *I guess*=I think? 30. Do you occasionally say *I reckon*=I think? 31. Might you say, "I wonder if I shall *get to go*"=shall be able to go. 32. Would you say, "*I got to go riding yesterday*"=I got a chance to? 33. Do you say, "I shall *wait on you*"=for you? 33½. (a) Do you say *kerosene*, *coal oil*, *rock oil*, *paraffine oil*, *oil* or *petroleum*? If you differentiate, explain? (b) If you use *kerosene* which syllable has the stress? (c) In *kerosene oil* would you stress *ker* or *sene*? 34. (a) Do you use *carry* in the sense of escort (on foot)? (b) In carriage? 35. Is the word *creek* in common use? If so, what does it mean? 36. Does it usually rime with *speak* or with *stick*? 37. Is *tote* to you a common word, or a comparatively recent slang word? 38. Just what does it mean? 38½. (a) What does "*to squirt*" first suggest to you? (b) Mention other meanings in the order of their familiarity. 39. Would you say, "Just feel (smell, taste) of it"? 40. Or "Just feel it"? etc. 40½. (a) Are you familiar with the word *conniption*? (b) What does it mean? (c) Is it used seriously or sportively? (d) What variant forms (for example, *niption*, *catniption*, *catnip fit*, etc.) do you know? (e) Are you familiar with *cat fit*, *duck fit*, *Dutch fit* or similar expressions?

41. Is the vowel in *to like* that in *go* or that in *do*? 42. Do you pronounce *where* and *wear*, *whet* and *wet* alike? 42½. Do you pronounce *wh* like *w* (a) in *wharf*? (b) In the exclamations, *Why*, *no! Why*, *yes! Why! Why!* (to child)? 43. Has any one ever said he thought you pronounced *wh* like *w*? 44. In which of the following words do you have the sound of *sh* in *shun* (and *not* the sound of *s* in *vision*): *Asia*, *ambrosia*, *Persia*,

dispersion, *immersion*, *diversion*, *aversion*, *version*, *inversion*, *conversion*, *excursion*, *convulsion*, *expulsion*, *mansion*, *pension*, *exertion*, *desertion*? 45. In which (if any) of the following does *s* have the sound of *z*: *The grease*, *to grease*, *greasy*? 46. Do you pronounce *th* in the following cases as in *thick* or as in *the*: (a) *with'* 'em, (b) *with'* me, (c) *with all'*? 47. Do *thought*, *taught*, *ought*, *daughter*, *author*, etc., sound like *hot*? 48. Does the vowel in *hot* resemble that in *law* or that in *board*, or neither? 49. Which of the following words usually have a *a* as in *cat*, or nearly that? 50. Do any have a sound resembling *a* in *make*? 50½. Do any have a sound resembling *a* in *art*? 51. Do any have a sound resembling *a* in *all*?—*Calm*, *psalm*, *yes ma'am*, *rather*, *haunt*, *drama*, *gape* (= yawn), *gape* (= stare), *almond*, *salmon*, *ant*, *aunt*, *can't*, *shan't*, *plant*, *command*, *dance*, *answer*, *sample*, *laugh*, *calf*, *half*, *staff*, *draft*, *path*, *past*, *nasty*, *fasten*, *ask*, *basket*, *glass*, *grasp*? 52. Which is the most usual: *pa'pa*, *papa'*, *pap* or *pa*? 52½. If *pap*, does the *a* sound as in *art*, *hat* or *all*? 53. If *pa*, how is it? 53½. If *pa'pa*, how is it? 54. Do you say *down' town* or *down town'*, or both?

55. Is the word *skilling* in use? If so, what is its value? 56. (a) Is *levy*? If so, what is its value? (b) Is *picayune*? 57. (a) Is *bit*? If so, what is its value? (b) Is *threppenny* or *thripenny bit*? 58. (a) Is *fi*? If so, what is its value? (b) Is *fippenny bit*? 58½. (a) Is *fourpence*? If so, what is its value? (b) Is *ninepence*? If so, what is its value? 59. Do you call the pipe that conducts smoke from a stove to the chimney a *stove pipe* or a *funnel*? 60. Do you call a tin vessel of the size of a cup and with a small looped handle a *tin cup*, a *tin*, a *dipper*, a *mug*, a *tin jug*, or a *tin can*? 61. Would you call an iron utensil having a large open top and used for boiling potatoes, meat, etc., a *pot* or a *kettle*? If it depends on the shape, explain? 62. If large and made of brass, what would you call it? 62½. What is a boiler (in a kitchen)? 63. Would you call a wooden vessel for carrying water, etc., a *pail* or a *bucket*? 64. What would you call a similar vessel of tin for carrying water, milk, etc.? 65. Would you call a covered tin vessel for carrying a small amount of milk or a dinner, and having a swinging bail, a *pail*, a *bucket*, a *can*, a *billy*, a *blick* or *blickey*, or a *kettle*? 66. Do you say *frying pan*, *fry pan*, *skillet* or *spider*? 67. If more than one, how do you differentiate? 67½. What term is used for the punishment inflicted on a child by striking (a) his palm, (b) his finger tips, (c) his knuckles?

Give the calls used to the following animals; if the sounds cannot be spelled well, add descriptions: 68. Horses [to come when near, when distant; to start, go faster, slower or steadier; quiet down, stop, stop suddenly; back up, go to right, to left]. 68½. Mules [cf. 68]. 69. (a) Cows [to come when near, when distant; to go on; to stand still, stand over]; (b) calves [to come, to go]. 69½. [cf. 68-9] (a) Oxen, (b) steers. 70. Dogs [to come when

near, when distant; to lie down; to go away; to attack a man, a cat, a rat, etc.; to go and hunt; to search for dead bird; to not hunt the fence, to come behind]. 71. Cats [to come when near, when distant; go away]. 72. Pigs [cf. 71]. 73. Sheep [cf. 71]. 73½. Goats [cf. 71]. 74. Chickens [to come when near, when distant; run or fly away].

74½. Tame doves or pigeons [cf. 74. State also whether you call the tame bird a "dove" or a "pigeon"]. 75. Ducks [cf. 74.] 76. Geese [cf. 74]. 76½. Turkeys [cf. 74]. 77. In calling a person do you usually prefix *O*? 78. If so, is *O* more heavily stressed or the name? 79. Do you often say, *Yes, indeed*? So. If so, which word has more stress?

THE EVOLUTION OF AN ELECTRIC MOTOR.

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IN this preëminently electrical age, when the industrial applications of electricity are legion, the electrical motor and its counterpart, the dynamo, stand first in importance of all electrical machinery. Electric street railways, the cars of which are propelled by electric motors, have multiplied in number until they aggregate the astonishing total of half a million horsepower. Trolley roads are reaching out from city to

motors, the current for which is often derived from a distant dynamo, driven by water power. Canal boats are driven by motors supplied with current from a trolley wire along the bank. Electric launches and submarine torpedo boats are propelled by motors which receive their current from storage batteries carried on board. Electric elevators operated by stationary motors shoot up to the top of sixteen story build-

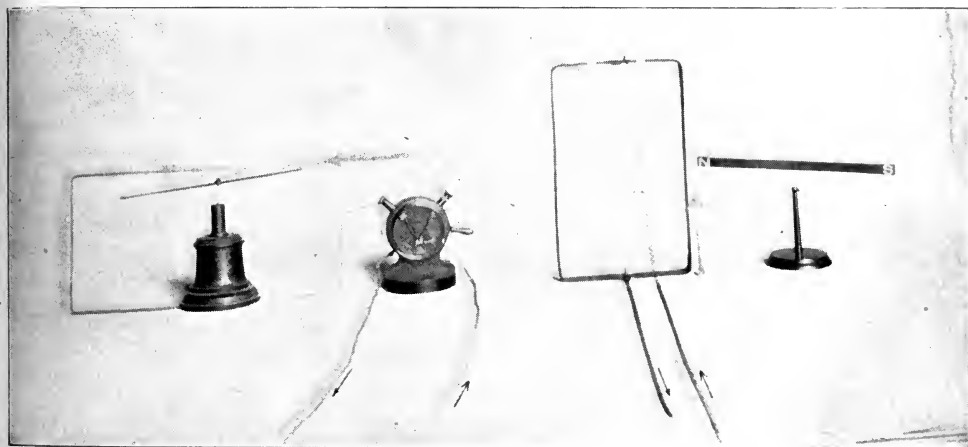


FIGURE 1.

FIGURE 2.

suburb and from suburb to neighboring city, often paralleling and sometimes replacing steam roads. Freight and mail cars are also run upon electric railways, and in some cases heavy trains upon steam roads are handled by electric locomotives.

But stationary locomotives are no less important than the portable motors used upon railways; and numerous factories and electric light stations are driven by electric

ings with a ton of living freight in thirty seconds. And in countless other ways electric motors have been put into service, until the number of motors manufactured per month exceeds the number of steam engines produced in the same time. But the wonderful growth of electrical industries is not more astonishing than the rapidity of the development and perfection of electric motors. Indeed the two things are mut-

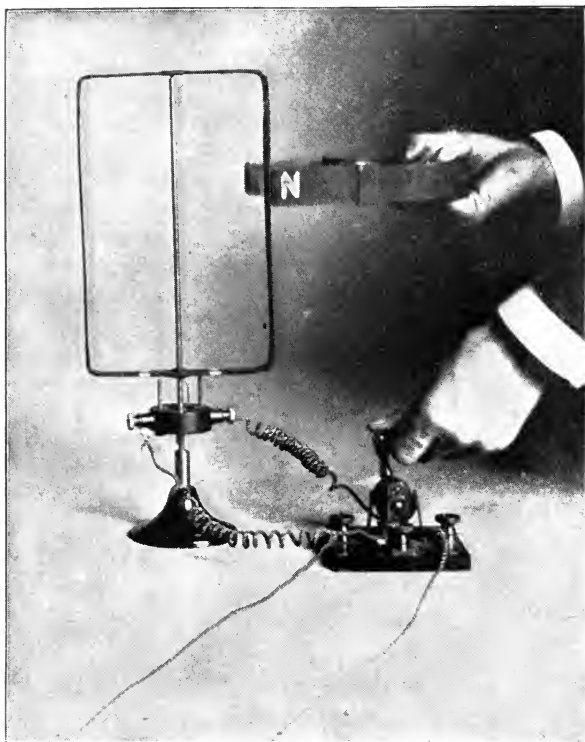


FIGURE 3.

ually dependent. Fifteen years ago the time was ripe for a commercial electric motor. The demand stimulated investigation and experiment, and in ten years a greater degree of perfection was attained than the steam engine reached for a century after Watt's important improvements.

Few of us understand the laws of thermodynamics or comprehend the detailed construction of a modern steam engine. Nevertheless we all know that it is the expansive force of steam(exhibited by a teakettle in forcibly lifting its lid when the spout is closed) which pushes a piston to and fro and causes the rotation of the fly wheel of the engine. But the electric motor is more mysterious, and has come into use since most of us finished our early studies in natural philosophy. Hence a brief sketch of the evolution of the motor, as shown by a series of lecture experi-

ments, may be of interest to many. All the apparatus employed, excepting that shown in the last picture, was made under the writer's direction in the workshop of the electrical laboratory of Wesleyan University. It illustrates very beautifully the principles and construction of the electric motor, and it is thought that this series of pictures of actual apparatus, some of which was photographed while running, will be far more satisfactory than a series of drawings which represent conditions not always realized in fact.

Electric currents came into use with the introduction of the voltaic battery in the year 1800. Magnetic compass needles had been known at least since the time of Columbus. After 1800, philosophers tried to establish some relation between electricity and magnetism, but not until 1819 was the attempt successful. In

that year Hans Christian Oersted, professor of natural philosophy in the University of Copenhagen, discovered that if an electric

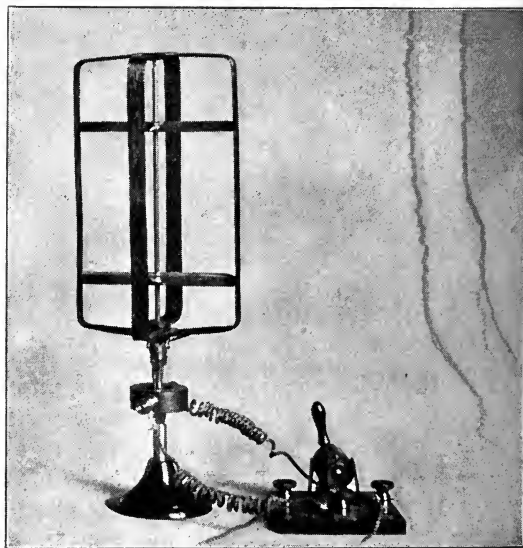


FIGURE 4.

current flows through a wire over a magnetic needle the latter is deflected from its north and south position. If the current flows toward the north, as in Fig. 1, the north end of the needle moves toward the west. The electric current flows from a battery through the right hand wire to the reversing switch, thence around the magnetic needle in the direction of the

arrow back to the switch, and thence to the battery through the left-hand wire. If the handle at the right of the switch is thrown up, the current flows around the needle in the opposite direction and the north end moves toward the east.

Ampère gave a rule which applies in

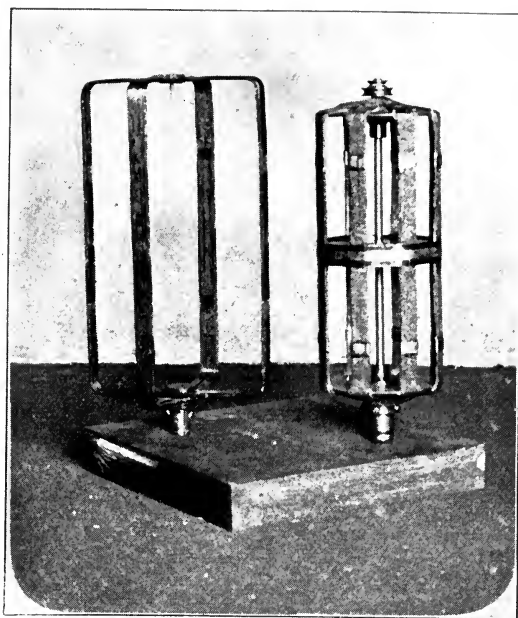


FIGURE 5.

every case, whether the current be above or below the needle and whichever way it may be flowing. It is this: *If one imagines himself in the current and facing the needle (the current flowing from the feet toward his head), the north pole of the needle always tends to turn toward his left hand.*

If the current flows vertically past the north pole of the magnet, the same rule holds. In Fig. 2, the rectangle consists of

several turns of small wire through which the current flows in the direction of the arrow, entering through the spiral wire at the right and leaving by the other. According to the rule, the north pole of the pivoted magnet moves to the left, as viewed from the wire through which the current

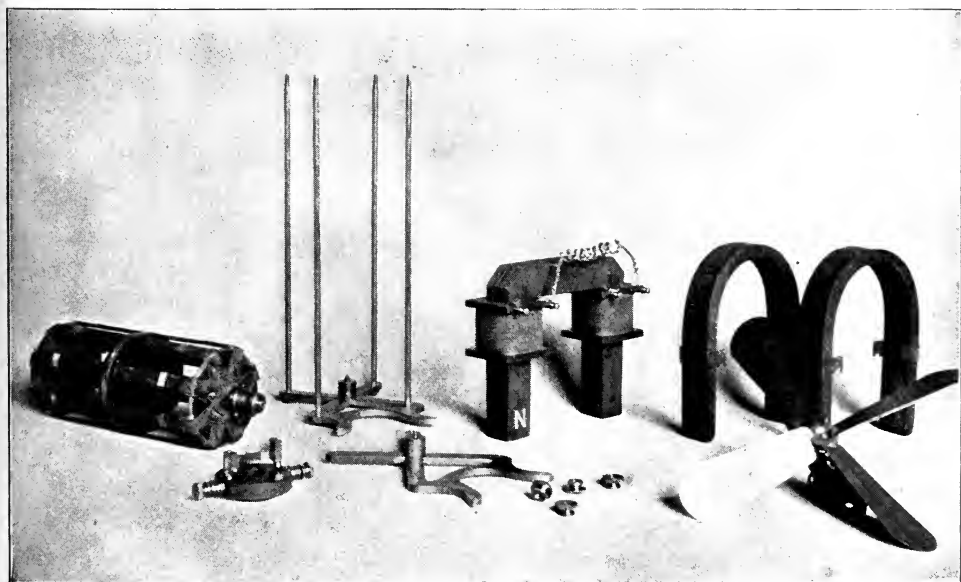


FIGURE 6.

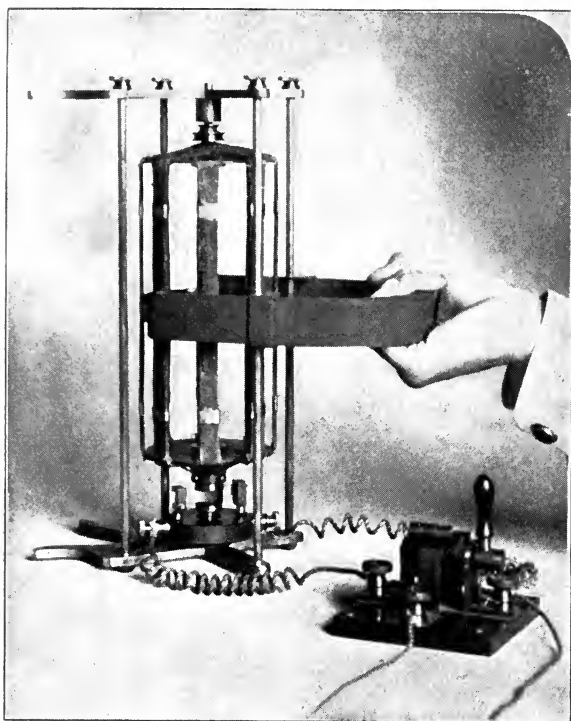


FIGURE 7.

passes. But if the current were to flow up past the south pole, the latter would be deflected toward the right.

This discovery of Oersted's was a most important one. In the first place it established one of the long sought relations between electricity and magnetism. In the second place it afforded a ready means of measuring electric currents, for the extent of the deflection of the needle depends upon the strength of the electric current, and this principle has ever since been used in galvanometers. And in the third place it opened the way to the development of an electric motor, for here we have mechanical force exerted and motion produced by an electric current.

But for this latter purpose the converse experiment is even more important. The wire rectangle of Fig. 2 is pivoted upon a standard so that it is capable of rotation, as shown in Fig. 3. The north pole of a heavy horseshoe magnet is held near the wire through which the current will flow as soon as the circuit is closed. This is done by throwing down the handle of the switch, which the operator is ready to do with his left hand. The current will flow up the central rod and enter the rectangle by a sharp steel point upon which the rectangle turns, a drop of mercury in the cup at the top of the rod making good contact between the point and the rod. After passing several times around the rectangle the current leaves it by a second point which dips into mercury in a cup below, and so flows away

through the switch to the battery. The current flowing up before the north pole of the magnet tends to move the latter to the left, but since the magnet is heavy and the rectangle carrying the current is light and easily moved the reaction of the magnet upon the current moves the

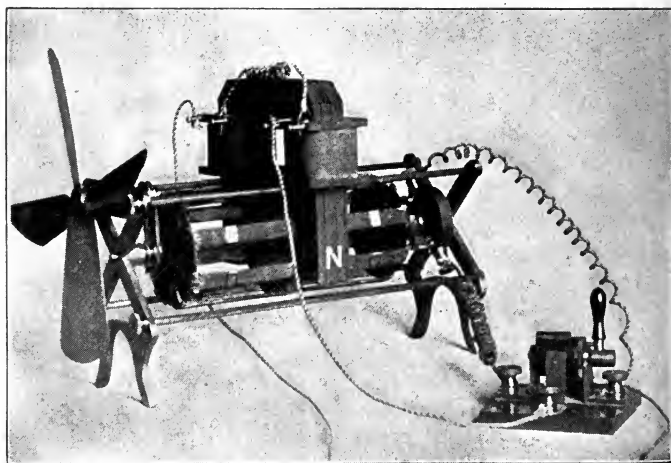


FIGURE 8.

rectangle to the right of an observer in the current and facing the magnet. If the current is reversed in direction by throwing the handle of the switch the other way, the rectangle turns in the opposite direction; that is, to the left.

If the current is started when the arrangement is as shown in Fig. 3, the rectangle is thrown with some force into rotation. When the opposite side of the wire frame comes opposite the north pole, the force will be in the opposite direction; for if the current flowed up in the first side it necessarily flows down in the second. However, if the switch is reversed in the

double wire rectangle upon the standard, as shown in Fig. 4. Instead of holding a magnet near the wire through which the current flows, two straight bar magnets are slipped over the central rod and clamped. A sliding contact is arranged for the current to pass through, so that the electric current flows up past the north poles on one side and down past the south poles on the other side, the current always passing through that one of the two rectangles which is nearest to the magnets. This causes a continuous rotation in the opposite direction to the direction of rotation of the hands of a watch, as one looks down upon the ap-

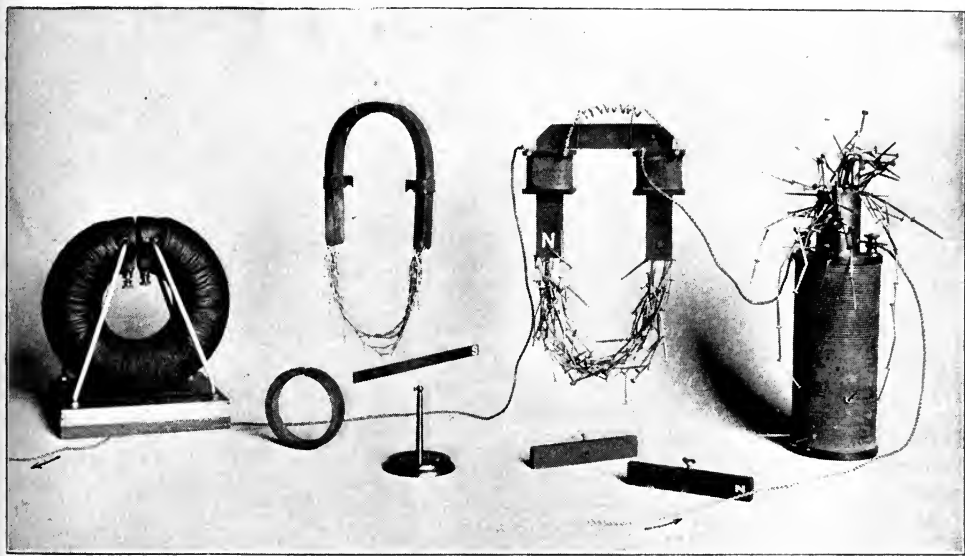


FIGURE 9.

meantime, then the current will be flowing up in the second side and the force will keep the rectangle turning in the same direction. Thus by rapidly reversing the switch as the wire rectangle turns a continuous rotation can be maintained.

It is at first very surprising that, if the horseshoe magnet be removed and the current be strengthened, the rectangle will then rotate as before. This is due to the magnetism of the earth, and Ampère's rule holds in this case as before, the earth being considered to be a gigantic magnet, with north and south poles.

The next step in the series is to pivot a

paratus from above. That they may be as light as possible, both the single and double rectangles are made of aluminium wire, which is covered with a double layer of silk to insulate the separate turns from each other. If the switch is reversed the rotation is in the opposite direction. With a strong current the aluminium frame spins around at a very high speed.

The reader has perhaps already asked himself how it is that a wire carrying a current of electricity can move a magnetic needle without touching it, or how a magnet can make a rectangle of wire through which a current is flowing turn upon an axis

without any connection between the magnet and the wire. We can understand how a body can exert force at a distance from itself only when a medium comes between to transmit the force. For example, a tug-boat exerts force upon a barge by means of

rectangle by a frame equivalent to four rectangles intersecting at angles of 45° . To make it strong and capable of rotating at a high speed a steel rod is taken for a shaft; in the middle an iron disc is secured, and at either end a disc of insulating fiber. Cop-

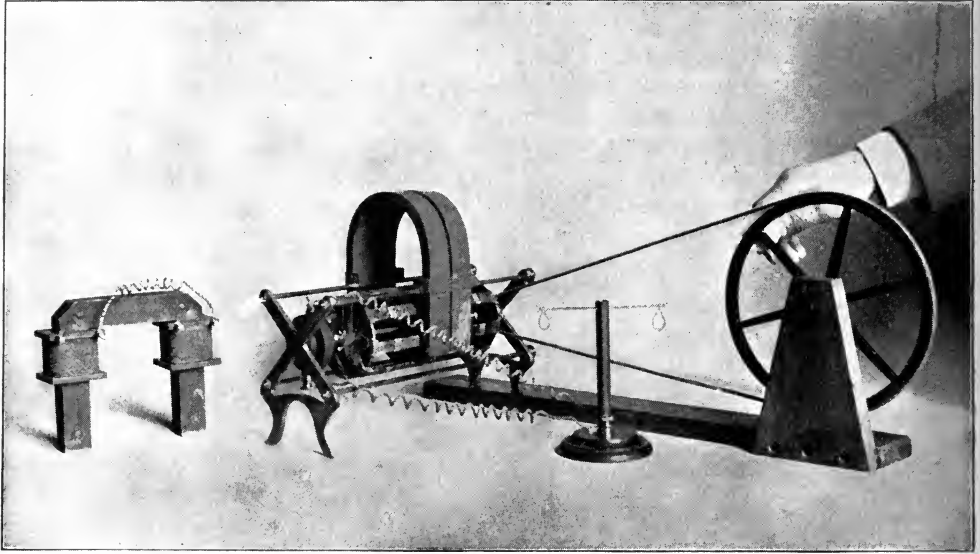


FIGURE 10.

a hawser connecting them; we ring a bell at a distance by means of a rope or wire; we hear distant sounds only because the atmosphere serves as a medium through which sound travels; and light and heat come to us from the sun through the medium of the ether which fills all space. What, then, is the medium which joins the magnet and the electric current? It is not the atmosphere, for the same force would be produced in a vacuum. It is the ether, the same mysterious substance that transmits light and heat. Around a magnet or an electric current there are stresses and whirls in the ether which we cannot see, but which are very real to us after some experience with electrical phenomena. Because of these invisible whirls in the ether magnets act upon other magnets or upon electric currents in the way we have seen, and the forces exerted are sometimes prodigious.

The next step in the evolution of the electric motor is to replace the double

per wire is then wound over lengthwise as shown in Fig. 5, and to prevent flying apart when in rapid rotation wires are securely wrapped around the frame in the middle. This framework, which we will now call the armature, is shown again in Fig. 6, together with the parts of the frame in which it is to be mounted and the magnets which are to cause it to rotate. Pivots in the end of the frame fit into conical depressions in the ends of the shaft, so that the friction is small. Two contact pieces, called brushes, are fixed to a ring of hard rubber, and when in place they rest upon the divided cylinder called the commutator, at the end of the armature shaft. In Fig. 7 the parts have been assembled and the wires connected up so that when the switch is closed the current will flow through the armature and the latter will rotate. It will be noticed that the horseshoe magnet is held so that the wires through which the current is flowing lie between the poles of the magnet; but here, just as in Fig. 4, the current goes up

on one side next a north pole and down on the other side next a south pole, and the combined effect is a continuous rotation. If the magnet be reversed in position, or if the current be reversed in direction, the direction of rotation is reversed; but if *both* be done at once the rotation continues in the same direction.

So far the rotating coil or armature has been in a vertical position, but we may now turn the apparatus down so that the shaft is horizontal and the rotation goes on undisturbed. If the steel horseshoe magnet is replaced by the horseshoe electro-magnet of Fig. 6, and the fan added, we have Fig. 8. Here the electric current passes through the armature as before, and in addition through the wire wound on the electro-magnet, and then returns through the switch to the battery. The magnet is called the field magnet, and the space between its poles in which the armature spins is called the magnetic field. When driving the fan at a high speed, a considerable draft of air is created, and our model motor is doing an appreciable amount of work.

The horseshoe magnet of Fig. 7 and the

which are made of hardened steel and are permanently magnetized. The magnetism of the latter is evident by the chain of iron nails which it sustains. On the right is a stout bar of soft iron surrounded by a coil, or spool, of 1040 turns of cotton-covered copper wire. A current of electricity from a distant battery flows through the wire and thereby strongly magnetizes the iron bar or core. The same current also passes through the two spools of wire which have been slipped over the two legs of the other horseshoe magnet. In this case the iron magnet is made up of a large number of stampings from thin sheet iron, riveted together. When the current passes, one leg (marked with an N) becomes the north pole and the other the south pole, and a considerable mass of iron nails is held suspended. The positions taken by the nails on the bar electro-magnet are some of them very curious. When the electric current is stopped the soft iron loses its magnetism and the nails instantly fall in a heap. If the current is caused to flow in the opposite direction around these iron cores, they are again magnetized, but this time in the opposite direction so that

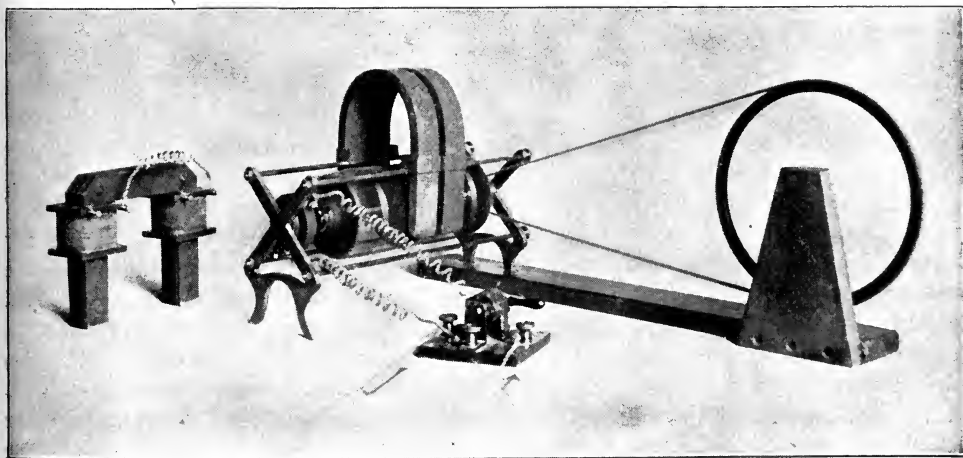


FIGURE II.

electro-magnet of Fig. 8 are examples of the two general classes of magnets, permanent steel magnets and electro-magnets. In Fig. 9 we see several examples of each class. There are three bar magnets, a ring magnet, and a horseshoe magnet, all of

the former north pole is now a south pole.

For this reason, if the current is reversed both in the magnet coils and also in the armature of the motor, the armature continues to rotate in the same direction. But if, as shown in Fig. 8, the current first flows

through the field magnet coils and then goes to the switch and thence to the armature, throwing the handle of the switch will reverse the current only in the armature, and this will reverse the direction of rotation of the armature. In this way the motors of a street car may be made to revolve backwards, and so back up the car when necessary.

At the left of Fig. 9 is a massive ring of cast iron which has been cut through at the top. Over the ring many hundred turns of insulated copper wire have been wound, the ends of the wire being joined to the two binding posts which appear just below the

sons; but in many cases a motor can be belted to a steam engine and used as a dynamo without the slightest alteration. To illustrate this reversibility of the motor we have belted our model motor to a pulley (Fig. 10) which can be turned by hand. The armature rotates ten times as fast as the driving pulley, and the current generated in the armature flows through one of the connecting wires to the pair of little incandescent lamps, and thence back to the armature by the second wire. If the second wire were removed no current could be obtained from the machine, for a dynamo causes electricity to flow through a wire

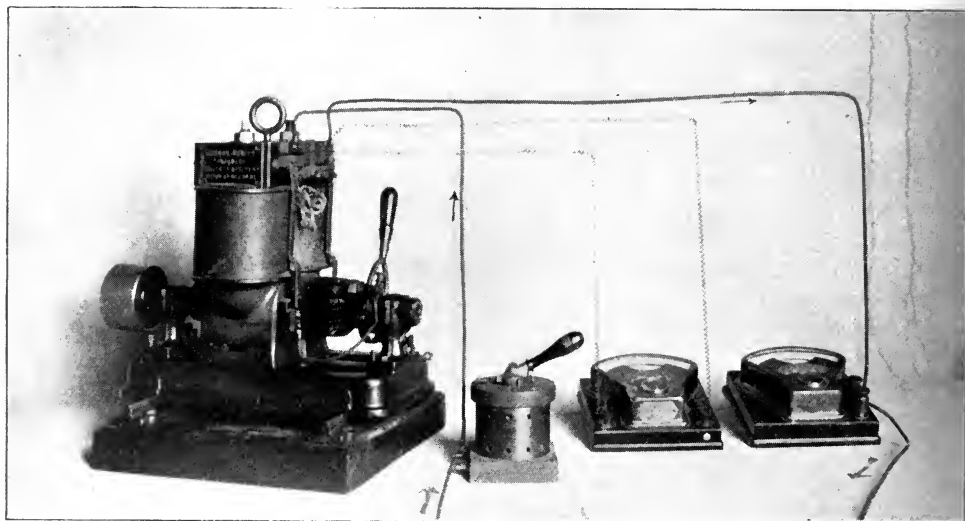


FIGURE 12.

air space of the ring. When the battery wires are joined to these binding posts and a current of electricity started, it magnetizes the ring powerfully. Within the narrow air gap the magnetic force is tremendous, one side being a north pole and the other a south pole.

An electric motor is a machine for converting the energy of an electric current into mechanical energy; a dynamo, on the other hand, converts mechanical energy into electrical energy. It is an exceedingly interesting fact that the same machine may be used as a dynamo or as a motor. In most cases dynamos and motors differ somewhat in construction, for practical rea-

just as a force pump causes water to flow through a hose. If water does not enter the pump, none can come from it. If electricity cannot enter the armature of the dynamo, none can be got from it. The dynamo furnishes an electrical pressure to make the current flow against frictional resistance, just as the pump furnishes mechanical pressure to overcome the resistance of the pipes through which the water flows. A dynamo with one or more steel magnets is called a magneto-dynamo, and that is what we have in Fig. 10. Few people realize as they seize the little handle on a telephone and call up the "central" that they are operating such a little magneto-dynamo.

But that is the fact. Turning the handle causes the armature to revolve rapidly, and the current which is generated rings the bell on the instrument and, flowing over the line to the central office, calls the operator's attention. If the steel horseshoe magnets are replaced by the electro-magnet which stands at one side in Fig. 10, then we have a dynamo-electric machine, or dynamo, as it is more commonly called.

Let us now disconnect the wires from the miniature electric lamps and join them to our switch, so that a current of electricity may flow from the distant battery through the armature. The latter instantly begins to turn, and sets the pulley in motion. Upon comparing Figs. 10 and 11, the reader will discover several evidences of motion in the latter. The spokes of the large wheel have disappeared, the belt is less distinct, the brass clips on the wires of the armature look like continuous bands, and the wires themselves run together into a transparent veil. The armature revolved more than a thousand times during the exposure for this picture. Were we to replace the steel horseshoe magnet by the electro-magnet at the left we should have again the motor as shown in Fig. 8, except that it would have a pulley to drive instead of a fan.

Now suppose the electro-magnet is made much more massive and the armature be given a larger number of turns of wire, wrapped over a heavy iron core. Then let the bearings and base frame be substantial in proportion and we have the Edison electric motor as shown in Fig. 12. There are two spools, or coils, of wire wound over massive iron castings, and at the bottom they are bored out round so as to contain the cylindrical armature with a narrow clearance space. The handle at the right is connected with the brush holders, and enables the carbon brushes, or contact pieces, to be properly set upon the commutator. The current enters along the left-hand wire (in this case from a storage battery) and, after passing through the starting box and switch, flows up to the headboard of the motor. Here the current divides, the greater portion of it passing

down to one of the brushes, through the armature and out through the other brush. But part of the current is switched, or shunted, off into the wire of the great field magnets, and then after passing hundreds of times around the iron cores joins the main current, which has traversed the armature, and the joint current flows away by the other large wire, through the ammeter at the right and thence back to the battery. This is called a shunt motor, from the fact that the current passing through the field magnets is a branch, or shunt current. On the other hand, a motor in which the current flows in series first through the field and then through the armature (as in our models) is called a series motor. The shunt variety is much the more common.

The ammeter measures the strength of the current, and it is worth noticing that the current strength is precisely the same after passing through the motor that it was before. The energy of the current has been expended, but the current itself is undiminished. Just so is the case of a water wheel. The quantity of water leaving the wheel is the same as that which enters, but the energy of the water has been expended in driving the wheel. The second of the two similar instruments is a voltmeter. It is joined to the terminals of the motor by two spiral wires, and measures the pressure of the current. It is called a voltmeter because the pressure of the current is measured in volts; a volt-measurer or voltmeter. The work which a turbine water wheel can do depends upon two things, the quantity of water passing through it and the pressure of the water. So the energy of an electric current depends upon two factors, the quantity of the current and its pressure. The ammeter measures the quantity and the voltmeter the pressure. The photograph is taken with the motor running at a high speed, but as the belt has been thrown off it is doing no work beyond overcoming its own friction.

We have now passed over the entire series, from the simplest experiment of an electric current deflecting a magnetic needle to a complete modern motor. How the

latter is started, stopped, and reversed we have seen from our study of the models. The speed is reduced by putting resistance into circuit with the armature and so reducing the pressure of the current. This is what the motor man on a street car does when he turns the handle to slow up a car. On the other hand, the speed may be increased above the normal by putting resistance into the field magnet circuit, and so weakening the field.

The electric motor, as has been said, is a device for transforming the energy of an electric current into mechanical energy. But in the transformation some energy is lost, being converted into heat through mechanical and electrical friction. If ninety per cent of the electrical energy supplied to the motor is converted into mechanical energy at the pulley, so that it may be used to drive another machine, we say that the efficiency of the motor is ninety per cent. In that case ten per cent of the total energy has been converted into heat and lost, so far as useful effect is concerned. This loss is made up of the following three parts:

In the first place, there is heat generated in the copper wire wound on the field magnets and armature by the electric current passing through it. This is owing to the resistance of the wire, a kind of electrical friction, and copper wire is universally used for motors because its resistance is less than that of any other metal except silver.

The second part of the loss is due to the heat produced in the iron core of the armature by the continual reversal of its magnetism as it revolves, and the slight eddy currents induced.

The third part of the loss is due to the mechanical friction of the bearings and brushes, and the slight air friction.

These three losses are together often more than ten per cent, but sometimes under favorable circumstances they are even less, and hence we see that an electric

motor is an exceedingly efficient machine. A steam engine utilizes no more than twenty per cent, often only ten per cent, of the energy supplied to it, and wastes the remaining eighty or ninety per cent. The contrast in favor of the electric motor is striking.

We have been considering only one of many varieties of electric motors. There are motors which have instead of two poles four, six, eight, and even up to thirty-two or more poles. These are called multipolar motors. Others are intended for alternating currents which flow first one way and then the other, reversing their direction one hundred or two hundred times or more per second; these are called alternating current motors. Others require two such currents to flow through separate wires simultaneously, using four lead wires instead of two; these are called two-phase motors. But in every case, though the winding of the wires and the general appearance of the motors may vary greatly, the general principle is the same. The future will witness new forms of motors and new improvements in old forms; but the fundamental principles are unchanging and the efficiency has already nearly reached its limit.

The wonderful achievements at Niagara Falls, where gigantic dynamos of 5,000 horse power each are successfully driven by the power of Niagara's falling waters, open a large field for electric motors. Some of the electric current there generated is used for purposes of lighting, but a large part is utilized in driving electric motors; these in turn drive the machinery of many factories, in the neighborhood and at a distance. It is upon the distribution of power over wide areas that the future of electricity largely depends. Thus we may expect to see dynamos and motors rapidly increase in number and in relative importance in the industrial world, and coal as a source of heat and mechanical energy supplemented and finally supplanted by the power of wind and water.

RISE AND FALL OF THE ORANGE INDUSTRY.

BY J. F. RICHMOND.

PRECISELY how the orange tree first gained a foothold in Florida has never been definitely settled. Whether the root of the citrus tree was indigenous to the Florida soil, or whether the seeds were planted by the Spaniards, or by prehistoric hands no one has certainly ascertained. An old book relates that the Indians of southern Georgia had orange groves bearing when the white man first penetrated that region. As the Seville orange was grown in Spain at the period of their Florida conquest it has been surmised that the Spaniards introduced the seed here, which, growing wild for several centuries in this southern wilderness, deteriorated into the present wild orange.

Wild orange trees in great numbers were found in Florida by explorers about the middle of the present century, growing in the forests, mostly on moist hammock (hard wood) land, and chiefly between the twenty-eight and thirtieth degrees of latitude. Two varieties of fruits grew on these trees, the sour orange and the bittersweet. The largest wild grove in the state was at Orange Lake, covering several hundred acres. The next largest was on the peninsula separating Lake Griffin from Lake Harris. Others were found on the hammock banks of Lake Weir, Lake Bryant, Lake Dunham, Lake Panassoffkee, Lake Jessup, Lake George, Lake Apopka, and along the St. John's River. As these wild groves occupied rich tracts of land, many of the earlier settlers cut them down and grubbed out the roots to make place for cotton and sugar cane.

Very early in the century some enterprising families brought from other parts of the world small orange trees of the best varieties then grown. These were planted at St. Augustine, Tampa, and at other inhabited points. They grew around the dooryards chiefly as ornaments, but their surprising products of luscious fruit soon rendered them highly remunerative property to their owners.

Something of an awakening on the subject of orange culture occurred about 1850. In 1847 a young man named Melton Haynes, from North Carolina, settled in what is now Lake County and began planting seeds from the best imported oranges he could obtain in Charleston. From this nursery was planted the one acre grove at Yallaha and trees were carried in small numbers in every direction. The famous Dummit grove and several along the St. John's River date from this period.

The genuine "orange fever" did not strike the country until about 1875. It then came to be recognized that the Florida climate and soil produced a more delicious orange and a finer lemon than came into the markets of this country from any other portion of the globe. The possibilities of an American orange industry became a fruitful theme that entranced thousands. Experiment had demonstrated that the wild sour tree could be grafted or budded and made in two years to yield sweet fruit. Wild groves all over the state came into great demand, and those wise nurserymen who had planted largely the seeds of sweet oranges found themselves in the midst of a rushing business. Wild groves purchased for five hundred dollars were improved and soon swelled in value to twenty or fifty thousand. Bright men from all parts of the world settled in Florida and thousands who resided elsewhere invested in orange groves. All the orange countries of the world were searched for choice varieties, and it was claimed that every foreign variety was improved by being transplanted into the soil of Florida. In 1894 fifty-five varieties of oranges grown in the state were catalogued by the state pomologists, and the lemon was as distinguished as the orange for its quality and size.

The orange industry had grown into a vast system. Its groves were valued at about thirty-five millions, or about one-fifth the

property of the entire state. Planting, budding, pruning, spraying, fertilizing, picking, and packing had been reduced to a science. Colossal packing houses, with machinery for sizing and wrapping oranges, and rail tracks running to them, grew up everywhere. In 1882 Florida did not produce one fourteenth of the oranges consumed in the country. But in 1885 it produced six hundred thousand boxes, in 1883 about four million boxes, and in 1894-5 nearly six million boxes—nearly as many as could be marketed to advantage.

On the morning of December 29, 1894, some who arose before day were surprised to find dippers frozen fast in their water pails and teakettles with ice on the stoves. Men flew to their thermometers and found the mercury at 16° above zero in the heart of the orange belt. They rubbed their faces and could scarcely believe their eyes. Many whose sole income was from fruit had not sold an orange and now awoke to the fact that the entire income of the year had been swept away. Things were gloomy indeed, but neighbors tried to cheer and uphold one another. Attention soon turned to the groves that had lost not only their fruit but their foliage. To insure a crop for the coming year groves were fertilized and the fields harrowed. Soon orange trees began to bud and to bloom, when on February 8 and 9, 1895, came another wave as cold as the preceding. The sap in the trees was up, the naked trees were in the most tender and defenseless condition, and in two days was killed to the ground nearly every orange, grape fruit, lemon, lime, and citron tree for a distance of one hundred and fifty miles up and down the peninsula, and from the Atlantic to the Gulf. With one icy breath the production and trees of the largest orange industry of the globe were wiped out.

People of this entire region stood appalled, and no one knew what to say or do. Great trees forty years old, yielding annually twenty boxes of fruit and supposed to be out of danger of cold, withered to the ground. Fig trees, guavas, mulberry trees, loquats, coconut trees, pine apples, bananas, thousands of acres of vegetables shared the same fate.

An unexpected calamity had dropped out of the skies. It had not come like ordinary storms, with intensity and rate of approach signaled in advance, but New England, the Middle States, the far West, the South, even semi-tropical Florida were all stung with intense cold at the same hour.

A quiet but resistless panic spread through the orange belt. No one could collect and few could pay. Nothing could be turned into money. Mortgages on bearing orange groves could not be cashed at twenty cents on the dollar. Banks, mercantile houses, and large dealers were blown away like straws before the gale. The calamity fell with crushing weight on old people who had expended all their money and most of their vitality in making their groves. Many aged clergymen and professional men of all classes had invested their meager savings in a modest home amid orange trees, hoping to spend the late afternoon of life in quiet comfort. These awoke to the fact that all was gone save a roof and a field of sand. As the foundation of all the enterprise and business of this vast region was its fruits, the ruin was most widespread and appalling,—an earthquake would have been little more disastrous.

Some would-be philosophers hastily pronounced the freeze a blessing, because, as they said, it would turn the populace back to old-time farming. Some clergymen declared it a divine judgment to punish sin, but they pointed out no evils save such as exist in the best communities everywhere, viz., lack of the highest benevolence and devotion. Others proclaimed that the climate was changing and that citrus fruits could no longer be grown in Florida. The conservative view, however, is that the climate of Florida is not changing any faster than that of the rest of the world. A study of the climatic history of the state for the last one hundred and twenty-five years reveals the fact that cold waves with severe frosts have visited this region occasionally from the earliest known periods. On January 2, 1766, John Bartram (botanist) was camping on the St. John's River and records a severe freeze with mercury at 26° , killing semi-

tropical trees and plants. In 1774 there was a severe snow storm, called by the natives "white rain," extending over much of the state. On April 6, 1828, a destructive cold wave with heavy frost swept over the state. On February 8, 1835, the mercury fell to seven degrees above zero at St. Augustine, covering much of the St. John's River with ice and killing all the large orange trees at St. Augustine, Tampa, and along the St. John's River. The freeze of 1835 was the coldest point reached in the state in historic times. In 1857 the mercury fell to 26° as far south as Tampa, and in January, 1886, to 15° at Jacksonville. The great freezes of December 29, 1894, and of February 8 and 9, 1895, therefore, though vastly more destructive because of the vastly greater development in the state, were not as intense as the freeze of 1835, and afford no evidence of changing climate.

The orange is a semi-tropical fruit and the Florida orange belt, whose center is somewhere in the vicinity of Leesburgh, is a semi-tropical region visited at times with some cold. The orange tree thrives best amid some cold, and is not entirely at home on the southern portions of the peninsula. A study of the century shows that destructive colds generally occur in Florida between December 15 and January 15, though the two most disastrous ones of all occurred on

February 8, precisely sixty years apart. When the mercury falls below 25° and remains there several hours, fruit in the open field is greatly injured.

Though hundreds left the state in discouragement, abandoning groves and good houses to be sold at any price, and though much privation is endured and must be for a long period, yet nothing appears more certain than that the Florida orange industry will be revived, and that in a very few years. Immediately after the freeze enterprising growers sent dispatches to other orange growing countries for buds, and thousands of trees have already been budded. The sprouts from seedling trees at this writing (September 12, 1895) are in some instances twelve feet high. A few trees far down the peninsula will fruit the present year, and the meager crop on the trees has been already purchased at great prices by the fruit dealers of the great cities. Great as is the disaster it is apparent that the orange industry is subject to no greater perils than are other pursuits. What undertaking can boast of no disasters during a period of thirty or sixty years? The Florida orange growers have the benefit of an experience of twenty years, and the roots of old groves that will develop trees vastly quicker than newly set groves, and in a few years Florida fruit will resume its old place in the markets of the world.

A SCHOOL OF ORATORY.*

BY BISHOP JOHN H. VINCENT.

"THE voice," said Zeno, "is the flower of beauty." It is pleasant to think of vocal culture as a sort of horticulture, and of a hall like this as a delightful garden or conservatory from which choice flowering plants are sent forth to all parts of the land. But this would be a weak and inadequate figure by which to set forth the mission of the institution we this day dedicate—this hall of speech.

Language is the condensation of all the

arts of expression; for language is universal, flexible, creative, spiritual. In what we call eloquence are to be found the essential elements of sculpture, painting, architecture, and music, since the human imagination has power to transform the human speech it hears into an infinite variety of ideal forms. Through invisible words that touch the ear one forms images of statues, pictures, and cathedrals, and hears the gentlest strains and the loudest thunders of oratorios. Carlyle says, "All speech, even the commonest, has something of a song in it." Given the

* Oration delivered at the dedication of the Annie May Swift Memorial Hall of the School of Oratory of Northwestern University, Evanston, Ill.

right words, and a world of life and wonder is revealed within.

It is no slight office to teach men and women to be true artists: to give them power to transfer to the souls of contemplative listeners the world of life and art, and to kindle in them a passion for beauty and truth and goodness. This is more than raising flowers for the world's market. No wonder that Paul found in the "foolishness of preaching" the power of God for the salvation and possession of the souls of men. The ancient Spartans and Cretans forbade the practice of eloquence within their territories. In the early days of the republic it was also frequently discouraged by the Romans on the ground that its moral influence was bad. But the Cretans, the Spartans, and the Romans alike lacked the truth of the gospel which gave speech its highest and holiest theme. When you have the gift of eloquence the value of it *does* depend on the thought you make it serve.

The impulse of expression in man is an essential and vital part of his nature. He thinks, he desires, he resolves, he declares. When the first rational man, conscious of self, attempted to express his thought to some other self, language began. The outcry of an animal, following some unrecognized and involuntary impulse, is not language, for language requires the consciousness of self; the recognition of another self, and the desire and attempt to communicate with him.

Expression finds manifold forms for its purpose. Within the limits of one's own person there are movements of expression, gestural and vocal. Beyond himself he may also find expressions of his thought and wish, as when he points to the sun, to a tree, to a spring of water, to a rock. He may also project or posit expressions, as when he piles stones upon stones to mark a place, or throws a stone, or hoists a signal.

But this power of expression in man of necessity goes beyond the mere declaration of his need and desire, for out of that desire springs an impulse of personal endeavor. He himself does or tries to do the thing he desires. Every such effort is but a more

complicated attempt at expression. In this way the arts are born. We have the first rude garment, the first rude hut, and the first rude float on the water. To let others know one's need is not the whole of expression. To achieve or attempt to achieve the ends he desires is necessary to its completion. By doing he declares. His first speech is a deed. He first tries for himself and then appeals to others. To call attention he stands up to his full height and then uses a higher signal when his full stature is insufficient.

As life and civilization become more complicated the expression assumes a greater variety of form. From the fig leaf comes the art of dress; from the hut, the house for varied uses—to live in, to store grain in, to worship in,—and thus is developed architecture; from the floating log to which he clings comes naval architecture.

In this impulse of expression is the imitative power. Man projects his thought in representative images—the fashioned clay, the chiseled stone,—and thus is developed sculpture. The constructive power graves lines or makes drawings, sometimes with and sometimes without color, and thus are developed the arts of drawing and painting.

There is still another element in the art of expression. In all men imagination outreaches endeavor. A man creates a form, but by the eye of his imagination sees a more perfect form. He feels that there is more than the practical end to be accomplished. There is something which gives him pleasure and which gives pleasure to others. Thus he gratifies a sense within him which he calls the sense of the beautiful. He feels it in some harmony of sounds, some touch of color, some form of architecture, as in a column or an arch. Thus Beauty waits on Utility and we have as an outcome the art of dress, of architecture, of sculpture, of painting, of music—forms of expression by which the soul projects itself into the outer world and perpetuates itself in forms of its own creation.

So the human voice, first employed for purposes of utility to express need, desire, and purpose, is used to awaken and minister

to the sense of the beautiful; and thus by tones, articulations, inflections, pauses, emphasis, rhythm, harmony, the art of elocution and the art of music are developed.

The most interesting feature of a new building is not in the style of its architecture, nor in its relation to a group of fine structures. It is not in the age or distinction of the institution which it represents, in the fame of its architect, or in the worth of the men whose names it commemorates or through whose munificence it is erected. The true value of a building is to be found in the great idea it embodies, and the ends it aims to serve in the civilization to which it belongs.

This is not the time to discuss the relations of use and beauty; to insist that the useful is always in some measure beautiful and that the beautiful is always useful. It is sufficient to know that in the offices of this day we are not required to discriminate. Here Utility and Beauty with clasped hands bow together at the shrine we consecrate. In this classic town no other academic structure can look down with pity or look up with apology for the new hall to which we this day invite our guests.

Art may walk about this building with the smile of approval upon her fair face, Literature may rejoice, Science may claim an interest in the new venture, and Religion pronounce upon it her most reverent benediction. The architect need not conceal his name in the presence of the most rigid critics. The projector of this new movement, the head of this department of the university, has no reason for abating the joy of his triumph. And the contributors to this splendid edifice, whose good sense, good taste, and liberal spirit have made this hour possible, may well congratulate each other, their leader, the university, and the citizens of this classic town.

This is a hall dedicated to human speech—the fragrant and lovely flower of the human voice.

What power the human voice has! It may raise the dead. Old literatures entombed in silent mounds for thousands of years may through the living voice come

forth from pages of stone, parchment, and papyrus. They may again stir the air, sweep through living souls, give strength and gladness, and inspire men to new service.

Through the magic of human speech sweeter voices than those of the dead orators may repronounce the words that once wrought wonders among men, and these same words may work greater wonders. Eloquence that died when the old orators died may become eloquence again. The living voice gives new conditions and new opportunities to the now silent orators. Demosthenes and Isaiah may still thrill the living multitude.

The historic records by which we may have rescued, reorganized, and interpreted anew the deeds of the past may by the human voice be transmuted into living syllables for living ears. The heroisms of the dead past may be rehearsed in words, tones, accents, flushing cheeks, and flashing eyes, and the quiet country home may feel the inspiration and enthusiasm of the forum and the battle fields of long ago. Poems that lips never pronounced before, written by the solitary and silent singer, may find utterance, exposition, and conquest, long years after they were written.

In speech you have at command invisible weapons—swords of the Spirit. In speech spirit answers to spirit. By power that went through words the Christ hushed the turbulent waves, raised the dead Lazarus, forgave sin, and opened the gates of heaven. The energy was in Him. Words were his messengers.

It is the mission of this hall to prepare men for oratory in the senate, at the bar, on the platform, and in the pulpit; for certain forms of dramatic expression; for scientific and philosophic work in the class room; for the interpretation of literature in public and in private; for professional teaching in the school; for reading in the home, in nursery, and parlor; for the promotion of extemporaneous utterance and conversational facility, and, incidentally, to pursue such studies and discipline in physiology, psychology, literature, rhetoric, history, and

universal art as may give strength, self-command, and large resources in varied fields.

The common idea concerning elocution as an art is not exalted. The popular thought is that elocution is merely for the entertainment of crowds by trained readers—professional elocutionists with airs and attitudes, tones and mouthings. It is supposed that a few lessons will train a man to play the artist's part in speech. Those who have not genius enough to take the stage can at least as professionals take the rostrum; they can entertain a crowd with fragments from tragedy and comedy. The feeling of scholars toward the profession of the elocutionist is likely to be that of apathy, which sometimes conceals a trace of contempt. The true scholar dislikes the man who cares more for mode than for matter and motive. The idea of an elocutionary entertainment is associated with sundry agonies and affectations, postures dramatic and dreadful.

But as wise men we must distinguish between wisdom and folly, between use and abuse, and remember concerning the art, as Goldwin Smith says of sentiment, "He is a fool who despises it and he is a fool who builds upon it."

This new building by the lake stands as an emphatic and eloquent protest against the perversion of the great art of elocution. It insists that there is a science which gives significance and power to the art; that the mastery of it requires thorough discipline through years of patient preparation. This school is not designed merely to meet the professional necessities of a class, but is based upon a philosophy of expression which must be mastered by men and women who would distinguish themselves in the larger fields of the profession or render true service in more quiet spheres of life. This school is for men and women of all professions. It provides graduate and professional courses. There is no month in the whole college career when its services are not needed. It is designed to be accessible by the students in the preparatory school, and has a mission to fulfill in

behalf of primary teachers and mothers, recognizing the importance of elocutionary discipline when the child is in the nursery, beginning to prattle and to sing, and to form the habits of speech which are to abide with him in the after years. Elocution should be studied from matriculation to mastership. It should begin years before that—long before that; it should be continued after that—long after that. To this hall should come students of art, of language, of law, of pedagogy, ministers and mothers, and the missionaries of the societies of Christian Endeavor and the Epworth League who go to read to the "shut-in," the paralyzed, the blind, the old, aiming to comfort and strengthen the afflicted and to broaden the horizon of men and women in the most limited and lowliest life. There is no calling, there is no age for which this hall does not make provision. Of all the structures on this ground it is, next to the church, the institution for all grades, all ages, and for all the years.

Back of the art of oratory, the very basis of it in fact, is personal character. To hold the truth and to love it; to have the power of expressing it; to delight in this expression for truth's sake and for the joy of it and for the sake of humanity,—this is the beginning of oratorical power. The man who would awaken and control an audience must himself be a reality, and the truth he uses must be to him a reality. Character is everything. As Dr. Richard S. Storrs remarks, "Then only is oratory eloquence when it utters the great and sincere force of character." Those who would win the ears and hearts of men by speech must themselves be hidden in the very heart of God. "It is not the manner, but the man," says Dr. Nehemiah Adams. It is the ideal of this school of oratory to make every pupil a true soul, a lover of good literature, patient and fervent, expert in reading aloud without fatigue, finding delight in giving to others the rare pleasure of hearing the best literature of the world. It would make every professional pupil so true to truth that in the larger sphere of oratory, forensic and sacred, he may be natural, simple, forcible, and always effective.

Character is everything in oratory. It is persuasive, demonstrative, interpretative. Character appropriates to one's own nature the truth he reads. It puts the light of love in his eyes—solar light from the Sun of Righteousness. Apply the spectroscope and analyze the light of the true orator's eyes and you find the divine elements in it. Aaron could speak and Moses was timid. Aaron was weak of will and Moses meek. But what would Aaron's words have been worth without the background and basis of Moses' culture and grace and masterfulness?

Personal idiosyncrasies in themselves objectionable, under the power of genuine character acquire a certain grace. There is a charm in one's hesitation of speech when the truth is at his heart. There is music in his very drawl. The voice at first harsh and disagreeable acquires a certain sweetness from goodness. *To be*, and then to be in earnest, and to speak,—this is eloquence. Well says Sidney Lanier, of the sunny South, a prophet of beauty and an apostle of holiness: "Cannot one say with authority to the young artist, whether working in stone, in color, in tones, or in character-forms of the novel: 'So far from dreading that your moral purpose will interfere with your beautiful creation, go forward in the clear conviction that unless you are suffused—soul and body, one might say—with that moral purpose which finds its largest expression in love—that is, the love of all things in their proper relation—unless you are suffused with this love do not dare to meddle with beauty; unless you are suffused with beauty do not meddle with love; unless you are suffused with truth do not dare to meddle with goodness; in a word, unless you are suffused with beauty, truth, wisdom, goodness, and love abandon the hope that the ages will accept you as an artist.'" Amiel in speaking of Naville says, "He has always had a kind of dignified and didactic beauty, but he has added to it the contagious cordiality and warmth and feeling which complete the orator; he moves the man, beginning with the intellect but finishing with the heart." This is what Ruskin means when he says, "The

ideal must to the artist be real." Not in buying pictures but in being pictures you encourage a noble school.

Not only is this Cumnock School of Oratory a school of science and philosophy, a school of specialists and professionals, a school of general culture in rhetoric, history, and art, a school of character which lies at the root of all effectiveness, but it adopts the theory of William Pitt, that "eloquence is in the assembly, not in the speaker"; that the more we educate people to speak, the larger is the opportunity given to public speakers; the more people observe laws of enunciation and emphasis in conversation, the more they read aloud to each other; the less easily they become fatigued, the more eager they will be to hear and the more thoroughly they will be profited by hearing the masters of English speech. There is a democratic breadth in the theory and provisions of this School of Oratory which would make every schoolboy, every father, and every mother good readers of good English. Its director believes that in all school and college training the art of oratory should be constantly insisted upon. Hamilton College has a good reputation in this respect. In the catalogue for 1813, the following rule is given for pupils of the freshman class: "Each student is required to declaim every day before his tutor and class, and to declaim in chapel before the faculty and all the students as often as it shall be thought proper by the faculty."

If people were trained to the art of speech from early childhood, learning and observing the laws of articulation, enunciation, emphasis, pitch, inflection, and true feeling, until they became a part of the involuntary life, good reading and good speaking would be far more common. Schools of oratory take hold of men after they become hardened by years of bad habits, their irregularities and infelicities stereotyped; and when one awakens to the need of reform, so much attention must be given to one's self in the process of utterance that half the force of delivery and consequently half the effect of the truth proclaimed are sacrificed to the bad habit of self-scrutiny. Therefore men should be trained from early childhood how to

express their thoughts with distinctness, directness, naturalness, and force. Training in elocution must begin very early. The nursery is the first school of speech, of vocal culture, of self-control, of pure English, of accuracy in pronunciation, tone, emphasis. The mother is the first teacher of elocution. The nurse sustains or spoils her works. The faculty in the earliest school of elocution is made up of father, mother, brothers, sisters, nurse, housemaids, and visitors. A woman's voice is in many respects better adapted to reading at home than a man's, and she is likely to have more patience, more unselfishness, more sympathy. Said a mother to me not long ago, "I have read to four generations: to my father and mother, to my brothers and sisters, to my son, and now I am reading to my grandchild." That woman, now more than sixty years of age, has been reading aloud for fifty years, and in that time has read aloud no less than four hundred volumes.

Think what power a delicate woman may have who, through intelligent enthusiasm in the best literature, through a period of fifty years reads with delight to those about her! Think of the invisible influence that goes forth from mother's heart through mother's voice! Think of the eyes that are turned toward her under the evening lamp, as her face shines with full appreciation of the sentiments she reads, and with that other fine thought—that second thought passing through her mind at the same time—as to the influence of this reading on the child who listens, the child she loves. Think of the love for learning thus begun; the wise pre-occupation of the mind; the elevation of the tastes; the preparation being made in this silent and steady way for the best society. Think of the guarantee thus secured, of the taste and ambition which will induce the children to enter college.

Children should be read to, but they should also be trained to read aloud to each other and to their parents. They should be trained especially to read to invalid children. This is not "impracticable and absurd" as you fancy. See the boy A visiting his comrade B who, having met with an accident on the

baseball ground last week, was unable to attend the great intercollegiate game of the following Saturday. Watch A as he reads to B the newspaper report of that great game. Does his face not shine? Does he not read with marvelous earnestness? Does he not look up once in a while to see how B takes it in and enjoys it? Does he grow tired? Nay, verily. You say, "They are interested." Of course they are interested. They are interested in the subject, each feels an interest in the other, and the enjoyment of the reading is mutual. Each enjoys it the better for the other's sake. Is there not a lesson for us here? Can we not develop a wider and more rational interest on the part of childhood in the world of biography, of history, of travel, of adventure, of exploration, in good fiction? If reading aloud were less fatiguing it would be more popular. If there were more care and training in this respect in the early years there would be less fatigue. When people are thoroughly interested in the subject they do not easily become fatigued.

We cannot measure the advantage of reading aloud in the home as a safeguard and an inspiration. It promotes self-denial, thoughtfulness, and sympathy. And in passing I may say that more reading aloud of higher spiritual literature among friends of maturer years, in circles meeting for the improvement and deepening of the spiritual life, would contribute greatly to the power of the church and the elevation of society. When I read the inner life of Amiel, stimulating in spite of its morbidness, of Mrs. Elizabeth Prentiss, of James Smetham, of Erskine, John Duncan, Frederick W. Robertson, and a score besides, I wonder that we do not have in the church groups of believers who seek a really higher and broader life, engaged in reading and conversing about the splendid world in which these saints of God breathed the atmosphere of heaven which makes us brave to fight against the evils of the flesh and rise with every passing day nearer and still nearer to God.

But to return: think how home may be filled with fine pictures from the best literature of the ages—pictures of summer and

winter, of mountain and valley, of sea and land, pictures which are immortal and to which the humblest reader may have access, and in the beauty of which he may rejoice. How the home may echo with well read poems, stories, and orations, father's voice and mother's voice still ringing through the rooms after they are forever silent. How our homes may be filled with the interesting characters of fiction—the truly great creations of great geniuses. They look in at the windows, enter through the doors, sit in the chairs, chat at our tables, transforming plainest cottages into palaces of wealth, grace, beauty, and wisdom.

Let me insist that home is the school of elocution and oratory. Children are born actors. They are graceful by nature. A captivating speaker once said to me when I asked him the secret of his success, "I have always studied children, watching their gestures and intonations, repeating and reproducing at the first opportunity I could with other children what I heard the first group say." The orators begin their work at home. The old tradition concerning Plato and Archilochus and St. Ambrose has truth if not literal fact at the foundation of it: "When each was an infant in his cradle, a swarm of bees lighted upon his lips but did not sting him." But they did leave both sting and sweetness to give them in later years power over humanity.

No wonder that Amiel says: "How enormously important are the first conversations of childhood! I feel it this morning with a sort of religious awe. Innocence and childhood are sacred. The sower who casts in the seed, the father and mother casting in the fruitful word are accomplishing a pontifical act, and ought to perform it with religious awe, with prayer, and gravity, for they are laborers at the kingdom of God. . . . We forget, too, how often that language is both a seed sowing and a revelation. . . . Is it not incalculable what a ministry is speech? But we are blind to it because we are carnal and earthy. We see the stones and the trees by the roadside, the furniture of our houses—all that is palpable and material. We have no eyes for the invisible

phalanxes of ideas which people the air and hover incessantly around each one of us."

This School of Oratory of necessity sustains a relation of large opportunity and immense responsibility to the School of Theology. Here our ministers are to be prepared for the pulpit; not for preaching alone, but for the reading of hymns, the reading of scripture, the offering of public prayer, and for those private offices of religion in which the voice exercises such an important function. Too many ministers imagine that a knowledge of the laws of declamation or public delivery covers the work which the School of Oratory is to perform for them.

What the ministry needs is, first of all, the fundamental elements of power in the man who represents Christian ideas and the true mission of the church; *character*, keen, all-controlling conviction, the power of a cultivated, sensitive, and dominating personality. He needs lofty ministerial ideals, a knowledge of society, the sympathy of the people born of practical sympathy with the people. With these elements of preparation the minister of to-day must have a thorough knowledge of the conventional rules which embody and apply the true philosophy of expression. These rules must be so wrought into his soul that they become unconscious habits. They control him no more as regulations, but as dominating forces of his nature.

A few lessons in elocution, a single term in the School of Oratory are of very little service to a minister, whose bad habits are accentuated rather than alleviated by the limited knowledge he thus acquires. There are many bad habits of the pulpit—loudness, harshness, awkwardness, put-on pathos, excessive gesticulation—what an old fisherman criticised in his parson, "too much lobstering with his hands." All these come from undue self-consciousness, from the absurd imitation of execrable examples which the young minister once imagined to be graceful and impressive. Some ministers, as one expresses it, are "loudest when least lucid." These men, and all men who would meet the demands of the age, must have years of

patient drill, candid criticism by those best able to judge, and the habit of watching daily the men of practical aim and earnest purpose in their particular pursuits, whether they be street venders, auctioneers, lawyers in court, politicians on the stump, boys at play, or deaf mutes engaged in the eloquent and expressive speech of signs. Our ministers must learn what Cecil means when he says, "Eloquence is vehement simplicity."

One cannot discuss the art of oratory without making mention of the drama. May there not be a pure drama? May not the dramatic instinct in human nature find legitimate use? I think so. But do you know where one may find an example of this?

Do you know the actors themselves? Where do the majority of these professionals stand in the estimation of the best, the most conscientious, the most reverent, the most pure-minded public? Is it a joy to know that your sons and daughters find pleasure in their social fellowship? Is the weight of their influence on the side of good morals, social purity, and the delicate discriminations which virtue and refinement make? I acknowledge that they ought to be—but are they so?

And the managers of the drama, are they the men who give you one season "The Old Homestead," with its pathos and high moral tone, and the next season some vulgar and degrading play? Are there many managers who have a sensitive conscience on matters of this character? Do you discriminate in your patronage of men who cater to public taste, however corrupt, and who contribute with no personal bias to public morality or to public immorality?

What shall be the attitude of pure men and women toward actors and managers and the institution they represent? I leave you to answer for yourselves.

Is there no hope of a true stage? a clean drama? historical plays rendered by men and women of unchallenged integrity and purity? May we hope for high-minded artists who will put in captivating and instructive forms the highest and best productions of the poets and the dramatists? Do

we by patronizing the institution as it is at all contribute to the creation of the institution as it should be?

In the mean time may not the School of Oratory train to the highest measure of dramatic power men and women who will interpret the dramas of the ages that are worthy to live? May they not for the present render this service without seeking complicated and sensational scenic effects? May we not, as Christian men and women, under the auspices of such a school as this secure the presentation of the best dramatic work in the highest form of art and under the noblest inspirations, with none of the accompanying tendencies which now render the stage a source of peril? May we not encourage a school of actors (if the association of the very name will not defeat our hope) whom we shall feel glad to find at our tables and in friendship with the sons and daughters of our homes?

We are met for the dedication of a School of Oratory which shall for the century to come develop specialists in the art of speech—at the bar, in the senate, on the platform, in the pulpit, in the schoolroom, in the college class room, in the home—and which shall awaken among the multitudes a new and intelligent interest in all that pertains to language.

During the past five years this School of Oratory under the direction of the Northwestern University has been compelled to turn away scores of applicants who, feeling their need and knowing the good name and splendid success of the distinguished director of this school, were attracted hither.

Why should not the president of the university and the director of the School of Oratory aim to make this school one of the most famous in the world? Director Cumnock in pursuance of this idea, which he himself originated, asked the executive committee to grant him a site on the campus and pledged himself for the erection of a building large enough to accommodate three hundred pupils. It is the first building ever designed and used exclusively for elocutionary purposes in this country—probably in the world. It is not often that a teacher in

an institution assumes such a financial burden as Professor Cumnock has assumed. It is a fruit of faith's enthusiasm. It is a school not merely of vocal training, but of general expression, and especially of English—a school of English language, English history, English literature, and English composition.

With the facilities provided by the new building, and with its unique and thorough organization, there will be no school of oratory, east or west, offering like advantages. It is the only school of the kind that has grown up under the fostering care of a great university. One of its chief advantages is in its provision for continuous private training with class work. It is not an institution for its own resident students of oratory alone, but for all students in the College of Liberal Arts and in the School of Theology.

I congratulate the university upon the fact that Professor Cumnock is the director of this school. He was for years at the head of the department of elocution at Chautauqua. As a public reader he appeared before our great amphitheater at least thirty-five times. And no man could now command a larger audience. The variety of his *répertoire*, his versatility, naturalness, personal enthusiasm, general scholarship, fine taste, and genuine sympathy render him as attractive as a public reader as he is successful and unsurpassed as a teacher and inspirer of others.

This Hall of Oratory commemorates one of the most beloved of your university students—Miss Annie May Swift, whose early death still casts a deep shadow over

the hearts of all who knew her. It is in her memory that her father, a distinguished citizen of Chicago, has contributed so liberally toward the erection of this building. Miss Swift was a young woman of surpassing beauty, of superior scholarship, and of the highest Christian character.

This hall now becomes a part of this great university. It will some day be old—very old and very sacred. We this day consecrate it to high and holy uses. It now belongs to the present and to the future. It will some day belong to the past; and we who are here to-day shall be a part of that past.

We are not yet able to fill this hall with the pictures and the statuary which should adorn it. But what art may not yet accomplish imagination can supply. I already see through the building busts and statues of the great orators, teachers, statesmen, philosophers, preachers of the ages.

In the old temple of On at Heliopolis, consecrated to the worship of the sun, an ingenious priest devised a mirror which, standing in the roofless temple and moved by clockwork through the hours of the day, every moment from the morning to the evening reflected the glory of the sun and filled with his light the temple dedicated to his service. So may the altar of God stand in this temple of oratory, and the light of the Sun of Righteousness be reflected in the hearts and faces and daily lives of the men and women, old and young, who shall enter these sacred precincts to gain Christlike characters, to speak truth in tones clear, simple, sincere, forcible, convincing, and effective—for this is eloquence.

KOREA: PAST, PRESENT, AND FUTURE.

BY WILLIAM ELLIOT GRIFFIS, D.D.

"CHINA has an attack of appendicitis and Japan is the skillful surgeon that will relieve her," is what we said of the situation in the early autumn of 1894. The trouble with Korea is her geographical situation. When Chinese territory included pretty much all the region

which is now eastern Siberia, Korea seemed to occupy in the Chinese economy pretty much the same position and function which the *appendix vermiformis* does in the human body, that is, pendicular, mysterious, unknown, dangerous. The old questions, long unsettled, were: Is Korea Korea? Is

she part of China? Does she in any way belong to Japan? What is she?

So long as the Koreans paid tribute annually at Peking there was no need to make too serious a diagnosis; much less any use for the surgeon's knife. When, however, the Japanese by virtue of ancient claims, to revenge peninsular insults and to hold their own against China, made a treaty with Korea, built a legation in Seoul, and after the riot of 1884 stationed troops for its defense, then that part of the world which China looked upon as her *appendix vermiciformis* ("our vassal state") became diseased, gave vast trouble which threatened to be chronic and serious. When the war of 1894 broke out, Japanese surgery, quickly applied and definitely approved in the treaty of Shimonoséki, March 8, 1895, relieved China of what had been a source of danger. Meanwhile the king of Korea, at the shrine of his ancestors, January 7, 1895, took oath that "only as an independent ruler can we make our country strong. . . . From this time forth we will no longer lean upon another state. . . . Therefore we do now take the fourteen great laws . . . and swear we will bring these to a successful issue."

Now, in December, 1895, Japan, after having taken much trouble and spent vast sums of money, finds Korea hard to reform, while in the archipelago itself there are deep searchings of heart as to whether the Japanese have enough moral stamina to carry out in Korea what England has secured for India and attempted for Egypt. For, in one of the most disgraceful political escapades in modern times, Japanese ruffians, and even men hitherto accounted respectable, have been guilty of political usurpation and interference, invasion of the Korean royal palace, and the murder of the queen. All this, though to the sorrow and shame of all honest Japanese, may be one of the first of the efficient causes in compelling the Japanese to evacuate the peninsula and to renounce all rights of a protectorate over Korea. Further, it may be the gateway of pretext through which the Russians will enter to occupy the land

and make it the terminal of their great Trans-Siberian Railway.

To understand the events of 1894-95 let us glance at Korean history. In a bird's-eye view, the Koreans are a conglomerate of many nationalities, including probably Dravidian tribes from India, Thibetans, northern peoples from the highlands of Siberia, besides large immigrations from China and a considerable infusion of Japanese blood. Many of the tall, fine-looking natives suggest Caucasian features, figure, and ancestry. National traditions run back to the age of five or six centuries before Confucius, whose ancestor is said to have been the first civilizer of the people northeast of China, both within and without the present limits of the Land of Morning Radiance—which name was thus anciently given. No trustworthy history, however, is on record, until shortly after the opening of the Christian era. Then, as in Great Britain, grew up three kingdoms, which had an interesting history wherein are two events of great interest; namely, the coming of Buddhism, with its arts and civilizing influences, and the trade with Arabs, including the use of the mariner's compass. The people of the entire peninsula were united under one political head in 960 A. D., and this united Korea, or Korai, lasted until A. D. 1392. During this, the splendid Buddhist age, a vernacular alphabet was invented, literature became comparatively abundant, relations with China were close and constant, and vast benefit accrued to Japan because of the many elements of civilization and persons of skill and intellect crossing over to the islands from Korea. Not less remarkable is the fact that printing, both from blocks and from movable type made of lead, iron, and terra cotta, came in vogue. Very probably this method of printing by movable types was afterwards brought into Europe by the Mongols, who conquered the earth from far eastern Korea to Russia. It is certain that only after the Mongols appear in Europe do we read of movable types improved by the addition of antimony to the lead. No irrefragable evidence has yet been adduced to show that Gutenberg,

Coster, or any other European first invented printing.

On the fall of Korai in 1392, Cho-sen (Morning Radiance) was founded, the capital being at Seoul, where it still remains. Buddhism was repressed and Confucianism became the religion of the state and the dominant culture. Whatever splendor, riches, inventions, or art the Koreans possessed in this time of their luxury was for the most part lost in the Japanese invasion of 1592-97. With vast armies the well armed and disciplined troops of Taiko overran the peninsula, devouring and destroying, while the Chinese hordes that came in to help the natives and drive out the invaders from the east were but as locusts following grasshoppers. Japan was mightily enriched with Korean spoils and skilled labor, while the poor little country became more than ever an appendix of China, especially after the invasion of the Manchu Tartars, who still reign on the throne of China.

It was during our Revolutionary War, in 1777, that Christianity began in Korea, through a number of students who had received while in Peking books given them by the Jesuits missionaries. In 1836 the first French Catholic priest entered the forbidden land in disguise. By 1864 there were tens of thousands of native Christians taught by a dozen French missionaries living in disguise. In that year the royal line of Korea came to an end by failure of an heir. The three kings' widows with the palace ministers held a council, and the present king, then a boy of twelve, was chosen to be the figurehead of the government. His father, who has for nearly thirty-one years been the virtual ruler of Korea, was given the title of *tai wen kun*, that is, the great prince-father, or, literally, as one might translate it, the tycoon of the palace. One of the most perfect types of the Confucian gentleman, he has been the most unscrupulous intriguer, shedder of blood, fomentor of riots, persecutor of Christians, and general dictator. From our point of view he is a blood-thirsty barbarian. From the inside and Korean way of

looking at things he is a stalwart patriot, whose ruling idea is "Korea for the Koreans." To-day, at seventy-three, he is hearty, rosy, and as ready for the fray as ever. While he lives, unless either Russia or Japan annex the country by military force, he is as likely as ever to keep this little volcanic state in steady eruption. Of the counter irritants that keep his ideas in circulation we shall speak later.

Korea can now no more go to sleep and drone away the centuries. Indeed, the least sleepy part of the world, at our end of the century, is that encircling the shores of the sea of Japan. In 1861 Korea ceased to be a hermit nation living remote from the world's market place. After the English and French had humbled China, by pricking the bubble of her military strength and in punishing imperial perfidy by looting the summer palace, Russia, which always waits only to win, sheared off from the poor, shivering sheep, China, a plethoric bag of wool. That is, she took as her own a vast area of Chinese territory, nearly as large as Texas and now included in eastern Siberia, which gave her the seaport of Vladivostok. This move brought her boundary line alongside that of Korea, with nothing but a little stream of water between the Cossack and the Korean. Soon after this, Japan, emerging from hermitlike isolation, showed itself a new nation, which had turned its face towards Christendom and its back to China. England had already become a neighboring power, with her fleets and her possessions in the East, while France in Tongking was a near resident. Between 1866 and 1876 there were naval invasions of Korean waters, with hard fighting, by the French, Americans, and Japanese. In each case except the last the natives believed that the prince-father in the palace had "driven off the barbarians"; that is, had beaten the French and Americans and could handle easily the Japanese. In the murderous persecutions of 1866, it is probably within bounds to say that at least ten thousand Christians suffered death by decapitation, torture, and imprisonment, or were sent into exile, while nine French

priests were publicly executed. The Koreans have a saying that "While the tiger in the mountain is being hunted the sparrow is safe"; while, therefore, so big a personage as the *tai wen kun* existed, the common people would be saved.

One secret of the popularity of this chief figure in recent Korean history lies in his choice of tools and assistants without any regard to rank or noble blood. Furthermore, in building the great palaces in Seoul, he "squeezed" severely the nobles and rich people about the whole country, while sparing the poorer folks. He thus, to a considerable degree, reversed the time-honored methods so prevalent in Cho-sen wherein the rich grow richer and the poor poorer.

Speaking broadly, in Korea there are only the common people and the nobles, but hardly a middle class. The chief and only political function of the former is to pay taxes; that of the latter is to gather them and, to a shameful degree, spend them in ways that are dark. Politics as a game is almost wholly confined to the capital, and means the opportunity and ability to feed yourself and your voluminous list of dependents and hangers-on at the public treasury. There are various clans, and feudalism, though existing together with a mild form of slavery, is very peculiar. Briefly described, the Korean feudal system means a monopoly by the nobles and their dependents of all sources of revenue derived from the people and the public funds.

The prince-father and the king belong to the Li clan, but, though there are other names, the one great clan that for centuries has outnumbered and overshadowed any other Korean clan is the Min, or Ming. In this body of relatives there are many able men and women and the number of nobles and their relatives and dependents runs into many thousands. Looking over the lists of ministers of state, provincial governors, and those prominent in public affairs, in the government manuals, the name of Min occurs with ostentatious frequency. From the days of the Ming dynasty, they have always been stalwartly pro-Chinese. It was in 1873 that the Min clan made their best stroke of suc-

cess in marrying one of their ablest women to the king. A little older than the royal figurehead, she proved herself from the first a woman of surprising resources, great mental abilities, astonishing perseverance, and sleepless vigilance, withal endowed with the determination to keep her family at the very topmost height of power. Until this autumn, she seems to have borne a charmed life. Three times has the palace been invaded by rioters or held by alien military, but until October 8, 1895, she had escaped the dagger of the assassin. One of her palace maids sheltered her and died in her behalf during the *émeute* of 1884. She and her father-in-law, being heads of rival families, were bitter enemies, each anxious to annihilate the other. The story of the various attempts of the Min adherents to assassinate, blow up, or otherwise dispose of the prince-father, reads wonderfully like a medieval plot or contemporaneous nihilist recreations, but thus far the old gentleman has kept his skin whole, his digestion perfect, and his countenance ruddy.

Even before the Chino-Japanese war was over, the mikado's government sent the man esteemed in all Japan to be the best endowed with constructive political genius, Count Inouyé, over to Seoul. He at once began an honest attempt to breathe new life into the corrupt and decaying body politic. The work was hard, almost hopeless, but for a while it promised to be successful. The ghostlike, nightgown-resembling clothing of the natives was changed from real or alleged white to darker colors; the long pipes of the people, wherewith they smoked themselves into apparent imbecility, were shortened; it was ordered that honestly made accounts of public revenue and expenditure should be published, that the locust army of palace attendants and hangers-on in the government offices should be reduced, that slavery should cease, that women should be kept out of politics; students were to be sent abroad to learn modern life. The king solemnly swore to execute these, "the fourteen great laws." Various other reforms too numerous to mention were suggested.

In a word, the old idea of a figurehead seated aloft above the clouds of fetid in-

trigue and irresponsible rapacity, with oppression of the people, weakness of the government, and chronic emptiness in the public treasury, was to cease and government to be administered for the benefit of the people. There was great rejoicing among many intelligent foreigners in Korea, who expected permanent reform. This they hoped for even in the face of the fact that Korea had not, as Japan had, a large body of educated, intelligent, and thoroughly patriotic men scattered throughout the whole country who had the will and the ability to make their country face about from feudalism and China to the modern life of Christendom. Nor had Korea the advantage during two hundred and fifty years of the scarcely noticed but tremendously powerful leavening of the ideas, books, and sciences of Europe, continuously furnished through the Dutchmen at Nagasaki.

Gradually it became evident that "the gray mare" was the stronger, if not the "better horse." In a word, the Min queen secured the "inside track" and came first to the goal. By July, 1895, she had practically reinstated her clansmen and clanswomen in authority. The fat offices were filled by the Min men. Instead of the reduced number of six hundred palace attendants of all ages and both sexes, she had now two thousand women alone inside the walls of that great hotbed of intrigue called the palace. The minister of home affairs, Prince Pak, who had fled the country in 1884, finding an abiding place during his exile in Japan and the United States, and who had after the Japanese victories been made a cabinet officer, was obliged to flee for his life, so hot had the queen made it for him. By October 1 the situation seemed to all those ambitious and progressive patriots who were not of the Min way of thinking to be personally as well as nationally dangerous. To the Japanese in the country, whether it was any of their business or not, it looked as though "the woman in the case" was literally more terrible than an army with banners; that she was steadily neutralizing the effects of the war and that Korea was sliding again into the old ways

so beloved in China; while, furthermore, the status of old Korea and the paralysis of all reform were being steadily reached.

Unfortunately and, it must be confessed by all the friends of Japan, inexplicably and mysteriously, after Count Inouyé had returned to Japan, Miura, a diplomatist of strange notions, was sent as the mikado's minister to Seoul. With the elements then already in the capital, it is not at all surprising that the events of October 8 took place. There was the old prince-father ever ready for a new plot that should humble the queen and the Min clan; there was the queen, reckless almost to insanity in her determination to have her own way, to oppose the Japanese, and to make Korea pro-Chinese and the property of the Min clan. In the city also dwelt a pestilent group of Japanese newspaper correspondents and several (the number is not known) of that peculiar class of men—the human vermin bred out of Japan's decayed feudalism and diseased conceit—called *soshi* (brave men). Moreover, there were *vis-a-vis* two bodies of native military which, like flint and steel or spark and gunpowder, were all ready for the explosion soon to startle the world and disgrace Japan. One body of troops, drilled by American officers and performing duty as palace guards, was within the walls of the royal dwelling. The larger body of men, drilled by Japanese officers, was outside, unpaid, and the special object of the queen's hate, she having determined to get them disbanded. With burning jealousy between these two rival bodies, all was ready for the crime of October 8.

Briefly told, the story is this: the soldiers drilled by Japanese officers went to the summer house of the *tai wen kun* and presented their complaints. They were at once invited by the old politician to escort him to the palace. This military mob moved immediately into the city, being joined on the way by the *soshi* and the Japanese journalists. After they had forced their way inside the palace gates and the skirmishing which took place was over, they were joined by other Japanese. It has even been shown in the examination ordered by the mikado that

several of the members of the legation aided and abetted the scheme, though there were not wanting official Japanese of high principle who strongly protested against the whole affair. Inside the palace the prince-father had audience with the king and the result—the king's ministers being very probably in the scheme—was the issue of a decree divorcing and degrading the queen, while many other proclamations of reform were issued in the king's name. Meanwhile, certain assassins, whether native or Japanese is not at this writing absolutely proved, penetrated to the queen's apartments and brutally murdered her and three of her maids of honor. They even dragged out her body and by means of oil and other combustibles burned it to ashes. The whole affair is one to make every Japanese blush.

The news received in Japan excited a universal tempest of indignation and disapproval. Those who had taken part in it were immediately arrested. A special court of trial has been organized to examine and try all concerned, from the mikado's minister, Miura, to the lowest of the *soshi*, and undoubtedly the Japanese government will ferret the case to the end of the hole.

Meanwhile the situation is uncertain and serious. Russia evidently wants Korea and is only too glad to have a pretext for interference. Her troops are numerous in Siberia and her ironclads are many and large in neighboring waters. She wants a railway terminal at a port free from ice. She knows well that the southern provinces of Korea are warm and fertile. To run her iron road through the Leao-Tong peninsula and down through Korea to Fusan or some other Korean port is her purpose and goal. The quality so often victorious in Muscovite diplomacy is patience. Russia waits and can afford to wait. The future, however, may quickly reveal its secret.

Meanwhile there is hope for the Korean patriot. His idea is freedom from the thrall of China, of Russia, or Japan. Few though there be of pure, high-souled patriots, they one and all long for independence. They want the new life of modern civilization as it is in Christendom, and already there is

hope that they may not be disappointed. Even now some of the handsomest and most permanent edifices in Seoul are Christian schools and churches. On October 9, this year, 1895, began the three days' celebration, with intellectual and social features, of the founding of Protestant Christian missions. These, ten years ago, began their noble work for the healing of the bodies and souls of the people of Korea. Already there are forty-two congregations who worship God by meeting each Sabbath for the study of His Word. In nineteen or more of these stated preaching is observed. Four are churches formally organized under the conference of the Methodist Episcopal Church. Eight are recognized branches of the one organized Presbyterian Church in Seoul. The churches are in the capital and the treaty ports, and the other places of worship are in various towns and villages throughout the country. There are five hundred and twenty-eight baptized members and five hundred and sixty-seven persons ready for church membership, the great majority being men. Nine Sabbath schools have enrolled four hundred and forty-five persons, and the native contributions in money are, in proportion to means, large and generous. What other mission field can record such results at its decennial term?

The large number of Roman Catholic Christians is also a source of hopefulness for the regeneration of the Land of Morning Calm. The body of Christian men and women, numbering probably one hundred missionaries of various forms of the Christian faith, are all working grandly toward the one end of making Korea a vital part of Christ's kingdom upon the earth. Already there is a promising literature. Books of the Bible have been translated into the vernacular. A dozen or more tracts or manuals of Christian truths are in the hands of the natives, while for the foreign student the dictionary and grammar of the Catholic missionaries and the various grammatical and lexicographical works of the Protestant scholars show diligence and power. This land, with all the dark clouds about it, is, we maintain, a land of hope.

WOMAN'S COUNCIL TABLE.

CATHARINE BOOTH.

BY SARAH K. BOLTON.

MRS. BOOTH, the mother of the Salvation Army, furnishes a remarkable illustration of a woman unused to public speaking, battling with illness, family cares, and poverty, doing a work that commands the admiration of the Christian world.

Born in Ashbourne, England, in 1829, she was the only daughter in a family of five—a frail, nervous child, leaving school when she was fourteen from disease of the spine; at eighteen likely to die of consumption and sent to Brighton for sea air, and at twenty-six marrying a young minister nearly as frail in health as herself.

She was a girl of warm heart, saving money to send to the heathen, interested in the colored people, fond of animals, and devoted to books, especially works of history, biography, and theology. She was always befriending the poor and unfortunate, whether a thin, hungry horse in a field, to which she would carry a bag of corn, or a prisoner dragged to jail, with a crowd jeering behind him.

Mr. Booth, an assistant pastor in London, had already become successful in evangelistic work. The young wife helped in all the ways she thought possible. One Sunday on her way to church she saw a group of women on a doorstep, and with tact asked them to go to a place of worship. Their clothes were ragged, and it was soon evident that their husbands were drunkards. Mrs. Booth became deeply interested, visited the homes at night when the men had returned from work, and helped the poor mothers in their want.

She found one woman on a heap of rags with twin babies. The young minister's wife washed the infants in a broken dish. The mother was so grateful that she begged the visitor to take a crust of bread and a bit

of lard on the table. Said the sick woman, "I fancied a bit o' bootter, and my mon—he'd do au't for me he could, bless 'im!—he couldn't git me iny bootter, so he ficht me this bit o' lard. Have you iver tried lard i'ste'd o' bootter? It 's rare good!"

After Mrs. Booth had been married four years a neighboring minister wrought more good than he could possibly have expected by the publication of a pamphlet, trying to prove from the Bible that women should not preach. Mrs. Booth, though doing almost no public work herself, answered the pamphlet. And then, having claimed for other women the right to speak, to be consistent she must speak herself. She was so retiring that she shrank from it.

Five years after her marriage, when a thousand persons were gathered in Mr. Booth's church, the Holy Spirit seemed to inspire her to speak. Almost falling in her weakness, she walked down the aisle and told her astonished husband that she wished to say a word.

She spoke to the people like one inspired, and hundreds dated their conversion from that hour. Mr. Booth, overjoyed that his wife had spoken, urged her to do so in the evening. The house was packed, and from that Sunday Mrs. Booth never knew a time of rest. Invitations poured in upon her. She and her husband worked together, and thousands professed conversion. "It is killing work," she wrote to her mother, "although an infinitely blessed one."

The calls became so numerous that it was decided that Mr. and Mrs. Booth should take separate towns. Mr. Booth went to Whitechapel, in the worst part of London, and began his marvelous work in a large tent erected in the Quakers' burying ground. Mrs. Booth preached to crowded houses, sometimes among the poorest, and sometimes in

the aristocratic mansions in the West End of London. A fashionable life seemed to her worse than useless. "Living in pleasure," she said, "eating, drinking, dressing, riding, sight-seeing! Spending their precious gifts all on self, self, self!"

Some wealthy men wished to build a church for Mrs. Booth in London, larger than Spurgeon's Tabernacle, but she felt called to evangelistic work. She was now thirty-eight years old, and the devoted mother of eight children. There was much illness in the family; her husband broke down from overwork; but she seemed to find time for everything. She saved her minutes. She once wrote to her second son, Ballington Booth, now in New York, "Remember, Satan steals his marches on us by the *littles*, a minute now and a minute then; be on the lookout, and don't be cheated by him."

In 1877, after Mrs. Booth had been preaching seventeen years, the work took on a new name, the Salvation Army, and some new methods. Mrs. Booth designed the plain garb for the women. Then began persecutions such as the early Methodists received under John Wesley. In Lancashire, England, a mob trampled on one of the leaders, tore her bonnet from her head and her shoes from her feet. Ballington Booth was imprisoned, and slept in a cell on a plank, for preaching in the streets of Manchester. Catharine Booth, the oldest daughter of Mrs. Booth, an eloquent and devoted Christian, was put in prison in Switzerland for holding a service in the woods. When acquitted, she and her assistants were kicked and stoned by the mob. And for what? Because they preached Christ in a manner unusual to some others. Sir Arthur Blackwood, distinguished in the Crimea, has well said, "Time is too short for us to be quibbling about methods of warfare."

In spite of prisons and stones, the Salvation Army prospered wonderfully. Mrs. Booth and her husband often spoke to twelve and twenty thousand people. The queen sent a message of appreciation to her. Father Ignatius said, "What a glorious woman!"

Finally the frail life was to be ended by

cancer. During her illness her husband wrote out, what both had planned, "In Darkest England, and the Way Out." General Booth asked for \$500,000 to begin his work of rescue. He established cheap food depots, where soup was a cent a basin and bread and coffee a cent. In one year 3,000,000 meals were supplied; one-cent meals to 1,200,000 persons. In about five years 11,500,000 meals were sold to the poorest of the people, more than 3,500,000 homeless men and women sheltered, and work provided for many thousands in his workshops, eight hours being rightly considered a day's work.

Mrs. Booth was ready for death. Her last message to the fifty thousand gathered at the Crystal Palace anniversary was, "I am dying under the army flag; it is yours to live and fight under." To those who stood about her bed she said, "I am going into the valley believing. . . . I am ashamed of the little I have achieved." To the army she sent these words: "The waters are rising, but so am I. I am not going under, but over. . . . Redeem the time, for we can do but little at our best."

"I see!" she whispered, with an illumined face, as she passed away. Her body was carried to Congress Hall, London, where she had so often spoken to crowded audiences, and for five days tens of thousands, from the highest to the lowest, looked on their beloved preacher. Nearly forty thousand persons gathered at the funeral services at the Olympia Skating Rink, and then it became necessary to shut out many thousands more. The body was borne to Abney Park Cemetery through four miles of human beings. Business in London, for the time, was almost suspended. The shrinking, modest, Christian woman, who "scarcely remembered a day in her life when she had been free from some kind of pain or other," had been the means of the conversion of thousands, and was honored and beloved for her great work.

The army she helped to establish is perhaps only in its beginning, and yet the amount accomplished is marvelous. There are about twelve thousand officers in forty-

two countries and colonies, speaking nearly as many different languages. Over two million meetings are held annually, with nearly three million visits from house to house. In the United States alone multitudes of persons attend meetings at the

plain Salvation Army halls each year. The army papers, such as the *War Cry*, have an immense yearly circulation among the common people. As Charles Wesley said, "God buries his workmen, but he carries on his work."

THE WOMEN OF ICELAND.

BY RUTH SHAFFNER.

THE crucial test of any civilization is the place accorded to its women. Judged by this standard, Iceland is rather in advance of many other lands claiming to be abreast with the highest form of human government.

From the earliest period the Icelandic woman has enjoyed distinct individuality. The wife has always held the place of an equal with her husband in matters pertaining to the home. In the old days she wore a bracelet from which hung the insignia of office, her keys and purse. Now that she has laid aside the gold wrist band, these significant household accouterments are carried in the dress pocket, but they are hers, nevertheless.

In matters of divorce, any couple finding it impossible to live together must first apply for a separation and remain apart for three years before they can apply for a divorce, which will be granted or not according to its grounds. In case there is one child the mother has the undisputed right to retain it. Where there is more than one the father may take the elder, but the younger is always left with the mother. This they claim is "according to God's law, written in the human heart and revealed through nature." In what sad contrast with these are the laws in many of our states, which allow an unnatural father to will away the unborn baby, or which in case of divorce give the father absolute control of all the children!

Icelandic women vote in all church and parish matters, and as the church and state are combined this is in reality a civic privilege. They also have full municipal

suffrage, but as yet cannot vote upon matters pertaining to commerce nor for members of Parliament, though there is a strong sentiment abroad in favor of giving them these additional advantages.

During the last summer a bill passed both houses of the Althing making women eligible to election on county and city boards. It is a measure that, in order to become a law, requires the signature of the king of Denmark, which will probably not be obtained, as important advantages would thus be granted to the women of Iceland that are withheld from the Danish women.

Occasionally the heart of the Icelandic nation grows sick, as the hope for absolute self-government is delayed. When they can be silent no longer they gather on the old law-mound at Thingvalla and pour out the anguish of their hearts. The resolutions proceeding from these gatherings go far toward giving tone to the bills introduced into the Althing and in formulating public opinion. Last spring at one of these assemblies the state auditor, Indridi Einarsson, offered a resolution favoring suffrage for women upon exactly the same conditions as it is granted to men. It was carried without a dissenting voice.

Women take part in many political meetings and talk upon all political subjects. During the Althing sessions great numbers of the most intelligent women of the capital city are in constant attendance. For some years there has existed a political society of women, and when momentous questions affecting their interests are before the legislative body large meetings are called and addressed by women, setting forth their claims.

They sustain a flourishing Woman's Christian Temperance Union, having adopted those particular branches of the work best adapted to meet the needs of their land. When recently a local option bill was before the Althing, a petition in its favor, signed by seven thousand women, was presented to that body. Their forces are led by Olífa Jóhannsdóttir, who is a most energetic and clever woman. She stands as the newest woman of Iceland, full of original methods and fresh ideas. "She will," says one, "in the coming years lead a mighty host in that northern land."

Two papers exclusively in the interests of women, and with woman editors, are published semi-monthly, namely, *Framsókn* (Progress for Women) and *Kvennabladid* (Ladies' Newspaper). In the great National Literary Society, which owing to the scattered population meets but once a year, men and women stand upon exactly the same plane.

In marrying, women do not take their husbands' names. As in Russia, there are no surnames. John's daughter Mary is known as Mary Johnsdóttir (John's daughter). In giving herself in marriage she merely prefixes *Fru* to her name, and to quote the remark of an Icelandic woman, "I am my father's daughter still." Who shall say but that the Icelandic woman owes much to the fact that she possesses a name distinctively and unalterably her own?

Women are not entering rapidly upon diversified vocations for the reason that the habits of the people are extremely simple and primitive. They are entirely free from the industrial and commercial complications of our modern civilization. Food is cheap and easily procured and clothing is produced in the homes from native wool. There is a ready market for the surplus fish, oil, and wool, from which they gain money for educational purposes and other expenses. These conditions naturally reduce to a minimum number the callings for both men and women. The Star Life Insurance Company of London has a successful young woman agent established in Reykjavik.

There are a number of woman authors

who have produced works of merit. At the head of the list stands the name of Torfildur Thörsteinsdóttir Holm, a writer of historical novels. Mrs. Holm is still living and enjoys the distinction of being the first woman of that country to write for a living. A creditable number of young women pursue classical courses of study, and not a few spend years in the colleges and universities of Denmark and Sweden. Miss Jaköbsen took her degree of A.B. at Copenhagen last year.

Of illiterates there are none, either among men or women. While the men are the more likely to be up-to-date scientists, the women, in addition to a good general education, are exceptionally well versed in the traditions of their ancient autonomy. The classical sagas are the "*Debrett*" of the Iclander and the storybook of his children. One writer says "They cover the whole realm of literature from theology to ghost stories, from philosophy to fairy tales. They are the books of a nation and not of a class."

Reciting saga tales has always been a favorite occupation of the people, and the custom is still in vogue among many families, though it is less popular now than in former days. To tell a story well was considered a great accomplishment, but to tell it vividly and truthfully was looked upon as the highest degree of cleverness. A good story-teller was always sure to attract a crowd of attentive listeners, whether at home or abroad. The quiet life of the people contributed not a little to turn their minds to this fanciful employment, and the long winter nights have been the hotbeds of legendary lore. "Very strange and charming is the effect of an Icelandic home at night with the family sitting in the dusk (*síðandi í rökkinn*) while clever women recite to the rest some goblin or elfin story with a wonderful air of conviction and with a simplicity and clearness of language which render the descriptions lifelike."

In the matter of remuneration for labor, the Icelandic woman suffers with her sisters of all other lands. Though she works by the side of man, doing an amount of work equal to or in excess of what he does, she

rarely receives more than one third of his wage. For this reason thousands of young women emigrate to the Icelandic colony in Winnipeg, Canada, where labor commands a higher price, though they do not escape the disproportionate wage, for that relic of the Dark Ages still exists even in this broad western land.

A national costume* is worn only by the women, the men having adopted the regulation European costume in 1810. Their everyday dress of black cloth is simple, neat, and well fitting. The bodice is fastened at the neck and waist, exposing to view a well polished, stiffened, white linen undervest. The skirt is straight and plain and is attached to the bodice. A bright tie and apron, varying in color and texture, relieve the otherwise severely plain costume. Every woman after confirmation wears a black silk cap known as the *hufa*. It is a coquettish flat disc, fastened on the top of the head by pins, having a long tassel of black silk, ornamented with silver or gold, falling over one ear and down to the shoulder. For festive occasions they have an elaborate and picturesque costume of fine black cloth or satin. The bottom of the skirt is richly embroidered with a border of gold oak leaves, sometimes half a foot deep. The close fitting bodice is similarly ornamented around the neck and sleeves, in front, and over the shoulders. The most characteristic feature is a kind of helmet (*faldr*), a high white linen headdress

fitting closely to the forehead, about a foot high, and gracefully curved forward. A veil of white tulle is fastened round the edge with a band of gold stars. The veil is artistically thrown back over the *faldr* and is left hanging down the back. They wear, besides, elaborately worked, jointed silver belts, filigree buttons, immense brooches, and bunches of strangely patterned ornaments of native manufacture. These are sometimes inlaid with precious stones, are generally heirlooms of the family, and indicate the position and wealth of the wearer.

The Icelandic women are preëminently the more religious half of the population. From the time Christianity was adopted by law at Thingvalla in the year 1000 the women have been its most ardent advocates and teachers. Even as early as 889 the noble Auth, daughter of Ketil, having gone with her father to Scotland, married King Olaf-the-White of Dublin and embraced Christianity. At the death of her husband she returned to her native land, where she reared her sons in her own godly home. At her death, in accordance with her request her body was taken to sea and buried within the limit of Scotch waters, that it might rest within the dominion of a Christian country. Her sister Thornn married Helgi hinn Magri and thus established the second Christian household. Through the centuries intervening from then till now the women of this fair north island have clung tenaciously to the teachings of Him who is woman's deliverer.

* For illustration of the national costume see cuts on pp. 259 and 261 of THE CHAUTAUQUAN for December.

NEAR- AND FAR-SIGHTEDNESS.

BY DR. OTTO DORNBLÜTH.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UEBER LAND UND MEER."

EVERYBODY has learned by experience that a so-called burning glass will focus at a certain distance the rays of light passing through it to a sharply outlined, circular spot of intense light. On account of this quality such a glass is called a collecting lens. To it may be compared

the human eye. The cornea and the crystalline lens of the eye lying nearest back of the cornea act together as a collecting lens, and the normal eye is so arranged that the rays of light coming from a great distance are collected directly on the retina in the back of the eye.

Only the rays and images which meet directly on the retina, yield a clear image. If the light-refracting parts of the eye were unchangeably stiff, all objects lying near the eye would be imaged behind the retina, for if the source of light is brought nearer a burning or collecting lens, the image of the flame is thrown to the other side of the glass. But the living eye is capable of wonderful adjustment. Through the activity of a certain muscle, the crystalline lens of the eye is given a great curvature, which renders it a stronger collecting lens, and thus it converges the beams from a lesser distance on the retina. This ability by which the eye seeing at a great distance is able to adjust itself to a sharp look at a less distance, is called its accommodation.

Not all eyes, even when they are otherwise sound are so constructed that by a simple accommodation the rays of light fall directly on the retina. Sometimes the light-refracting power of the eye is so great, or what amounts to the same thing, the eye is so long that the rays meet before reaching the retina. In these cases rays of light only from objects that lie near the eye are focused on the retina. These conditions are called short-sightedness. Of short-sighted persons it may be said, therefore, that the usual accommodation of the eye does not enable them to see clearly at a great distance as is the case with the normal eye, but only permits them to see a moderate distance, depending on the degree of short-sightedness.

Suppose that the greatest distance of vision for a certain short-sighted person is forty meters, then beyond this no seeing of any importance is possible, yet the accommodation takes place to fit the eye for all lesser distances.

Entirely the opposite conditions exist for the far-sighted person. His trouble (usually) is having the eye too short in proportion to the refraction of the cornea and the lens; when the eye is in a position of rest the rays of light coming from a considerable distance are focused behind the retina. Thus in order to collect them on the retina accommodation must take place. The nearer the object which is to be seen, the stronger naturally

must the accommodation be, till at last it is not sufficient and then the images of near objects are indistinct.

Similar conditions appear when the strength of the accommodation muscle is impaired or the crystalline lens on account of diminished elasticity is less adjustable, thus yielding less curvature in the accommodation.

Both of these changes in the accommodation of the eye occur regularly at a certain age, usually in the latter half of the forties, earlier with far-sighted people, and with short-sighted people often not at all. The effect of age on vision is usually that for most occupations—reading, writing, handiwork, and the like,—the eyes do not suffice, while for other things the power of seeing remains unchanged.

The impairment of vision from old age is, as has been said, a failure which, coming with the years of life, depends on a general wasting away of the whole body. Far-sightedness usually dates from birth, often is inherited from parents. Likewise short-sightedness may be an inborn and inherited tendency to an anatomical shortness of the pupil; moreover acute sickness and an impoverished condition of the system favor increased expansion of the membrane covering the eye, by which the eye is made longer; but the direct cause is the straining of the young eye by close work. Uncultured nations and classes are therefore less liable to short-sightedness, and in the higher schools the percentage increases from class to class.

In the schools, especially unfavorable are the all too great entrance halls, in which insufficient light prevails for viewing objects, and the excessive bending over of the head, resulting from poor seating arrangements and greatly interfering with the circulation. Finally, everything is injurious that calls for an unnatural position of the active eyes; it is an emphatically bad thing to read in bed.

The remedies for vision defective from old age and for far-sightedness are the same; for let it be borne in mind that in both affections there is wanted a stronger collecting of the rays of light. Thus spectacles with

a collecting lens, that is, convex glasses (thicker in the middle than at the edges), should be selected for seeing comfortably at a distance. For old age usually stronger glasses are necessary.

Short-sightedness presents far more difficult conditions than the above defects. The chief trouble is that the rays of light are too much refracted, forming the image before they reach the retina; this is quite simply overcome with concave lenses (those thinner in the middle than on the edges), but special precaution must be taken to check the progress of short-sightedness and wherever possible to counteract it. Usually it begins suddenly at about the middle of the twentieth year, and continues from then on in about the same degree. Its progress announces itself not infrequently by extreme fatigue, by a glimmering before the eyes, and often by moving figures in the field of vision, which indicates an over-supply of blood and inflammation of the inner parts of the eye. Especially at these times must the eyes be left in complete rest. In ordinary cases the eyes should be exerted as little as possible, and by this means near-sightedness may be arrested at its beginning.

There is no doubt that here the home is often more to blame than the school. In what shockingly unsuitable positions children often are seen performing their home work. The head should be held erect and at a proper distance from the book. But above all one should work to lengthen the sight and so overcome near-sightedness as much as possible by exercising the eyes at

gradually increasing distances, so that in place of the atlas the wall map may be used, in place of the book the blackboard.

In its second stage near-sightedness is overcome with spectacles. Much experience is needed in selecting these, and it is always risky to neglect consulting an optician. Ordinarily the weakest concave glasses are to be chosen, which will suffice for seeing at a distance. But the eye must adapt itself to seeing near by through these glasses, too, and next it must find out how far it can see and how much may be expected of it.

On account of the change in degree of accommodation required by the spectacles, near-sighted persons must learn how before they can see through their spectacles. Of great importance is it that each eye looks directly through the middle point of the spectacle glass belonging to it; to this end, the distance between the glasses and the form of the spectacle stay must be exactly determined. In strong glasses it facilitates seeing near by to have the distance between the glasses somewhat greater than between the pupils, and under some circumstances it is better to have special glasses for seeing near by.

In short, in the selection of spectacles for near-sighted persons, so many personal considerations enter into the question of what is important for the preservation and well being of the eyes that it is in every case advisable to consult a physician who is a specialist on the subject, the more important as often the near-sighted eyes may at the same time be afflicted with other ailments.

THE STREET LIFE OF LONDON.

BY MARIE ISABEL WOODING.

TO visit St. Paul's, the Tower, Westminster Abbey, the British Museum, and the National Art Gallery is mightily interesting, and the average tourist rarely fails to see them all, but one should not imagine that in seeing them London's life has been even glanced upon.

Heinrich Heine said: "I have seen the

greatest wonder which the world can show to the astonished spirit. I have seen it and am still astonished; there will ever remain fixed indelibly in my memory the stone forest of houses, amid which flows the rushing stream of faces of living men with all their varied passions and all their terrible impulses of love, hunger, and hatred,—I

mean London." John Bright spent six months in the world's metropolis for every year of forty years, and said in 1881 that he knew nothing about London.

For better and for worse, London is indeed unparalleled. I stood beneath the portico of Euston Road depot a few weeks ago, and bethought myself of the six millions of my flesh and blood eating and drinking, dreaming and doing, sleeping and waking, marrying and giving in marriage, living and dying within a radius of thirty miles. Truly, the heart of London is the one spot which gathers around itself such a magnitude of life. The distant roar of the city was like unto that of Niagara; the sound of the loom of time weaving the tapestries of historical record.

Two thousand years ago, the city consisted of a paltry collection of wattle huts, huddled around the site of the Tower. The wattle huts have given birth to a multitude not to be comprehended. Take the following potpourri as showing casually the extent of the stage upon which is mounted every farce, comedy, aye, and tragedy in this brief drama of life:

It is estimated that the smoke of London is worth ten million dollars a year, could its constituents be utilized. The streets, upon which one sees life in every phase, cover seven thousand miles, and placed end to end would reach from thence to St. Petersburg. Londoners spend six million dollars daily and mail three million letters in the same time. Their places of entertainment would seat all the inhabitants of Edinburgh, and leave thousands of seats unoccupied. The area of the city is larger than that of New York, Paris, and Berlin put together, and the population leaps up at the rate of one hundred and five thousand annually. Four hundred children are born every day. One third of the crime of the United Kingdom is committed here. There are two thousand suicides every year, and tragedies rivaling the unmentionable crimes of Oriental life are daily occurring. Read in "Sartor Resartus" Herr Teufelsdröckh's description of the city at night time, then with its power fresh upon you take your place on

Hampstead and look through the darkness over the slumbering world-town of London—the vast application of the professor's sublime speech from his tower of conning.

The most impressive sight is not the masonry of London—no, not even when such masonry is a mosaic of historical setting, as at the Abbey,—but its palpitating life—its men and women and children. From loftiest wealth to most leprous foulness, from lordliest palaces and temples to foulest dens of shame, where riot is rank and vice in its last *abandon*, all the steps of the ladder are to be seen.

I must confess feeling a keen relish to set out upon my travels, so leaving Euston behind, I spent most of my time in frequenting the highways and bridges of the city, watching the crowds pass by.

The congealed and icy surface of our English cousins of both sexes chills you after the warmth and color of street life in America. There is little dalliance and less facility about the average Briton. The men's sturdy instincts are seen in their thick-soled shoes, heavy woolen garments, and ruddy, well fed appearance generally. The women are impassive, inert, and silent.

Perhaps Robert the policeman is the truest representative of the official Englishman, faithful, pompous, intensely respectful to superior rank, and simultaneously abusive of his aspirates and refractory "cabbies." But the "cabbie" could well be placed by Robert's side as the noblest Roman of them all; the characteristic cockney *par excellence*; the last result in shrewd wit, pungent speech, and happy-go-lucky philosophy of the common life of this city.

The Jehu of the hansom and the omnibus disputes with the costermonger and his "moke" the preëminent claim to what I may term "Sam-Wellerism," such as Dickens immortalized in "Pickwick Papers." Unseal the lips of the man who drives his crowded vehicle with consummate skill and he will reveal to you the inner secrets of London street life.

The average cockney does not pretend to any rank above his own. The various

classes are to be observed for their peculiar traits and individuality. The business man wears his silk hat daily, says his prayers in it at church, cherishes it when all clothes else decay, and though life be to him mud or again marble, to-day small, to-morrow great, he stands as faithfully to his preferred headdress as does a Mussulman by his beard.

The judges who preside in the law courts of the Strand are clad in scarlet, ermine, and gold, just as in the days of the Plantagenets; the beefeaters of the gray old Tower wear the quaint uniforms which decorated the stalwart guardians of Henry VIII.'s well laden buffet.

If you meet a barmaid—that strange anomaly of Britain's boasted civilization, existent in a land where our sex is reputedly most awesome for seclusiveness—she dresses as a barmaid and not as one of the aristocracy. The butcher boy does the same, imitating his master and heartily in love with the trade to which he has probably bound himself for life. The glorious Guards go proudly past, their incomparable band ahead, all flashing in crimson, silver, and gold. The barrister who hails from an ancestral house is as proud of his wig and gown as the policeman is of his uniform.

Badges, official uniforms, a certain liking for sumptuary laws as far as dress is concerned,—these give the crowds who pass an entertaining quality; they relieve any somber hue and remind you that the past and the present are here in one great panjumble.

When one considers the weather, thankfulness is uppermost for any kind of color which is not dull, ashen-hued, and leaden gray. Day and night are altogether too intimate in London. The latter pays the calls and the former receives her guest, and so great is the confusion one can scarcely distinguish "which from t'other." We were fortunate in a week—a whole seven days' sojourn—without fog or rain. Some of my friends were not so fortunate. A thick, yellow, joyless fog, a rain with every turn of the tide, a combined attack on health, patience, and fortitude by disgorging skies,

moist soot, and muddy streets caused some famous personage to declare the city "a vast cemetery peopled by phlegmatic ghosts." The acquaintances I refer to endured that and more, and at last in despair left for Paris. One of them said that leaving New York for London and afterward Paris could only be compared to living, dying, and being resurrected. But she was always profanely inclined.

A truly bright day, such as was our happy lot, is only to be compared to a prime October day in America. It has a fresh loveliness, a delicious haze, and a verdant richness impossible in our torrid climate. The well groomed parks show to advantage then; they explain how it was that Turner, Constable, and Cox could paint such lovely landscape scenery.

Fashion-land in London extends west of Trafalgar Square to the sylvan shades and quiet retreats of Richmond Hill. The common error of the lady tourist is to suppose Rotten Row monopolizes English beauty during the season. As a matter of fact, the handsome women of London are to be seen in the palatial stores of Regent Street and also among the suburban retreats of Hampstead, Richmond, Sydenham, and Wandsworth.

Their fresh, healthy bloom is almost too pronounced for an American woman's eye, but now and then you meet a fair beauty of the requisite shade, subdued and yet splendid—a woman who reminds you of "She," as Rider Haggard paints his divinity of the fiery cavern—and the only thing to do is to gracefully capitulate.

Often the spell is broken when she speaks. The conversation of many English women of the middle and upper classes is a persistent chronicling of small beer. They look askant at the vivacity and force of our ordinary speech and, unwilling to approve, unable to disapprove, we are spoken of as "American, don't you know?"—a synonym in their thought for something unique, unclassified, and freakish; then, tired by this effort to mentally investigate, the British lady lets the subject go.

The cold bath, the vigorous toweling, the

ten-mile walk before luncheon explain the superb physical proportions and the fearless gait of many of our cousins. And the luncheon! How they eat! Never was there such a manifestation of the practical bias of the English character. No dainty pecking, if you please, but a vigorous attack upon the central fortresses of joints, fish, and fowl, and, if I may whisper, cheese and celery to follow.

The Parisian flavor of American street life is not known to the insular prejudice of British fashions. Many of the women seemed determined to outvie one another in the gawky rusticity and shockingly bad taste of their garb. The esthetic idiocy has passed, but others follow in the succession, and the present craze is yet without a name, nor is there any governing idea connected with it, except such as rules the grinning through a horse collar at a country fair: the one who is most grotesquely ugly and distorted has won the prize.

These remarks apply to a section of the British feminine public and only a section, but far too large a one for the comfort of your eyes. The golden mean of attire is to be found in perfection in London, and as long as the sweet princess continues to set the example she has now given for thirty years past the English ladies who are in their right minds—and they are many—will also be clothed aright, and will take care as to who fashions their garments.

The tendency to exaggerate, to deal in flashy colors, is unknown save among the lower classes. Is that true of us? The present mode of arranging the hair in vogue in London is to gather it into a huge knot at the back of the head, producing an effect not unlike that of similar modes prevalent among the dusky beauties of the king of Ashanti. Details such as gloves, well-fitting shoes, and the natty *et cetera* of the toilet are not closely looked after by the English woman. She is apt to be sprawling

in her effects. But she studies comfort, though she has to sacrifice elegance.

There are flood tides of ignominy, covered with the pall of death, flowing swiftly through these crowded streets of London. Shelley once said that hell was a city very much like London, and the bitter cynicism was far nearer truth than many good folk suppose. The stews of the East End baffle description and confound hope. Proclaiming the dogmas instead of practicing the principles of the Christian religion has soured the people who toil and moil and are heavily burdened, against religion. "The God you worship a good God?" said a starving woman with blackened eyes and bruised face, and skinny, bare arms to the writer as I stood in an East End street. "Then why does He permit this to be?" and she waved her ragged, foul draperies around in ghoulis glee and vanished amid the cheers of her companions in misery.

But there are heroical efforts made to stem this torrent of depravity, and thousands of our godly, earnest sisters are worthy of the highest meed of praise for their struggles in behalf of the unhappy victims among whom they labor and live. The lassies of the Salvation Army, the sisterhoods of the Anglican and Roman churches, the visitors from many missions are making bright the dark spots and defeating the genius of sin's worst and most terrible activities. The rookeries, sweating shops, brothels, and many other temples of pandemonium are being forced into that fierce light which beats upon them to destroy them. The work of Mrs. Ormiston Chant for social purity, the gallant leadership Mrs. Annie Besant gave to the match girls, the long and devoted life for her sisters' weal of that gracious woman Mrs. Josephine Butler, are instances of the actual achievements of the English ladies for the abolition of the causes of poverty, shame, and sin.

(To be continued.)

EDITOR'S OUTLOOK.

FRENCH AND GERMAN YEARS IN THE C. L. S. C.

THE American year of the Chautauqua Literary and Scientific Circle which began last October has witnessed a great enrollment of students from all parts of the country and from many countries in other parts of the world. Tens of thousands of readers are now animated by the study of American history, psychology, human progress, literature, our industries, and a wide range of subjects presented by eminent writers in THE CHAUTAUQUAN.

The enrollment of names in the office at Buffalo, New York, continues and may continue until the spring months. The *esprit de corps* of the C. L. S. C. is at high water mark, which is an encouraging evidence that our organization is a permanent one. It is now in the seventeenth year of its history and it is the pioneer home reading circle of these times. It has set the example for woman's clubs, church reading circles, and all sorts of kindred societies that are now in operation among both Roman Catholic and Protestant people.

The value of our system is in evidence when we look over letters from scores and hundreds of individual readers and organizers of circles who for a year or more had turned away from the C. L. S. C. and adopted some other plan, but whom dissatisfaction caused to turn back to their first love and join fortune with the C. L. S. C. again. To all such we give a cordial welcome, and suggest to those who may at times feel discouraged in their readings that progress in the pursuit of knowledge is made by cultivating the spirit of steadfastness, until by hard work and self-reliance the goal is reached.

A radical change is to be made in the four years' course of reading for the Chautauqua Literary and Scientific Circle beginning with October, 1896. Heretofore we have had the Greek year, the Latin

year, the English year, and the American year. Hereafter it will be the French year, beginning with October, 1896, the German year, the English year, and the American year. This will give members of the C. L. S. C. a fine opportunity to study the history, customs, science, philosophy, etc., of the French and German peoples, multitudes of whom have taken up their residence in this country. These nations are geographically near to the United States, and many of our students have already made a study of their languages. This change has been contemplated for more than two years, and after a wide exchange of views among leading minds in the Chautauqua organization it has been deemed wise to adopt this order. There will, however, be something in the French year concerning Greek civilization and in the German year readings about the Roman people, so that while we shall have French and German years in the course we shall not entirely neglect the Greeks or the Romans of former times. We merely suggest the change at this time and reserve a fuller explanation of the plan for a later date. Meanwhile the C. L. S. C. grows and grows.

WHY OUR YOUNG MEN GO TO THE CITIES.

A VERY interesting and deeply significant movement is going on in the population of our country. Carefully gathered statistics show that this tide of human life is flowing from the rural districts into the villages, towns, and cities. There seems to be a growing discontent with the conditions of farm life and a corresponding increase in the fascination of urban experiences. Indeed the rush into thriving centers of trade, commerce, social activities, and the whirl of dissipation, is the most marked and most alarming feature of American life.

What is the cause of this? Is it education? The public schools are the chief

factor of rural enlightenment. Does the teaching they afford engender a distaste for the isolation of farm life and feed a vague desire for the brisker currents of the city streets, shops, offices, and places of amusement and higher instruction? Since the Centennial Exposition there has been working through a thousand channels a rudimentary passion for art, literature, and science; the people have been thinking as they never before thought; they have caught a fever of desire for polite advance, which has run into a sort of delirium. In the cities are the libraries, the museums, the galleries, the publishing houses, the clubs, the editorial coteries, the thousand focal points of enlightenment. The ambitious young person fresh from school naturally looks toward the teeming hive of intellectual activities.

But there is another source of almost irresistible impulse. We are worshipers of wealth, money wealth, and of the myriad comforts, conveniences, luxuries, and, alas! dissipations it commands. The processes of wealth making in farm life are slow and, as compared with commercial forces, meager. We have taken the millionaire as our standard of measurement, and few are the farmers who can show the unit of stature. The ambition to make money forthwith and in liberal quantity affects both sexes, and sends young men and young women to the cities in search of financial careers.

It would be unscientific, however, to neglect in this connection the natural gregariousness of mankind. The sense of strength comes with the consciousness of numbers and compact organization, and nothing appeals to the rustic mind more forcibly than a superficial view of the shoulder-to-shoulder press of animated crowds, saving always the splendor, the luxury, the show of unhindered riches and social freedom. Our cities are now, as they were at the high tides of Athenian enlightenment and during the glory of Rome, attractive to the cultivated mind on account of their facilities for enriching culture, and to the sordid mind because of their affluent wells of gold, silver, stock, bonds, and shares in speculations. And vicious natures rush to the streets to find congenial

associations and easy access to the fountains of vice.

Farm life at its best is quiet, uneventful, elementary. It gives broad play to the simple energies, but calls for no burst of supreme power, offers no field for the display of imagination, learning, artistry, creative genius. The farmer may be a student, a thinker, even a profound scholar; but he never feels the fine stimulation caught from congenial or opposing intellectual forces. He reads and thinks and is philistine. He feels his condition and meets it with bourgeois calmness. He sends his sons to college and makes lawyers, professors, ministers, or brokers out of them. He rarely thinks about the other side of the medal, or considers the vast freedom, the broad immunity of his rural life, what cares he is escaping, what strains, what renderings, what cataclysms. He would be surprised, if not indignant, were he told that his life is really the dream of the poet.

But is it necessary to check this tide of rural life on its way to the already over-congested urban centers? How shall it be done? It would seem that here is a task for our educational engines, our churches, schools, colleges, newspapers, and magazines. Life in this world is absolutely dependent upon agriculture. Every day brings us closer to a condition which must enforce a far more intelligent agriculture, and consequently a far more intelligent rural life than now exists. The equilibrium between city and country must adjust itself in a right or a wrong way.

The right way is through education which will give an enlightened view of life's obligation to mother earth. Certainly the workers who make the staples, who furnish the food and clothing, who give the fuel to the myriad engines of human life are the most important factors of both progress and stability. Education which urges the imagination of young people away from duty rather than toward it is evil education. The farmer lad and his sister should be taught to love the farm life and to make it brighter, sweeter, better. Education rightly directed will reverse tendencies and reflect the rays of ambition, so that the safe equilibrium between city and country will be easily maintained.

CURRENT HISTORY AND OPINION.*

THE ORGANIZATION OF THE FIFTY-FOURTH CONGRESS.



THOMAS B. REED.

From Mr. Reed's speech at the Republican caucus.

We have unfortunately a divided government, which usually leads to small results. But there are times when rest is as health giving as exercise. We must not forget that our first and greatest duty is to do all we can to restore confidence to business, and that we must avoid all business legislation except in the direction of improving business. Rather than run risks we can afford to wait until well matured plans give us assurances of permanent benefit. Crude and hasty legislation is, above all things, to be shunned.

The right to initiate taxation of the people is by the Constitution placed in our hands as a sacred trust, which we have no right to surrender and which all parties, however they differ on other things, will assuredly maintain. That we shall be ready at all times to furnish adequate revenue for the government, according to our sense of public duty, no man can doubt.

This is the great nation of this hemisphere, and, while we have no desire to interfere with other nations, we shall maintain our position here with firmness and self-respect, and at the same time with careful consideration of facts and that conservatism of action which shall leave no bad question to trouble our future. In this I trust the whole government, in all its branches, will be in accord with each other and with the people.

* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

THE Fifty-Fourth Congress met December 2, and the organization of the House was promptly effected. In caucuses held the Saturday night preceding, the Democrats had nominated ex-Speaker Crisp and the other Democratic officers of the House in the Fifty-Third Congress and the Republicans had made the following nominations: speaker, Thomas B. Reed of Maine; clerk, Alexander McDowell of Pennsylvania; doorkeeper, William J. Glenn of New York; sergeant-at-arms, Benjamin F. Russell of Missouri; postmaster, Joseph C. McElroy of Ohio. The Republican vote in the election was 234, the Democratic 96, the Populist 6. Twenty members were absent. The House adopted the rules of the Fifty-First Congress. In the Senate no reorganization was effected at the beginning of the session by reason of the apparent lack of a party majority. According to a strict party classification the Republicans and Democrats have about equal representation and the Populists and Silver senators hold the balance of power.

The speech of Mr. Reed in accepting the nomination for the speakership of the House has evoked much comment.

(Dem.) The Globe. (Boston, Mass.)

So far as Mr. Reed is concerned his speech on Saturday indicates that his influence will be used to restrain these hot-heads of his party who count business interests as nothing in comparison with the making of some supposed partisan point. This is excellent, but the question is whether there are enough conservative and business-regarding Republicans who will accept it and give the country assurance that there will be no long months of tariff agitation and mere sound-and-fury legislation.

(Ind.) The Times. (Philadelphia, Pa.)

The government must have \$30,000,000 or more of additional revenue to make the resources of the government meet the necessary expenditures. Thus far Speaker Reed has been studiously silent as to the proper method of replenishing the treasury. Any such measure must originate in the popular branch of Congress, and whatever may be proposed by that body will be dictated by Speaker Reed. He should have a policy, and one that could be manfully declared to the country, but unfortunately he is a presidential candidate, and he is not an exception to the general rule that makes cowards of all men who dream the dream of the White House.

(Rep.) The Tribune. (New York, N. Y.)

The voters have declared with unmistakable distinctness in favor of a return to the protective policy under which the country prospered. The duty of Congress is plain. It is waste of time to talk of increasing the revenues by any makeshift in the form of taxation. Nor is it at all to the purpose to

say that because any tariff legislation in the line of Republican teaching and doctrine is likely to be met with a presidential veto, a Republican Congress should on that account deviate from the strict line of principle in order to meet the views of the president. Those views have been distinctly repudiated by the people. Any attempt to conform to them by variation from the straight line of Republican doctrine would be a betrayal of trust. . . . The main thing to be kept in mind is that this Congress was elected to do something this year, and not to waste time talking about the possible effect of its action upon next year's election.

(*Dem.*) *The Record.* (Philadelphia, Pa.)

The Republican organs and orators for the past ten years have been unsparing critics of Democratic administration. They have indicated with much

vigor and volubility what they thought should be done, especially to relieve the stress of the financial condition. But it is now broadly hinted that they do not propose to do anything. They prefer the political advantage that might be reaped from continued embarrassment to the business of the country before patriotic considerations. It is to be hoped, however, that less radical and revolutionary ideas may prevail. There will not be the slightest difficulty, if it shall be deemed desirable, in adopting needed legislation for making good the deficit in revenue occasioned by the failure of the income tax. This could be done without running counter either to Democratic or Republican policies, with the assurance that such legislation would meet with the assent of the president and the approval of the country. Such service the people have a right to expect at the hands of their representatives.

CUBAN INDEPENDENCE.

THERE is evidence that the insurgents are slowly gaining in the protracted struggle for Cuban independence. For a long time their operations were almost entirely in the way of guerrilla warfare, but recently a pitched battle was fought near Taguasco, in which if we may believe the reports, a Spanish army of 10,000 was put to flight after thirty-six hours' fighting. The revolutionists now maintain supremacy in a considerable portion of the island, though the seaports are in possession of the Spaniards. The revolutionists have also established a provisional government, announced a seat of government, and appointed a commissioner to represent them at Washington. In the United States, sympathy with the insurgents has grown more intense during the month and has been repeatedly expressed in mass meetings, of which the one held at Cooper Union, New York, on the evening of November 26 is one of the most noteworthy. The demand that the government of the United States shall recognize the contending Cubans as belligerents grows stronger, and in the first day's business session of the United States Senate several resolutions favoring such action were introduced.

The Courier-Journal. (Louisville, Ky.)

The cause of the insurgent Cubans appeals with peculiar force to our people. The Cubans are our next-door neighbors. We are drawn together by bonds of mutual material interest. Above all, we see in the Cubans men struggling for the rights of men—for the right to be men, the right to be free, the right to govern themselves, to live for themselves, and to throw off the crushing, degrading yoke of despotism which has long been one of the cruelest, most relentless and most odious foes to liberty that have come down to us from the dark ages of the world.

The Times-Union. (Jacksonville, Fla.)

The national authorities are bound by the provisions of an ironclad treaty, and until this is suspended by a neutrality act, passed by Congress during the progress of the war, there is nothing for us to do but to follow its mandates. There is little doubt that Congress will pass the belligerency recognition act, and even less that the Executive Department will thoroughly and promptly endorse it when it has been passed.

The Figaro. (Paris, France.)

If the struggle lasts much longer, it is quite certain that public opinion in the United States will

force the government there to accord the Cubans belligerent rights, however honest President Cleveland may be in his intentions. If the Cubans are recognized as belligerents, only a step between them and their emancipation from Spanish rule remains. There is, of course, the danger that Cuba will become a negro republic. The Spaniards are wont to say that "Cuba must remain Spanish or become negro-ridden." But the Cubans see their way out of this difficulty. They reply that the island "will be free or American."

The Zeitung. (Kiel, Germany.)

The United States government was much displeased when England recognized the Confederates as belligerents. Yet the South had in 1864 an organized government, which ruled over a large territory, an army of at least 200,000 men, three or four ports, and a fleet. The Cuban rebels have nothing of all this, neither administration, nor territory, nor communication with other countries, and their forces consist of disconnected bands of guerrilla only. The United States forgot then, and they forget now, that the recognition of a belligerent can be accorded only as a result of an accomplished fact, and not because of sentiment.

THE SOUTH CAROLINA CONSTITUTIONAL CONVENTION.

GOVERNOR JOHN G. EVANS
OF SOUTH CAROLINA.

The South Carolina Constitutional Convention which had been in session, with the exception of a ten days' recess, since September 10, completed its work December 4. The most important change in the constitution will be in regard to the qualifications for suffrage. The old constitution, adopted in 1868, bestowed the franchise upon all male citizens of the age of twenty-one years and upwards not laboring under certain disabilities named. The suffrage article of the new constitution provides that after January, 1898, no man shall be allowed to vote who cannot read and write any section of the constitution, or who does not own and pay taxes on property assessed at \$300 or more. Up to January, 1898, every male person who can read and write any section of the constitution or understand and explain such section when read

U. S. SENATOR BENJAMIN R. TILLMAN
EX-GOVERNOR OF SOUTH CAROLINA.

to him by the registration officer is to be entitled to vote, and is to remain during life a qualified elector. This clause in regard to understanding the constitution has aroused special antagonism as giving the registration officers, who are to be white men, an opportunity to discriminate against the negro. United States Senator Tillman led the fight for calling the convention and was chairman of the suffrage committee. The convention is also censured (and commended) for proposing to appropriate for negro education the taxes of the negroes only while devoting to white education the taxes of the whites. This is regarded by many as unjust, although it is also proposed to raise the school tax to three mills on the dollar and to devote to school purposes a poll tax of \$1.00 and the profits of the dispensary system.

(Negro.) *The Age.* (New York, N. Y.)

It remains to be seen if the Supreme Court of the United States will allow a law avowedly enacted to defraud a large portion of the citizenship of the state to stand. It remains for the defrauded citizens of South Carolina to lose no time in having the law tested in all the courts. The most sacred rights of citizens should not be allowed to be denied and abridged in this fashion without a desperate fight. It is necessary that the federal courts determine once for all the right of a state to nullify the express provisions of the fourteenth and fifteenth amendments of the Federal Constitution.

(Dem.) *The Register.* (Mobile, Ala.)

So long as any race of people exercises its political privileges from the standpoint of its race, and ignores the fundamental truth that a nation is one aggregation of individuals, each exercising independence of opinion and action, so long will other races be compelled to band together to resist this force; and the race which displays the most intelligence and maintains the best organization will rule, even when (as in some parts of the South) it is in the minority in point of numbers. The vote of the South Carolina convention is a declaration to that effect.

(Dem.) *The News and Courier.* (Charleston, S. C.)

The clause could be honestly administered, of course, and if it were honestly administered would be wholly unobjectionable. It was proper enough

for members of the convention who believed that it will be so administered, to advocate and vote for its adoption. We fear, however, that the several authoritative, if reckless, assertions that have been so openly and freely made as to the intended manner of its administration and its certain operation and effect, will impress the courts or Congress more strongly than the mere letter of the law itself. We do not think that the final adoption of the clause by the convention will end the troubles it was proposed to end. We do not believe that the courts will allow it to go into effect.

(Rep.) *The Tribune.* (New York, N. Y.)

Of course the purpose of the provision against illiterate voting is to disfranchise the negro majority in South Carolina in order to secure "white supremacy." In abstract theory, however, it is founded upon the same principle that in Massachusetts disfranchises illiterate voters. But in Massachusetts there is no "string" to the disfranchisement. If a man cannot read he cannot vote. In South Carolina, under this new constitution, he cannot vote if he is black, but if he is white his ability to "understand" a clause of the constitution when it is read to him saves his right of suffrage. How much better it would have been to be honest and to treat all citizens alike! Undoubtedly South Carolina has an enormously difficult problem of illiteracy and ignorance to deal with. If she had dealt with it without race distinctions the sympathy of the country would not have been strongly against her.

ALEXANDRE DUMAS.



ALEXANDRE DUMAS FILS.

The Mail and Express. (New York, N. Y.)

Inheriting a celebrated name, he lived up to its fame in letters with conscientious gratitude, and by his genius surpassed his father's vogue in this generation, forsaking, for the most part, the brilliant romance and muscular prowess of the elder Dumas' novels for the delineation of mental and moral traits of life as he saw it, and the agonies and triumphs of the heart as viewed from his peculiar standpoint. His philosophy of life was so erroneous,

ALEXANDRE DUMAS, the author, died at his home in Paris, November 27, after an illness of about a week. Three days later he was buried, without religious ceremony, in the Montmartre Cemetery. He was the son of the great novelist Alexandre Davy Dumas and inherited in a measure his father's genius. It is said that his early environment stands responsible for the unusual philosophy of life which pervades his ablest works and which has nothing in it calculated to ennoble. Dumas *fils* is best known to Americans as the author of "Camille" ("La Dame aux Camélias.") This was written when he was twenty-four and won him instant fame. Four years later, in 1852, he dramatized it and its success as a drama was even greater than as a novel. Dumas was a prolific writer both of plays and novels. Among his other distinguished works are "Le Fils Naturel," "L'Ami des Femmes," and "Les Idées de Mme. Aubray." He was made a member of the French Academy January 30, 1874.

as depicted in "La Dame aux Camélias" and similar works, that he himself plainly perceived its error, and tried to change his attitude and to write stories which should deal primarily with a different sort of existence from that which surrounded him from infancy, and the atmosphere of which permeated his being and nourished his intellect. In this effort he failed; but for his attempt he will be remembered with a respect and a love which those who know him only by his Marguerite Gautiers will scarcely appreciate.

THE THIRD TERM QUESTION IN AMERICAN POLITICS.

THE availability of Mr. Cleveland as a presidential candidate in 1898 has been widely discussed of late. Should he be chosen by his party to represent it at the next election, he would be the first president of the United States to become a candidate for a third term. Only a few times in our history has such an occurrence been possible. Washington, Jefferson, and Jackson each refused to consider a nomination for a third term, and the efforts of some of General Grant's friends to secure his nomination for the third time were unsuccessful.

(Ind.) The Herald. (New York, N. Y.)

Of course the Republicans and ambitious Democratic politicians unfriendly to Mr. Cleveland may try to make the most of the third-term specter, but people have only to think in order to see that there is now nothing in that cry, and that there is no possible danger of Cæsarism. That danger is to be feared only in the case of an ambitious military genius backed by a strong army and military spirit. It was the legions of Rome behind Cæsar, and the soldiers of France behind Napoleon, that made power in the hands of those great soldiers so dangerous. The third-term alarm was very naturally and very properly sounded, then, when the admirers of General Grant moved to secure a third lease of power to him.

All this is now changed, for, Mr. Cleveland is not and never has been a military man. He is a civilian without the slightest military tendency or ambition. The army has been reduced to a peace footing, and a spirit of profound peace pervades the country.

Under such circumstances it is nonsense to talk of the danger of a third term, and useless to try to arouse the people against it.

(Dem.) The Sun. (New York, N. Y.)

The present incumbent of the White House is not exempt from the established prohibition of third terms because of his not wearing gilt buttons and braid on his customary frock-coat, or not girding his ample person with a sword. The American people will not destroy "a part of our republican system of government" in order to continue the Mugwump holiday, even when there is no smell of gunpowder in it.

(Rep.) The State Journal. (Columbus, O.)

The Democratic party has a record in opposition to third-termism that will be very hard to get away from. It was on December 5 — the day succeeding the anniversary of the death of Washington — in 1875, and on the eve of the presidential election in 1876, that the Hon. W. M. Springer of Illinois

(now enjoying a territorial judgeship at the hands of Grover Cleveland), offered a resolution which set forth that "in the opinion of this house the precedent established by Washington and the other presidents of the United States in retiring from the presidential office after their second term, has become, by universal concurrence, a part of our republican system of government; and that any departure from the time-honored custom would be unwise, unpatriotic, and fraught with peril to our free institutions."

The resolution was adopted by the vote of 234 yeas to 18 nays, the yeas including all the Democrats and 70 out of 88 Republicans present and voting. Such was the action of the house that owed its Democratic majority chiefly to the anti-third term sentiment of the country.

(Dem.) *The News and Courier.* (Charleston, S. C.)

It begins to look as if it will be necessary to give Mr. Cleveland another term in the White House. We are sure that both the Father of his Country and Mr. Tilden would approve the suggestion under the circumstances. We are satisfied that Mr. Cleveland does not want it, but he may have to take it. He is the most conspicuous figure in American public life to-day.

(Dem.) *The Commercial Appeal.* (Memphis, Tenn.)

Ex-Governor James E. Campbell of Ohio makes a very emphatic declaration to the effect that Mr.

Cleveland does not desire a nomination for a third term, and that the reason he has never said so is that he has properly treated the whole nonsensical business with silent contempt. Mr. Campbell should not be so swift. The third-term movement—in so far as a project that obstinately refused to move may be so designated—was started by Mr. Cleveland's own close friends and political admirers. It was probably nothing more than the overzeal of a cuckoo, and like enough Mr. Cleveland had nothing to do with it. But silent contempt is not the proper treatment for a movement emanating from his own household.

(Rep.) *The Oregonian.* (Portland, Ore.)

The growing talk of a third term for President Cleveland is extremely significant. It does not mean that Mr. Cleveland will be renominated, for the men who make the talk, though highly necessary to the Democratic party, have not power enough in its councils to bring about this result in opposition to the great mass of Democrats who fear and detest him. But it means that the best element in the Democratic party has no confidence in any other candidate. No other Democrat inspires the same confidence in men with business interests at the mercy of reckless, foolish, or vicious legislation. Whitney is uncertain, Carlisle is weak, and Hill is untrustworthy.

EUGENE FIELD.

THE death of Eugene Field, the journalist, humorist, and poet occurred November 4. Mr. Field was only forty-five years old. He was born in St. Louis, but, as his mother died when he was seven, he passed his boyhood in Massachusetts in the care of an aunt. Later he spent two years in Williams College and two years in the state university at Columbia, Missouri. Upon becoming of age he came into possession of \$60,000 left him by his father. He went abroad, spent two years "buying experience," as he termed it, and came back penniless. It was then he entered journalism. He worked upon various papers and in 1883 joined the staff of the *Chicago News*, with which and its morning edition, the *Record*, he remained until his death. His column "Sharps and Flats" was widely read. Mr. Field claimed to be a journalist and nothing else, but probably he is most widely known by his verses. Of these the poems for children are generally conceded to be the best. His published works number nine volumes.



EUGENE FIELD.

The Argus. (Albany, N. Y.)

His humor was of the kind that left no sting behind. It was full of a kindliness that made even its victims smile despite themselves. Here was a man who laughed not at them for their faults but with them at their failings. And his humor had the essential quality of the greatest humor, that it was not far from tears. He took the commonest things of everyday life and from them he extracted the

sunbeams, his wit. It was his proudest boast that in all his twenty years of active newspaper work he never spoke of a woman save with honor and reverence.

The Times. (Hartford, Conn.)

He was a man of many friends and few enemies, and one to whom, now that he is gone, there is paid a tribute of recognition and admiration by all who, knowing him, have occasion to speak to the public,

and by many more who know him through his work.

The Sun. (New York, N. Y.)

Much careful study of classic models, and especially of the Roman poet Horace, had refined his taste and sharpened his ear so that a coarse thought or a ruffianly sentiment was impossible to him; and

in all his writings we do not believe that a line can be found which he would have wished to blot, had his last hour been lengthened out so that he might have tried first to set his house in order, instead of passing away peacefully and unconsciously as he seems to have done.

THE WAR SPIRIT IN AMERICA.

THE Monroe Doctrine and the question of territorial acquisition by the United States, in short, our entire foreign policy has been kept prominently before the people during the past few weeks by the Cuban war and the Venezuela boundary question. There is not unanimity as to what that policy should be. A considerable part of the people seem to desire a vigorous enforcement of the Monroe Doctrine—though there is wide difference of opinion as to what is the real bearing of that doctrine on the matters in question—and a part of the press have urged that the United States should recognize the belligerency of the Cuban insurgents and insist upon the arbitration of the Venezuela boundary dispute, regardless of the consequences. United States Senator and ex-Secretary of the Navy W. E. Chandler, of New Hampshire, said recently that he regarded war between England and the United States as inevitable. He gave it as his opinion that as an offensive war on our part it might not happen for twenty years; as a defensive war it might come sooner and should be welcomed. Senator Chandler's assertions have been widely discussed and while there are many who urge the pursuit of a vigorous foreign policy, there are on the other hand those who term such advocacy jingoism and discountenance the development of a war spirit.

(Rep.) The Inter Ocean. (Chicago, Ill.)

The English and American people have too much in common to quarrel over trifles. After free and fair discussion of questions at issue the two governments will probably adjust differences without even hinting at war.

(Rep.) The Telegraph. (Philadelphia, Pa.)

Within the past two or three weeks, the superior Anglo-Saxon has produced as many as three war scares, and he is still at work. There is no conceivable reason why he should not produce three more at any moment, for he has suddenly forgotten that he is the type of the new life, when peace and good will are to be the rule throughout the civilized world. Even the French and the Germans, who are thought to follow war as a business and the peaceful arts and trades as a mere diversion between times, can make no such showing as this. The Anglo-Saxon is apparently on the borderland of decadence. He may soon cease to be the man of peace and the model of all the world, and may come instead to figure preëminently among races as a fighter, a killer, and a mutilator of his fellow beings. It would appear as if many persons were very much adrift. They have somehow lost their bearings on the shore and are headed backward, as it were. They ought to pull their intellectual faculties together and make a final effort, if such a thing is possible, to find out exactly "where they are at."

(Dem.) The Courier-Journal. (Louisville, Ky.)

A war with Great Britain would be a rather serious affair. Our exposed seaports would soon be laid under contribution. Boston might have to pay a hundred millions or two for exemption from

bombardment. Doubtless, the wealthy city of Boston loves Venezuela and Lodge well enough to pay over the money without grumbling. Besides, it is calculated that we should get a chance to seize Canada, which would be some compensation. Meantime, however, we should not have much market for our provisions, breadstuffs, and cotton, and we should run up a considerable debt, and get ourselves a big new pension list. Then we could have plenty of high taxes, fiat money, and all the other blessings that war brings on the country.

(Dem.) The News. (Savannah, Ga.)

Senators Lodge and Chandler must be very hard to please. The factories of New England are busy, and so far as is known the contractors are profitably engaged. The New England senators had as well take notice that the next time there is a war in which this country is involved the South is going to put in bids for war contracts, along with New England.

The Gazette. (Montreal, Canada.)

Of course, this [war talk] is mere hysterical clap-trap, and has no real significance. Most of it is not only absurd, it is insincere. It is conscious humbug, dealt out generously for the delectation of a certain class of the electorate supposed to be afflicted with Anglophobia. The traditional enmity of last century is surely dying away by this time, and while a little family jealousy and keen rivalry are natural enough, bloodthirsty rancor is beyond all the bounds of reason and good sense. Fortunately the people of the United States are not left without a saner view of these great international relations. The press, which has supplied the bane, also supplies the antidote.

The Spectator. (London, England.)

War between England and the United States is civil war, and neither branch of the Anglo-Saxon race is going to shed brothers' blood for a mile or two of barren mountains in Guiana. Whatever else happens, that will not. Even if the cannon were ready to fire, and the gunner's hand on the lever, there would in the end be no war, for on each side of the Atlantic there are millions of quiet, plain, undemonstrative men who would forbid the outrage, and declare that come what may, humiliation or no humiliation, right or wrong, there should be no war. *Mr. W. T. Stead in the Westminster Gazette (London, England.)*

The ebullition of American sentiment is serious, notwithstanding the froth and spume of sensational insult which conceals rather than reveals its existence.

Its gravity consists in two facts, neither of which has anything to do with the merits of the particular question in dispute. The first is that, for the first time since their great Civil War the Americans have built a navy of which they have some reason to be proud, and which sooner or later they will use against somebody. The second is the equally significant fact that the American press assures us that the Monroe Doctrine has now been informally adopted as the national faith by the American people. If the American people, for any reason or no reason, choose to adopt the Monroe or any other doctrine as governing their action in the western or eastern hemisphere, they are a sovereign power, and can do as they please. All that we can do is to note that the doctrine they have proclaimed will govern their policy, and act accordingly.

EIGHTIETH BIRTHDAY OF ELIZABETH CADY STANTON.

THE eightieth birthday of Mrs. Elizabeth Cady Stanton was celebrated in the Metropolitan Opera House, New York, on November 12. The meeting was under the auspices of the National Council of Women of the United States. Among the distinguished women who were present and spoke were Mary Lowe Dickinson, Susan B. Anthony, the Rev. Anna H. Shaw, M. Carey Thomas, president of Bryn Mawr College, Lillie Devereux Blake, and May Wright Sewall. Mrs. Stanton, in her address, said that the battle for the ballot is nearly won. Now woman must make the same demands of the church that she has been making of the state. She must see that the canon laws, Mosaic code, Scriptures, prayer books, and liturgies are purged of all invidious distinction of sex, of all false teachings as to woman's origin and destiny. She must demand an equal place in the offices of the church. She must insist that all unworthy reflections on the sacred character of the mother of the race, such as the allegory of her creation and fall, and St. Paul's assumption as to her social status, be expunged from church literature. Mrs. Stanton, whose home is now at Rochester, N. Y., has been for nearly fifty years one of the ablest advocates of woman suffrage and a leader in various reform movements.



MRS. ELIZABETH CADY STANTON.

The World. (New York, N. Y.)

The celebration of Mrs. Stanton's eightieth birthday was intended to be, and so far as we can see succeeded in being, a very graceful tribute to a venerable woman who has lived to a vigorous and honorable old age, and whose life has been spent in a sincere endeavor to benefit her sex. That it was meant to be or in any sense succeeded in being an indorsement of all of Mrs. Stanton's peculiar views need not for a moment be entertained. Some of these views are too sweepingly radical to elicit anything more than a smile of indulgence. Considering what an almost hopeless task man has found it to be even to modify the canon laws, Mosaic codes, Scriptures, prayer books, and liturgies, how ineradicably rooted in the human constitution of things are the fundamental religious ideas of the race, Mrs. Stanton's

majestic proposition that woman shall whistle them all down the wind because they do not conform to some new women's notions approaches in cyclonic breadth of treatment to Col. Robert G. Ingersoll himself. It only shows how superior woman is, even in her maturity, to the relativity of things.

The Inter Ocean. (Chicago, Ill.)

While the ballot for woman was the specific end in view when, in 1848, Mrs. Stanton first sounded her tocsin, suffrage to her mind was only means to the general end—the securing of absolute justice to women in practical life. The elective franchise has been granted in a few states, but a large degree of justice in all states. Had no woman ever deposited a ballot Mrs. Stanton's life as a reformer would still have been a great and superb success.

THE SITUATION IN TURKEY.



ABDUL HAMID II., OF TURKEY.

bury expressing regret that the British prime minister doubted his sincerity and declaring his intention to see that every article of the reform measures is put in force. Lord Salisbury read this letter November 9 at the new lord mayor's banquet in London and delivered a speech which, in its bearing upon the Turkish question, has been variously interpreted. The representatives of the powers at Constantinople still seem united in their action and latest reports assert that the sultan, after long delay, issued temporary firmans admitting to the Bosphorus six extra guard ships of the powers.

The Public Ledger. (Philadelphia, Pa.)

After allowing a wide margin for overdrawn reports, the evidence is cumulative that the condition of large regions under the sultan's sway are not safer for Christian occupation than the domain of the emperor of China. Nothing but the persuasive power of fleets and armies will make such occupation safe in either country.

The Daily Picayune. (New Orleans, La.)

The United States should at present be represented in Turkish waters by at least five or six good ships, with full crews. Such a force would make a sufficiently formidable display to command the respect of the Turks, while it would be able to provide a landing party of sufficient strength to prove effective. . . . If there should be any question as to the intentions of the United States in sending so considerable a force, the powers could be assured that the United States had no wish to join in the coercive measures contemplated by them, nor to take any hand in the dismemberment of the Turkish Empire, the American ships being merely at hand to protect Americans and their rights and property against any and all aggressors.

The Commercial Appeal. (Memphis, Tenn.)

There seem to be two sides to the Armenian question and it is possible that the unspeakable Turk is to some extent the victim of prejudice and the false witnessing of martyrs who have not been as free from blame as they should be. The staunchest supporters of the Armenians have admitted that in some notable instances they and not the Turks have been the aggressors and that many indefensible outrages are to be laid at their door. One difficulty in the way of arriving at the true state of the

THE condition of affairs in Turkey does not seem to improve. The very next day after the sultan authorized the acceptance of the reform measures, another massacre of Armenians began, and it is estimated that in the twenty-five days preceding November 15, 15,000 Armenians were massacred and not less than 200,000 rendered utterly destitute by robbery. Almost all the buildings of the American mission at Kharput were burned, at an estimated loss of \$88,000 and the destruction of one building and much personal property belonging to the American mission at Marash is reported. Various explanations of the uprisings are given. The Turkish government claims that the Armenians were the aggressors. Another opinion is that by the adoption of the reform scheme the Kurds and Turks were enraged beyond control. A third opinion exists, that the sultan himself instigated the attacks. The sultan, meanwhile, has sent a letter to Lord Salisbury

case is in the fact that the Armenian has the ear of Christendom and the Turk has not. It is well to hear the words of the Turk's friends before proceeding to dismember his country and divide it up among the powers of Christendom. One of these friends is the novelist Marion Crawford. In several places in his book ["Constantinople"] he emphasizes his opinion that the Turk is in every respect a finer character than the Armenian, and there is evidence in plenty that the Turk has many robust virtues and that the Armenian, while he may be a "Christian," in the general sense, is by no means a saint.

(*Evangel.*) *The Outlook.* (New York, N. Y.)

If the powers cannot unite in protecting the Christians in the Turkish Empire, they can at least unite in withdrawing their protection from the Turkish Empire and in inviting Russia to enter it with her armies. She would not need a second invitation. Nothing more is necessary to put a stop to the present anarchy than the cordial coöperation of Russia and England. Nothing exists to prevent that cordial coöperation except wholly needless prejudices. If Russia were to march with her troops upon the Asiatic provinces where the Armenians are being massacred by the thousands, she could protect them. If England were to sail with her fleet up the Dardanelles, she could dethrone the present incompetent, if not criminal, sultan. If these two movements were made together, the massacres would cease. Very likely, as a result, the Russian Empire would extend to Constantinople and Russia would get her long-coveted outlet to the Mediterranean. England need not fear this result. Her path to India is sufficiently protected. Were it otherwise, still she cannot answer to her own conscience, to Christendom,

and to God, if she allows her fear of Russian supremacy to prevent her from coöperating with Russian armies to protect unarmed Christians from the hungry cimeter of the Moslems.

The Times-Herald. (Chicago, Ill.)

From present appearances the sultan will have a war on his hands which he will be unable to put down with his own forces. This fact and his consent that warships of the powers shall enter the Dardanelles may hasten active interference for the suppression of anarchy with the aid of force directed by European concert.

Neue Freie Presse. (Vienna, Austria.)

The Russian troops are massing on the Caucasus frontier, ready to march into Armenia, and the Black Sea fleet will be brought into play if England sends a fleet through the Dardanelles. The Balkan na-

tions are well aware of the gravity of the situation. The Servian papers think that the present troubles must end either in a European war or a revolution in Turkey. The sultan is also preparing for the emergency. His wives and children will be sent to Adrianople, and it is possible that he will go there himself.

The Standard. (London, Eng.)

There is a pathetic sincerity in the sultan's combined protest and undertaking that can not fail to win the respectful sympathy of Englishmen. But if Abdul Hamid had an intelligent grasp of the situation he would know that what is needed is a strenuous exercise of individual control. If he had desired to pave the way for reforms to be executed by his ministers, he would long ago have surrounded himself with a cabinet of a wholly different type from the one now holding office.

CALVERT VAUX.

CALVERT VAUX was drowned at Bensonhurst, near Brooklyn, N. Y., November 20. He had been in poor health and had gone to Bensonhurst, his son's home, for a change of air. At the time of his death, Mr. Vaux was landscape architect of the Park Department of New York City. With his partner, Mr. Frederick L. Olmsted, he prepared the plans upon which Central Park was laid out. The park systems of Buffalo, Chicago, the State Reservation at Niagara, and the Riverside and Morningside parks of New York are also the work of the firm of Vaux and Olmsted. Previous to his connection with Mr. Olmsted, Mr. Vaux had been in partnership with Mr. Andrew J. Downing of Newburg, with whom he was associated in laying out the grounds of the Capitol and of the Smithsonian Institution in Washington. Mr. Vaux was also the designer of many country residences and of dwellings and public school buildings in New York. As the architect of the Children's Aid Society, he planned a dozen or more buildings in New York, schools or lodging houses or a combination of the two, which are said to be his most successful efforts in architecture. He was the author of a book entitled "Villas and Cottages." He was born in London in 1824 and came to the United States in 1848.



CALVERT VAUX.

The Sun. (New York, N. Y.)

In architecture Mr. Vaux was noted for an unusual faculty of arrangement and planning, but it was in the open air, in expressing the ideas and serving the ends of park making that he made himself, with Mr. Olmsted, the first expert in America. Great refinement of taste, learning that comes from thorough and appreciative study, a broad, sane, and liberal conception of the problem before him characterized his work as a landscape architect. And to these qualities must be added some sterling traits of character which were found in Mr. Vaux in a degree to command the highest admiration. No member

of the city government observed or comprehended the needs and proprieties of public business more completely than he, and no one whom we have ever known had a higher idea of the obligations of a public officer. He was particularly modest and unassuming in his manner, and in his usual dealing with other people; but nothing could have induced Mr. Vaux to degrade his art or misuse the reputation for which he knew he was employed by consenting to modify his criticism of any new project in the parks, or to give the sanction of his name to a plan which he could not approve.

THE PRESIDENT'S MESSAGE.

IMMEDIATELY upon the organization of Congress, President Cleveland submitted to that body his annual message. In this document he confines himself to the treatment of two general topics, foreign affairs and finance. Under the former head he reviews the various foreign complications in which the United States has played a more or less prominent part during the past year, and in the case of existing difficulties defines the policy of the administration. The financial situation he treats in practically the same manner, stating first what he considers the causes of the financial difficulties which have impressed themselves upon the country, second what he deems the remedy.

FOREIGN AFFAIRS.

DIFFERENCES WITH GREAT BRITAIN.

After touching briefly upon our amicable relations with various South American states, the president passes to the consideration of the recent attacks upon our missionaries in China, and the measures taken by the United States government for their protection, and asserts, "it plainly behooves this government to take the most prompt and decided action to guard against similar, or perhaps more dreadful calamities befalling the hundreds of American mission stations which have grown up throughout the interior of China."

RELATIONS WITH FRANCE.

"The customary cordial relations between this country and France," the president says, "have been undisturbed, with the exception that a full explanation of the treatment of John L. Waller by the expeditionary military authorities of France still remains to be given. Mr. Waller, formerly United States consul at Tamatave, remained in Madagascar after his term of office expired and was apparently successful in procuring business concessions from the Hovas of greater or less value. After the occupation of Tamatave and the declaration of martial law by the French, he was arrested upon various charges, among them that of communicating military information to the enemies of France, was tried and convicted by a military tribunal and sentenced to twenty years' imprisonment." The United States government requested from France the record of the proceedings of the French tribunal. This request has been complied with in part, but the evidence in the case has thus far been withheld. The United States has not relaxed its efforts to obtain it. In other respects, France has manifested a friendly disposition toward this country; the French Chamber recently adopted a resolution "favoring the conclusion of a permanent treaty of arbitration between the two countries," and "an invitation has been extended by France to the government and people of the United States to participate in a great international exposition at Paris in 1900."

Germany by discriminating against the importation of American cattle and other food products and by measures calculated to hinder the development of American business interests in that country, has invited retaliatory measures, but such a course "should by no means be lightly entered upon."

Several causes of disagreement with Great Britain have arisen during the year. The application of the principles laid down by the Bering Sea tribunal has not accomplished the results that were intended. "The need of a more effective enforcement of existing regulations, as well as the adoption of such regulations as experience has shown to be absolutely necessary to carry out the intent of the award, has been earnestly urged upon the British government, but thus far without effective results. In the meantime the depletion of the seal herds by means of pelagic hunting has so alarmingly progressed that unless their slaughter is at once effectively checked their extinction within a few years seems to be a matter of absolute certainty." The president again recommends that Congress make an appropriation of \$425,000 to pay for the damages done by United States revenue cruisers in Bering Sea in the seizure of British sealing vessels. He also urges the importance of a definite determination of the Alaskan boundary and the respective jurisdictions of Canada and the United States in the Great Lakes.

THE VENEZUELAN CONTROVERSY.

In regard to the Venezuelan boundary dispute he says: "In July last, a dispatch was addressed to our ambassador at London for communication with the British government, in which the attitude of the United States was fully and distinctly set forth. The general conclusions therein reached and formulated are in substance that the traditional and established policy of this government is firmly opposed to a forcible increase by any European power of its territorial possessions on this continent; that this policy is as well founded in principle as it is strongly supported by numerous precedents; that as a consequence the United States is bound to protest against the enlargement of the area of British Guiana in derogation of the rights and against the will of Venezuela; that considering the disparity in strength of Great Britain and Venezuela the territorial dispute between them can be reasonably settled only by friendly and impartial arbitration, and that the resort to such arbitration should include the whole controversy, and is not satisfied if one of the powers concerned is permitted to draw an

arbitrary line through the territory in debate, and to declare that it will submit to arbitration only the portion lying on one side of it." The dispatch asked the British government to declare whether it would or would not submit the entire question to impartial arbitration. No reply, the president says, has yet been received.

OUR PART IN THE CUBAN WAR.

The Cuban war, says the president, "has entailed earnest effort on the part of this government to enforce obedience to our neutrality laws." Whatever may be the traditional sympathies of the American people, "the plain duty of their government is to observe in good faith the recognized obligations of international relationship. The performance of this duty should not be made more difficult by a disregard on the part of our citizens of the obligations growing out of their allegiance to their country, which should restrain them from violating, as indi-

viduals, the neutrality which the nation of which they are members is bound to observe in its relations to friendly sovereign states."

AMERICAN MISSIONARIES IN TURKEY.

American missionaries in Turkey have been the objects of diligent care on the part of this government. "Repeated assurances have been obtained by our envoy at Constantinople that our citizens throughout the empire shall be protected." The United States, not satisfied with this, has "sent ships as far toward the points of actual disturbance as it is possible for them to go, where they offer refuge to those obliged to flee, and we have the promise of other powers which have ships in the neighborhood that our citizens as well as theirs will be received and protected on board those ships."

The president also considers briefly our relations with Hawaii, Japan, and Russia and reviews the Nicaraguan affair.

FINANCES.

Turning to the consideration of the financial condition of the country the president declares that the present tariff and the repeal of the Sherman Law are steps toward improvement, but that other measures are needed. He finds the greatest obstacles remaining to the restoration of credit to be the United States notes, commonly known as greenbacks, and the treasury notes issued under the Law of 1890. Summarizing their history he says that large volumes of greenbacks were issued during the Civil War, and were intended originally to meet the exigencies of that period. In 1875 a law was passed providing for the resumption of specie payments, and providing also that on and after January 1, 1879, the United States notes outstanding should be redeemed in coin. For this purpose the secretary of the treasury was to use any surplus revenues of the government, and was also to issue bonds of the United States and dispose of them for coin. In May, 1878, another statute was passed forbidding the further cancellation and retirement of these notes. But in the meantime there had been issued and sold under the Resumption Act of 1875, bonds amounting to \$95,500,000. This fund, with other gold in the treasury available for the same purpose, has since been called our gold reserve, and \$100,000,000 has been regarded as an adequate amount for this purpose. "In April, 1893, for the first time since its establishment, this reserve amounted to less than \$100,000,000, containing at that time only \$97,011,330."

THE SHERMAN LAW.

Meanwhile, in July, 1890, an act had been passed directing larger governmental purchases of silver than had been previously required and providing that payment should be made in treasury notes payable on demand in gold or silver coin at the discretion of the secretary of the treasury. As "it was, however, declared in the act to be 'the established policy of

the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law,' it was not deemed permissible for the secretary of the treasury to exercise the discretion in terms conferred on him by refusing to pay gold on these notes when demanded." The notes of this description now outstanding, together with the greenbacks, amount to nearly \$500,000,000. "These obligations are the instruments which, ever since we have had a gold reserve, have been used to deplete it."

BOND ISSUES.

"In consequence of these conditions the gold reserve on the first day of February, 1894, was reduced to \$65,438,377. Its replenishment being necessary, and no other manner of accomplishment being possible, resort was had to the issue and sale of bonds provided for by the Resumption Act of 1875. Fifty millions of these bonds were sold, yielding \$58,633,295.71, which was added to the reserve fund of gold then on hand. As a result of this operation this reserve, stood on the 6th day of March, 1894, at the sum of \$107,446,802."

Depletion was, however, immediately accelerated, and "on the 24th day of November, 1894, our gold reserve being reduced to \$57,669,701, it became necessary to again strengthen it. This was done by another sale of bonds amounting to \$50,000,000, from which there was realized \$58,538,500, with which the fund was increased to \$111,142,021 on the 4th day of December, 1894."

Still the withdrawals of gold grew larger, and "in February 1895, it became apparent," he says, "that not only must our gold reserve be restored by another issue and sale of bonds bearing a high rate of interest and badly suited to the purpose, but that a plan must be adopted for their disposition promising better results than those realized on pre-

vious sales. An agreement was therefore made with a number of financiers and bankers whereby it was stipulated that bonds described in the Resumption Act of 1875, payable in coin thirty years after their date, bearing interest at the rate of 4 per cent per annum and amounting to about \$62,000,000, should be exchanged for gold, receivable by weight, amounting to a little more than \$65,000,000. It was agreed by those supplying this gold that during the continuance of the contract they would by every means in their power protect the government against gold withdrawals."

THE REMEDY PROPOSED.

The president expresses satisfaction with this measure, but states that its good results could not be permanent and that recent withdrawals have reduced the reserve to \$79,333,966. "I am convinced," he adds, "that the only thorough and practicable remedy for our troubles is found in the retirement and cancellation of our United States notes commonly called greenbacks, and the outstanding treasury notes issued by the government in payment of silver purchases under the Act of 1890. I believe this could be quite readily accomplished by the exchange of these notes for United States bonds of small as well as large denominations, bearing a low rate of interest. They should be long term bonds, thus increasing their desirability as investment, and because

their payment could be well postponed to a period far removed from present financial burdens and perplexities, when with increased prosperity and resources they would be more easily met."

Increased revenues, he thinks, would not contribute to the betterment of the situation. "In our present predicament no gold is received by the government in payment of revenue charges, nor would there be if the revenues were increased. The receipts of the treasury, when not in silver certificates, consist of United States notes and treasury notes issued for silver purchases."

He says also, "At no time when bonds have been issued has there been any consideration of the question of paying the expenses of the government with their proceeds. There was no necessity to consider that question. At the time of each bond issue we had a safe surplus in the treasury for ordinary operations, exclusive of the gold in our reserve."

The closing passages of the message are devoted to the silver question. In regard to free coinage we have the following: "There is certainly no secure ground for the belief that an act of Congress could now bridge an inequality of 50 per cent between gold and silver at our present ratio, nor is there the least possibility that our country, which has less than one seventh of the silver money in the world, could by its action alone raise not our own, but all silver to its lost ratio with gold."

COMMENT ON THE MESSAGE.

FOREIGN AFFAIRS.

(*Dem.*) *The Sun.* (Baltimore, Md.)

The president seems to have anticipated all the criticisms and complaints which the jingoists of either party are likely to make in regard to the foreign policy of the administration, and disposes of them in advance by a simple, clear, and candid statement of the facts. His thorough Americanism upon all these questions is in fact one of the marked and distinguishing characteristics of President Cleveland's policy.

(*Dem.*) *The Times.* (New York, N. Y.)

Mr. Cleveland's proposition is that Great Britain may have the disputed territory, and be welcome to it, if she can establish her title before an honest arbitrator. This is not the Monroe Doctrine, it is the Cleveland doctrine; and it is a mighty stiff and firm utterance. Unlike Mr. Monroe's doctrine, which, in some of its applications, would lead to war, Mr. Cleveland's doctrine unmistakably tends to peace. He proposes to "have peace if he has to fight for it" by enforcing arbitration. This reaffirmation of American belief in the adequacy of arbitration for the adjustment of international differences is important to a degree not easily overestimated. It is a better guarantee of peace than are battleships and bayonets. The counsel he gives in such firm tones is so plainly disinterested that no

reasonable power, no nation not possessed of the instincts of a bully, would venture to disregard it.

(*Rep.*) *The Inter-Ocean.* (Chicago, Ill.)

The remarkable thing about the first half of the message is its tameness and utter lack of sympathy with little Venezuela in its controversy with the big bully, John Bull, or with Cuba in its efforts to throw off the yoke of despotism. The Monroe Doctrine is stated in a very mild and halting way, and when it comes to poor Cuba not the slightest touch of the chord of sympathy comes from the president. His one anxiety is to prevent any violation of the neutrality law, and the only result he looks forward to is the suppression of the uprising and the restoration of peace on the old basis of Spanish rule.

(*Rep.*) *The Journal.* (Kansas City, Mo.)

While he enters, ostensibly, very fully into our foreign relations he gives no satisfaction regarding any question and leaves every one in the dark as to the exact status of each and every case. The only point in which he seems to be perfectly clear in connection with our foreign complications is that notwithstanding the fact that the French government has treated us with scorn in the Waller case we should be grateful because France has invited us to come to its show in 1900.

(*Ind.*) *The News.* (Indianapolis, Ind.)

In the discussion of the present relations of the

United States with foreign governments a characteristic conservatism is shown. There is not the slightest suggestion of jingoism in any of the president's recommendations.

(*Ind.*) *The Star.* (Washington, D. C.)

The brevity of the president's remarks about Venezuela in his message should not discourage the patriots who were pleased some time ago to learn that once in a while the administration could show a determined front to Great Britain. The little paragraph on this subject contains the Monroe Doctrine in a nutshell. It is so pleasing to those who believe in Americanism that there would doubtless be widespread rejoicing if the president would soon again utter another declaration like that of last July. The people are ready for more of the same kind.

The Standard. (London, England.)

We have far too much confidence in the strength and generosity of American character to believe for a moment that the president will be sustained in his position by the better order of transatlantic sentiment. It is a pity that the calm, judicial temper in which Mr. Cleveland approached the topic of Cuba did not inspire him when he referred to the situation on the mainland of South America.

FINANCES.

(*Dem.*) *The Globe.* (St. Paul, Minn.)

In his discussion of the finances Mr. Cleveland, it seems to us, reaches the highest point that he has yet touched in lucidity of thought and forcefulness of expression. This part of the message will take rank among the really great documents in our history. . . . The president covers the whole ground, and demonstrates beyond the possibility of successful answer that the first necessary and indispensable step toward financial reform is the retirement of the greenbacks and Sherman notes, whose presence in our currency must continue to be the prolific parent of distrust, distress, and disaster.

(*Dem.*) *Commercial Appeal.* (Memphis, Tenn.)

Mr. Cleveland's financial argument is plausible and ingenious without being sound or convincing, and he is both faulty in the statement of his facts and in his deductions therefrom. Whenever a greenback is redeemed it is redeemed, and when it is reissued the government gets value received. We are no friend to the greenbacks; we believe in metallic money or in paper money issued strictly dollar for dollar on the metal. But we do not believe in this wholesale contraction in the volume of our currency, which is already contracting year by year.

(*Rep.*) *The Press.* (Philadelphia, Pa.)

Not only does the president propose no plan of increased revenue, but he inferentially indicates that he doesn't want any. With a complacency and a

perversity that are simply monumental in the presence of actual results he applauds and justifies the existing revenue legislation. His policy reduced to plain terms is, no more revenue, continued borrowing for current expenses, increased debt, and the retirement and cancellation of the greenbacks.

(*Rep.*) *The Republican.* (Denver, Col.)

It is evident that President Cleveland's financial scheme involves the transfer of the power to issue and control the paper money of the country from the government to the national banks, and if this plan could be adopted, which fortunately for the country is impossible under existing conditions, that would follow as a matter of course. It is true that gold sent abroad from this country now goes via the treasury, but if that route should be closed in the manner suggested by Mr. Cleveland it would go via the banks instead, and what's the difference? The present Republican House will not seriously consider any bill for the retirement of either the greenbacks or the treasury notes of 1890.

(*Pop.*) *The Wealth Makers.* (Lincoln, Neb.)

President Cleveland's principal recommendation to the country is that we retire the greenbacks, burn them, pay interest on bonds to borrow gold of the bankers to buy them, and then borrow bankers' notes at 10 per cent or more to replace them. Grover might better have remained a hangman, or been hung himself.

(*Ind.*) *The Evening News.* (Detroit, Mich.)

The president is just as unqualified a gold man as he ever was, if not a little more so, and the whole tenor of the second section of his message leads one to believe that he has written it for the sake of posing before the East, where such undiluted gold monometallism is exceedingly sweet to the taste. Even though a Republican Congress were to pass a free silver bill, the hand that penned the message to the 54th Congress would not hesitate to veto the bill when it was sent to him.

The Times. (London, England.)

The failure of Congress to embody Mr. Cleveland's proposed financial measures in legislation would undoubtedly give a severe shock to business confidence. We shall be greatly surprised if the plan is not warmly welcomed in the great commercial centers of the United States, if Mr. Cleveland is right, as he is regarded as being by the dispassionate observers here. The risks entailed by further postponement of the currency question are very serious. It is not impossible, if Mr. Cleveland is now unheeded by a hostile Congress, that he may be peremptorily recalled to power by the voice of the nation as the only man capable of repairing the gratuitous and calamitous errors of his rivals.

SIR HENRY PONSONBY.



SIR HENRY PONSONBY.

Harper's Weekly. (New York, N. Y.)

Private secretary and privy purse are two titles which convey but a faint and inadequate idea of the importance of the offices which for the past quarter of a century have been vested in the tall and soldierly general Sir Henry Ponsonby. He was far more than these. Indeed, it is doubtful whether, with the exception of the prince consort himself, any one else throughout Her Majesty's long and eventful reign ever enjoyed the same degree of royal confidence or exercised so potent an influence upon the sovereign. From the moment when Sir Henry entered upon his duties as private secretary, just twenty-five years ago, until the hour when he was laid

ON November 21 Sir Henry Ponsonby died at Cowes, England, at the age of seventy years. He had been for twenty-five years Queen Victoria's private secretary and for seventeen years the keeper of the privy purse. His duties were varied and the able manner in which he discharged them gave him a wide reputation for judgment and tact. In addition to conducting the queen's correspondence, both public and private, he was consulted by Her Majesty in regard to the management of her property, the direction of her household, and was even called upon to act as peacemaker in the disputes of the royal family. This delicate duty was performed with so much skill that up to the time of his death he was held in high esteem by every member of the queen's family. As keeper of the privy purse, he audited the accounts of the royal household, made the payments, and disbursed the queen's charities. It is said that in his entire administration of Her Majesty's charities but one error was made, and that happened when he was upon a vacation. He received an annual salary of \$10,000 with a house at St. James' Palace.

low by a stroke of paralysis, a few weeks since, the result of fatigue and excessive strain upon the nervous system, not a single official document, confidential dispatch, or even private letter, has either reached or left Queen Victoria without passing through his hands and forming the subject of discussion with Her Majesty. Whenever there was a Cabinet crisis, it was Sir Henry who was intrusted with the duty of conveying either to the ministers in office, or to those about to form part of the new administration the views, the fears, and the prejudices of the queen. So much tact and discretion were displayed by Sir Henry in the discharge of those delicate duties that no one exactly knows what were his individual preferences with regard to the political parties.

MGR. SATOLLI TO BE MADE A CARDINAL.

AT a secret consistory of the Vatican held November 29, Monsignor Satolli was elevated to the cardinalate. The ceremony of his investiture will take place in the cathedral at Baltimore on December 15. Cardinal Gibbons will confer the berretta, or cardinal's red cap. Mgr. Satolli will now bear the title of prolegate in place of that of ablegate but will continue to perform the duties of the pope's official representative in America until he goes to Rome next summer to receive the cardinal's hat from the hands of the pope himself. By his rank of cardinal Mgr. Satolli becomes a member of the sacred college of the Roman Catholic Church, the body which elects the occupant of the papal chair. Only twice before has the investiture of a cardinal been performed in the United States—the cases being those of Cardinal McCloskey and Cardinal Gibbons. Leading Catholics assert that Mgr. Satolli is thus elevated because of his "thorough comprehension of the condition of the church in the United States and his warm sympathy for our free institutions and the principles of our government."

(Roman Catholic.) The Pilot. (Boston, Mass.)

To recognize the sincerity and earnestness behind movements which he nevertheless felt called upon to modify, to effect a change without proclaiming a conquest, to exert influence without interference, to indicate the best common procedure in a given case, from the initiative now of the more radical, now of the more conservative schools of thought in the American church, and thus peacefully to unify eccle-

siastical polity, was the difficult task before the pope's representative in America. His measure of success has demonstrated that though a difficult it is not an impossible task; and he has won, meanwhile, the loving regard and confidence of the whole ecclesiastical body.

(Roman Catholic.) The Freeman's Journal.

In his three years' career in the United States, Mgr. Satolli has carved his name deeply on the pages

of Catholic history in America. His mission was a new and extraordinary one. He had no landmarks to go by, no footsteps to follow, no precedents to guide him. He was left to his own wisdom and diplomatic genius to inaugurate a new departure in church government. That he has accomplished his great work well and to the satisfaction of his august superior is evidenced by his elevation to the cardinalate.

(*Disciple.*) *The Christian Evangelist.* (St. Louis, Mo.)

Word has just been received in this country that Mgr. Satolli, the papal ablegate to America, commonly referred to as the "American pope," has been made a cardinal, and will shortly return to Rome to represent there the interests of Roman Catholics in America. Satolli is not an American. He came to this country only a short time ago, and was not then

able to speak our language. After a short residence here he is now promoted and recalled to Rome to serve as a representative of the American branch of the papacy. This, as we view it, is a slap at every Romish dignitary in America.

(*Congregational.*) *The Advance.* (Chicago, Ill.)

As Mgr. Satolli has made most of his speeches in this country through an interpreter and has just learned the language, and as he was born and brought up and spent all his life but the last two or three years in a land where there is no liberty except what has been wrenched from the papacy, it is difficult to understand how he has so suddenly come into possession of these special qualifications. From the outside it would seem more likely that his appointment is due to his knowledge of the mind of the pope than to his superior understanding of American affairs.

BISHOP DOANE ON THE SALOON.

BISHOP WILLIAM CROSSWELL DOANE, of Albany, in his recent address before the Episcopal diocesan convention held in that city, presented a view of the saloon question which has called forth considerable remark. In discussing the question of Sunday closing, he said, in brief, that so long as the state undertakes to exercise special control over the sale of liquor, the saloon will continue to wield a mighty influence in politics. But if the state would let the matter alone and merely include in its criminal code certain offenses, drunkenness, selling liquor to minors, violation of the Lord's day, the saloon would cease to be an important political factor and the sale of liquor would regulate itself by the law of supply and demand. In the opinion of the bishop, beer and wine and spirits are articles of commerce in the same way that bread and butter and beef are, and might well be left to be governed by the same law which forbids the sale of ordinary things on Sunday, and punishes illegal sellers or sellers of adulterated or unwholesome food.



WILLIAM CROSSWELL DOANE, BISHOP OF ALBANY.

The Tribune. (Detroit, Mich.)

It is a remarkable fact that all over the world the evils of the liquor traffic are manifest in proportion to the degree to which government interferes with its freedom. The only countries in which those evils are reduced to a minimum, or entirely absent, are those in which the trade in liquor is treated precisely as trades in other merchandise. In New York City, where the liquor trade had practically seized entire control of the government and had come to wield a potent influence at the state capital, an object lesson on the subject has been taught which the dullest mind should be able to comprehend.

The Journal. (Providence, R. I.)

In a general way the liquor question is a moral question, and it will in the end be settled, if at all, by moral means. Making men virtuous by enact-

ment has never succeeded yet. Even if abolishing the license system be a dangerous experiment, the plan of promoting temperance by conferring the right to sell wine and beer only at a small fee, while the right to sell liquors is dispensed more sparingly at a large fee, is an experiment full of promise, and one that real friends of temperance do ill to oppose.

The Herald. (Baltimore, Md.)

The same argument applies to vice, and yet the good bishop would protest most energetically against an abrogation of the prohibition placed upon immoral traffic. The change which he suggests would necessitate the recasting of the whole revenue system, and would relieve the liquor business of burdens without conferring corresponding advantages. The big profits will continue to be a strong inducement to engage in it, and the removal of restrictions would result in a multiplication of drinking establishments.

RELIGIOUS.

THE Rev. Anthony Harrison Evans was recently installed as pastor of the West Presbyterian Church, New York, to succeed the Rev. Dr. John R. Paxton. The charge to the pastor, delivered by the Rev. Dr. M. Woolsey Stryker, is given below in part.

The Tribune. (New York, N. Y.)

My Brother: By the good will of yourself and the officers of this church and by the ordering of this presbytery, it is made my pleasant task to speak most personally to you of your new labors, and of the mood in which you are to undertake them. Good sense assumes that you already know a thing or two about your work; that you have zeal, method, tenacity, and other such like preparations, all of which you will be able to use in this diocese. You undertake this cruise with sealed orders which only your own experience can open. But in this church, as in nearly any church, you will find what you seek. If you can lead, men will follow. If you deeply love them, they will love you back. Men soon will know you well by looking at your people. I do not presume to instruct or even to exhort. I only seek to remind you, and of this first and most, that you are to take heed to yourself. The first preparation to preach is the preparation of the preacher's own heart. You can only lead where you yourself go! I have found it easier to pray with and for others than to pray for and by myself; but the upper and nether springs must be fed from the same invisible depths. First for yourself and then for these, your people, you must fight it out with Apollyon on your knees. Prayer is the crucible where talent is reduced to power. A prayerless pastor is but a dry well. If your conscience is never to make that lamentable cry: "Where is the flock that was given me—my beautiful flock?" then you must not be one of the "british shepherds that do not inquire of the Lord." Your Christianity must be the theorem and not the corollary of your ministry. No ventriloquist's art can put you where your voice but seems to be. Piety that is only official is merely so much putty and paint to cover defects in the timber itself. You must learn what you would teach if you would not demoralize others by your spiritual self-neglect. It is a true saying that "he who would be a father to his son must be a child to his God." Your serious and elevated purpose will not need the fussiness of the martinet, or the pompous fury of those who seek to straddle the world by mere bulk. Saul, the son of Kish, still struts and sulks at ecclesiastical reviews. Diotrepes still loveth to have the preëminence, but I know that you will be loved as a man, a friend, and a counsellor, and will forget to be forever furbishing your epaulets. What you reject of officialism you will gain in power, and so you will make your place. It can never make you.

The accent of the Bible is virile, not falsetto.

Suffer no one to speak of your "cloth"—that category spits upon us! No clerical cut, no sky-pilot airs for you, my comrade. Nine tailors may make your baggage, but could never make or unmake your manhood. No footlight smirks—no assumed faces—but rather such a momentum among men that your good calling shall need no advertisement, nor ever to be a surprise. Leave the mysteries of albs and berretas to such saints as think them important. You need no patent outside, no phylacteries and mannerisms. Your character and ordination, being of God, can forego upholstery. You have long ago learned to amputate from yourself all that makes religion a mere livery, and have pricked your conceit of that windy vanity which would rather lord it over God's heritage than to be a helper of their joy. You are here to stand up to the work with all your soul's muscles. All men love courage. They will pardon you for being sometimes hackneyed, but never for being knock-kneed! But if you are not to "seek to please men," you are also to be sorry to displease them, and you will be sure to distinguish between the spirit of the faithful watchdog and that of the fretful porcupine. You will "let your gentleness be known unto all men"—even to those who are queer, touchy, slack, or hypercritical; for patience is the very royalty of courage, and meekness is the power of Christ.

If you expect always to get something, and aim the gun you have well loaded, you will be a mighty hunter before the Lord. It will be when you are crowded with your subject that your preaching will have immediateness and effect. Out of a full head and a full heart your words will reach their goal. Truth arrayed and aflame is sermon, and the order and the ardor can only come by the preparations of solitude. Tell it as strongly and as simply as you can. Love is art. Forget all you can about sacred rhetoric, and tell it!

If our work is to last we must reach the reservoirs. Only high sources and full can give head and volume. Being ware of all semblance, we are to remember that what is keen is not necessarily holy; that exhilaration is not always inspiration; that the joy of intellectual action must not be mistaken for the glow of spiritual power.

Be brave! Say it out! It is no question of whom truth becomes, but whom it fits. Be no dumb dog upon the moral issues of this day and city. Arraign iniquities at that bar of conscience where Christ holds the sessions of eternal judgment. The future perfect tense has an inevitable place, but current iniquity must be translated in the present.

SUMMARY OF NEWS.

HOME.

November 6. The Erie reorganization committee purchases the New York, Lake Erie and Western Railroad.

November 9. Ex-Mayor Smith Ely, Col. S. V. R. Cruger, and William A. Stiles appointed park commissioners by Mayor Strong of New York.

November 11. Investigation of the Philadelphia city government begun by the Pennsylvania state committee.

November 12. A Baptist Congress held at Providence, R. I.

November 13. The free coinage of silver at 16 to 1 discussed before the Georgia Legislature by ex-Speaker Crisp.

November 14. The Dawes Commission fails to secure the agreement of the Chickasaw and Choctaw delegates to abandon tribal relations or to allot their land in severalty.

November 15. Manufacturers granted an increase of two per cent in the wages of steel and sheet iron workers in the amalgamated mills of the country.

November 16. The statute providing for the Sunday closing of barber shops in Illinois declared unconstitutional by Judge Gibbons at Chicago.—In Cleveland, O., a motor car plunges through an open draw of a viaduct into the Cuyahoga River, and causes the death of 19 people.

November 17. At the Lick Observatory, Cal., a comet discovered in the constellation of Virgo.

November 18. The Nez Percé Indian reservation opened for settlement.—One thousand iron workers in New York City and Brooklyn go out on a strike.

November 19. The Crowley claim to 120 acres of land in Spokane, Wash., granted by the United States Supreme Court.—Boys wreck a train on the New York Central and four lives are lost.—John L. Peak, of Kansas City, appointed minister to Switzerland.

November 20. The *Minneapolis* is ordered to sail for Turkish waters.—The candidacy of General Harrison for the presidency indorsed by one thousand Indiana Republicans.

November 21. President Low of Columbia College presided over a mass-meeting held in New York City to protest against the Armenian atrocities.—A fire in Chicago destroys property worth \$1,000,000.

November 22. United States commissioner of fisheries for Alaska denies the report that forts are being built by Canadians along the border of Alaska.—The iron strikers of New York refuse to arbitrate.

November 23. The Treasury Department issues an order for the acceptance of light-weight gold coins

at their actual value and the payment of express charges to Washington.

November 25. The Trans-Mississippi Congress opens its eighth annual session at Omaha; 24 states and territories are represented.

November 26. Gold to the amount of \$1,130,000 is withdrawn for export.

November 27. The collector of Philadelphia detains the steamer *Horsa* on suspicion of violating the laws of neutrality.

November 28. The officers of the *Horsa* arrested as filibusters.—Atlanta and South Carolina Day at the Atlanta Exposition.

November 29. Liberal appropriations for the defense of the seacoasts and an increase of the army recommended by Secretary Lamont.

December 1. The retirement of the greenbacks advised by Controller Eckels.

December 2. The 54th Congress opens its first session and Mr. Reed is elected speaker of the House.

December 3. The executive committee of the National Association of Wool Manufacturers at Boston adopt a resolution favoring a duty on wool.

December 5. Admiral Belknap, United States Navy, urges the building of warships for the Great Lakes.

FOREIGN.

November 7. The annual address at the meeting of the Edinburgh Philosophical Society is delivered by Ambassador Bayard.

November 9. The policy of Great Britain toward Turkey defined by Lord Salisbury in a speech at the lord mayor's banquet.

November 12. General Campos' plans for reforms in Cuba reported to have been accepted by the Spanish Cabinet.

December 4. It is reported that Lord Salisbury has declined arbitration of the Venezuelan dispute.

November 16. Turks burn and pillage the Christian missions in Kharput, Armenia.

November 19. A letter from the sultan pledging himself to carry out reforms in Armenia is read by Lord Salisbury at a public meeting.

November 20. Austrian authorities order three warships to proceed to Constantinople.

November 25. Socialist documents seized by the police in Berlin.

November 30. Floods in southern Russia cause great loss of life and property.

NECROLOGY.

November 16. Dr. Samuel Francis Smith, author of "America." Born 1808.

November 25. Barthélemy St. Hilaire, a French author and member of the Institute. Born 1805.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR JANUARY.

OUTLINE OF REQUIRED READING.

First Week (ending January 8).

"The Growth of the American Nation." Chapters XXIII. and XXIV.

"Industrial Evolution of the United States." Chapters XXVIII. and XXIX.

In THE CHAUTAUQUAN:

"American Sculpture and Sculptors."

"The Constitution of the United States."

Sunday Reading for January 5.

Second Week (ending January 15).

"The Growth of the American Nation." Chapter XXV.

"Initial Studies in American Letters." Chapter I.

In THE CHAUTAUQUAN:

"The Air We Breathe."

Sunday Reading for January 12.

Third Week (ending January 22).

"The Growth of the American Nation." Chapter XXVI.

"Initial Studies in American Letters." Chapter II.

In THE CHAUTAUQUAN:

"Money in Legislation."

Sunday Reading for January 19.

Fourth Week (ending January 29).

"The Growth of the American Nation." Chapter XXVII.

"Initial Studies in American Letters." Chapter III. to page 81.

In THE CHAUTAUQUAN:

"Longfellow's Tales of a Wayside Inn."

Sunday Reading for January 26.

FOR CANADIAN READERS.

Withrow and Adams' Canadian History and Literature.

First week, to page 188.

Second week, to page 203.

Third week, to page 220.

Fourth week, concluded.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. *Questions and Answers* on "The Industrial

Evolution of the United States."

2. Paper—Electricity, its achievement and future possibilities.

3. Debate—Resolved: That the sewing machine has increased the labor of women.

4. A Paper—The laying of the Atlantic Cable.

5. Questions on American History and Industrial Evolution, and American Literature in *The Question Table*.

6. General Discussion—The president's message.*

SECOND WEEK.

1. The Lesson.

2. A Study—Alaska.

3. Character Sketches—Generals Grant, Lee, Sherman, and Jackson.

4. Essay—Woman's work during the Civil War.

5. Questions on Psychology and Current Events in *The Question Table*.

6. Table Talk—Mrs. Elizabeth Cady Stanton, and woman suffrage.*

FRANKLIN DAY—JANUARY 17.

"He only is great of heart who floods the world with great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best."

1. Quotations from "Poor Richard's Almanac."

2. Paper—Franklin the philosopher.

3. Paper—Franklin the diplomatist.

4. Paper—Franklin the scientist.

Each paper should be followed by a discussion in which each member of the circle should take part.

FOURTH WEEK.

1. *Questions and Answers* on "The Growth of the American Nation."

2. Essay—Corporations and trusts.

3. Biographical Sketch—Washington Irving.

4. Reading—Selections from "The Sketch Book," by Washington Irving.

5. Character Study—Thomas Paine.

6. Reading—"The Birds of Killingworth" by H. W. Longfellow.

7. Table Talk—Alexandre Dumas.*

* See *Current History and Opinion*.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR JANUARY.

"THE GROWTH OF THE AMERICAN NATION."

P. 296. "Greyhounds." Ocean steamships which carry passengers.

P. 301. "Token." A piece of metal resembling a coin, and serving the same purpose. It is usually issued as a guarantee that "the issuer will on demand redeem the token for its full nominal value in the legal currency of the country."

P. 306. "*Obiter dictum*." A Latin expression meaning a thing said in passing, or incidentally. *Dicta* is the plural form of *dictum*.

P. 326. "Saturnalia." Unrestrained, wild revelry. This meaning was derived from the ancient Roman custom of celebrating annually a festival called the Saturnalia in honor of Saturn, at which time all business was abandoned for feasting and various pleasures.

P. 340. "Homestead policy." According to a law passed in 1862, any citizen of the United States by complying with certain requirements, could obtain the possession of 160 acres of unappropriated public land without cost, after the expiration of five years.

P. 341. "Oklahoma" [ōk-lā-hō'mā].

"Hawaii" [hā-wī'ē].

P. 347. "Fiat money." "Paper currency issued by the government as money, but not based on coin or bullion."

P. 350. *Alma mater*. Latin words meaning literally kind or benign mother; a term used by graduates to designate the institution from which they graduated.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

P. 338. "Electroplating." The process of plating by means of electricity.

P. 340. "*Régime*," [rā-zhēm']. System.

P. 343. "Ethico-economical. Ethico is derived from the Greek *ethikos* (of, or for morals): ethical, considered from an economic point of view.

P. 345. "Huxley" (1825-1895). An English biologist. Charles "Darwin" (1809-1882). An English naturalist and promulgator of the doctrine of the theory of evolution.

John "Tyndall" (1820-1893). A British scientist.

Anthony Richard "Proctor" (1834-1888). An eminent astronomer.

Theodore Dwight "Woolsey" (1801-1889). An American political writer.

John William "Draper" (1811-1882) noted for his researches in photography.

"INITIAL STUDIES IN AMERICAN LETTERS."

P. 8. *Naïveté* [nā-ēv-tā']. Artlessness.

P. 9. "Bermoothes" [ber-mōō'thes]. An ancient form of the word Bermudas.

P. 11. "Nucleus" [nū'kle-us]. From a Latin word meaning a kernel: the center about which anything may gather.

P. 14. "Ov'id" (43 B. C.-18 A. D.). A Roman author who wrote extensively on mythological subjects.

P. 15. "Bar of the Middle Temple. "In London there are two societies which have the right to call candidates to the degree of barrister. They are the Society of the Middle Temple, and the Society of the Inner Temple, so called because they occupy property once owned by the order of Knights Templars.

"Old'mix-on" (1673-1742). An English historian.

P. 17. "Theocracies." From the Greek *theos* (God) and *kratia* (rule): a government in which the laws of God are the statute laws of the state.

P. 18. "Restoration." The reestablishment in 1660 of the monarchical form of government in England after the Commonwealth governed by the House of Commons.

P. 19. "*Sal Gentium*." A chemical term for a preparation made from the flower and root of the gentian, and used as a tonic.

"Areopagitica [ar-e-o-pa-jit'i-ca].

P. 21. "An-ti-no'mi-ans." A sect maintaining that those who have accepted the Gospel dispensation are no longer amenable to the moral law.—"Separatists." Puritans who withdrew from the Church of England.—"Formalists." A sect believing that "religion consists wholly in love independently of the form of faith."—"Libertines." A sect who held that God alone exists and "that there is no distinction between right and wrong."—"Antipedobaptists." Those opposed to the baptism of infants.—"Enthusiasts." A sect whose members "attached supreme importance to prayer and the presence of the Holy Spirit, led an ascetic life, and rejected sacraments and the moral law." The members of this sect are also called Euchites.

P. 23. "Religio medici." A Latin title which means the religion of a physician.

"Walpurgis night" [vāl-pōōr'gis]. The night preceding the first day of May when the festival of St. Walpurgis is celebrated. In the eighth century this abbess from England went to Germany as a missionary and died there. She was canonized on the first day of May and for some time afterward that date was made a time of general rejoicing. When the belief in witchcraft became quite general, it was thought that on this night the witches and other evil spirits

held a festival called the "witches' Sabbath" in the Hartz mountains, and gradually the name of this saint came to be applied to the latter celebration.

P. 26. "*Conditor imperii*." Latin words meaning a founder of an empire.

P. 28. "*Inter alia*." Latin. Among others.

P. 30. "*Qui tantum*," etc. Who bore aloft his head as high among all as the cypresses are wont to do among the flexible shrubs. An adaptation of a couplet in Virgil's First Eclogue comparing Rome with other towns.

"*Thesaurus*." A storehouse; a treasury.

P. 31. "*Pepys*" [peps].

P. 33. "*Tuos Tecum*," etc. The second line of the stanza which follows in the text is the translation.

"Threnodist" [thren'o-dist]. One who composes threnodes or dirges.

P. 34. "*Limbus infantum*." The place to which unbaptized infants go when they die.

"Origen" [or'i-jen]. A Greek author of the second century.

P. 38. Turgot [tūr-gō].

"*Eripuit cælo*," etc. He snatched the lightning from a cloud and the scepter from tyrants.

P. 39. "*Bagatelles*." Trifles; from *bagatella*, an Italian word.

P. 46. "*Apropos*." From the French *à propos* (to the purpose): opportunely; aptly.

P. 48. "Guizot" [gē-zō].

P. 50. "Chauvinism." See page 238 of the November number of THE CHAUTAUQUAN.

P. 52. "Persiflage." From a French word *persifler* to banter: frivolous, bantering talk.—"*Sourire hideux*." French words meaning hideous smile.

P. 54. "*Rari nantes*," etc. A few swimming in the vast whirlpool. These words are used by Virgil in describing the shipwreck of Æneas.

P. 55. "Literati," the plural of *literatus*: learned men.

P. 56. "*Éclat*." French. Splendor, brilliancy.

P. 57. "*Tour de force*." French, meaning a feat of skill.

P. 63. "Farquhar" [fär'kwär]. An Irish dramatist.

P. 70. "La'res." A class of inferior deities in ancient Rome who protected the city and household.—The "penates" were household gods having their place within the home where they were worshipped daily.

P. 74. "Duyckinck" [dī'kīŋk].

P. 80. "*Belletristisch*." A German word meaning belonging to the *belles-lettres*.

"*Magnum opus*." Latin. Great work.

REQUIRED READINGS IN "THE CHAUTAUQUAN."

"AMERICAN SCULPTURE AND SCULPTORS."

1. "*La mode*." The style.
2. "Clark Mills" (1815-1883) executed equestrian statues of Jackson and Washington. The former was cast from cannon captured from the British during the War of 1812.

3. "Replica" [rēp'li-kä]. From the French *réplique*, a copy, a repeat: an exact copy of a picture or other work of art made by the same artist. It differs from a copy "in that it is held to have the same right as the first made to be considered an original work."

4. "Thorwaldsen" [tôr'wäld-sen] (1770-1844). A Danish sculptor.

"Canova," Antonio (1757-1822). An Italian sculptor.

5. "Fremiet," [frä-myä'] Emmanuel.

6. "Dubois," Paul [dü-bwä'].

7. "Don-ä-tel'lo" (1386-1466). A noted Florentine sculptor who helped to revive sculpture in Italy.

8. "Caryatids" [kar-i-at'idz]. Figures of women draped in long robes and used in Greek architecture as columns or pillars for the support of roofs.

9. "*Beaux-arts*" [bō-zärt']. Fine arts. The reference here is to the French Academy of Fine Arts.

10. "*C'est bien lui*." French. It is certainly he.

11. "Saint Simeon Stylites" [sti-lī'tēz]. The

first of the Stylites who spent the last thirty years of his life on a pillar near Antioch.

12. "Bacchante" [ba-kan'te]. One of the inspired worshippers of Bacchus, the god of wine, who joined in the festivals in his honor.

13. "*Motif*." A French word meaning subject.

14. "Hebe" [hē'bē]. In Greek mythology the daughter of Juno, the goddess of youth and the cup-bearer to the gods.

15. "Bernini" [ber-nē-ne]. (1598-1680). An Italian painter and sculptor.

16. "*Jardin des plantes*" [zhar-dän dā plānt.] French meaning literally a garden of plants; a common name for large botanical and zoölogical gardens.

"THE CONSTITUTION OF THE UNITED STATES."

1. "Bill of attainder." A bill passed by a legislative body causing forfeiture of property and loss of all civil rights by a person convicted of a certain crime. If the bill forbids the inheritance of property or the transmission of it to others, it is said to work "corruption of blood."

2. "*Ex post facto* law." A law passed after an act is committed, making the act criminal which was not so when done, or increasing the penalty of a previous act.

3. "*Habeas corpus*." "A writ issued by a judge or court requiring the body of a person restrained of liberty, to be brought before the judge or into court

that the lawfulness of the restraint may be investigated and determined."

"SUNDAY READINGS."

1. "Homeric Greeks." The Greeks in the time of Homer, an epic poet of ancient Greece living about 1000 B. C.
2. "Socratic schools." Schools in which was taught the philosophy of Socrates, a noted philosopher of ancient Greece.
3. "Xenophanes" [ze-nóf'a-nēz]. (430-357 B. C.). An essayist and historian of ancient Greece.
4. "Plato." A Greek philosopher living in the fourth century, B. C.
5. "Aristotle." A student under Plato; he is called the "father of zoölogy and logic."
6. "Æschylos," [es'ki-lus]. 525-456 B. C. One of the tragic poets of Greece belonging to the age of Pericles. It is said that he was publicly accused of sacrilege and expatriated.
7. "Islam." Another name for Mohammedanism.

"THE AIR WE BREATHE."

1. "Antiseptic." From Greek words meaning opposed to putrefaction; any substance which counteracts putrefaction or prevents decay.
2. "Germicidal" [jer'mi-si-dal]. Able to destroy or kill germs.
3. "Bac-te'ri-a." The plural of bacterium. It is now the general belief that these are the lowest form of vegetable life, and that they have much to do with putrefaction, fermentation, and disease.
4. "Ep-i-the'li-al" cells. The cells on the surface of mucous membranes, which correspond to the epidermis of the outer skin.
5. "Microörganisms." The prefix micro is derived from *mikros*, little: minute members of the animal or vegetable kingdom.
6. "Nageli" [nä'ge-lē]. A German botanist.
7. "Fungi" [fun'ji]. The plural of fungus: one of the lowest forms of vegetable life, depending on living or dead organic matter for nourishment.
8. "Carbolized water." Water with which carbolic acid has been mixed.
9. "Peroxide of hydrogen" or hydrogen peroxide,

is a colorless liquid composed of equal parts of hydrogen and oxygen.

"MONEY IN LEGISLATION."

1. "Pillar dollar." A Spanish dollar so called from the "Pillars of Hercules" represented on its reverse; it was also called the "piece of eight" because it contained 8 reals, 8 R. being stamped upon it.
2. "Latin nations." Nations related by descent or intermixture to the inhabitants of ancient Rome or Italy; as, France, Spain, Italy, and Portugal.

"LONGFELLOW'S TALES OF A WAYSIDE INN."

1. "Eclectic." From a Greek word meaning to choose out; hence choosing and appropriating the best from all systems or doctrines.
2. "Lope de Vega" [vā'gā]. A Spanish poet and dramatist of the seventeenth century.
3. "Uhland" [ōō'länd] Ludwig. A famous German writer of songs and ballads.
4. "Charles d' Orleans" (1391-1465). A French author.
5. "Tegner" [teng-nār], Esaias. (1782-1846). A Scandinavian poet.
6. "Dante" Alighieri (1265-1321). The author of the great epic poem "Divina Commedia."
7. "Cos-mop'o-lite." A citizen free from local prejudices; cosmopolitan.
8. "Finale" [fē-nā'le].
9. "Decameron." The title of a collection of tales, one hundred in number, written by an Italian poet named Boccaccio [bok-kä'chō].
10. "Lorraine" Claude (1600-1682). A French artist.
11. "Châteaubriand" [shä-tō-brē-on'] (1734-1788). An author and statesman of France.
12. "Sackbut." An instrument resembling the trombone used in medieval times.
13. "Strömkarl." In Scandinavian fairy lore, wonderful musicians inhabiting the rivers and lakes.
14. "Talmud." A Hebrew work containing the canonical and civil laws of the Jews.
15. "Stradivarius." A violin. It is so called from the name of the manufacturer, Stradivari (1644-1737). These violins are very valuable, some of them bringing as high as \$3,000.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE AMERICAN NATION."

1. Q. In 1835 what was the general opinion concerning steam as a motive power for ocean vessels? A. That a transatlantic passage could never be made depending on steam alone.

2. Q. When was the Cunard line of steamers established? A. In 1838.

3. Q. Who invented the electric telegraph? A. Samuel Morse.

4. Q. What other invention greatly accelerated

the advance of modern progress? A. The Atlantic Cable.

5. Q. What were two other important inventions of the fifth and sixth decades of this century? A. The sewing machine and the mowing machine.

6. Q. How did the legislative act of 1834 affect the relative amount of gold and silver coin in circulation? A. Silver coin disappeared and gold came into general circulation.

7. Q. What was the general feeling in regard to the Compromise Act of 1850? A. That it closed the controversy on the slavery question.

8. Q. In the first Congress under President Pierce's administration what important bill was passed? A. The bill for organizing the territories of Kansas and Nebraska.

9. Q. What were the distinctive features of this bill? A. It declared the Missouri Compromise inoperative and left the question of slavery in the new territories and in the states to be formed from them to be settled by their inhabitants.

10. Q. In 1854 what name was adopted by the party opposed to the Kansas-Nebraska Bill? A. Republican.

11. Q. What case in the Supreme Court was made an occasion for pronouncing the Missouri Compromise unconstitutional? A. The Dred Scott case.

12. Q. By what two other events was the year 1857 marked? A. By the passage of another tariff bill and by a financial panic.

13. Q. What caused the defeat of the Democratic party in the campaign of 1860? A. The division of its members on the subject of slavery.

14. Q. How did the election of 1860 differ from all preceding ones? A. The president was elected on a distinct sectional issue and by a sectional vote.

15. Q. When the result of this election was made known what was done in South Carolina? A. The Ordinance of 1788 was repealed and a declaration of independence promulgated.

16. Q. When did the Civil War begin? A. April 12, 1861.

17. Q. What event signalized the year 1863? A. The issuing of the Emancipation Proclamation.

18. Q. How did the war decide the fundamental issue of state rights? A. It decided against the right of secession and in favor of the supremacy of national authority.

19. Q. What policy was adopted by President Johnson toward the secessionists? A. He offered amnesty to all, except a few leaders, who would take an oath to support the Constitution of the United States, and considered each state entitled to representation in Congress when it had adopted a constitution forbidding slavery, and declaring the ordinance of secession null and void, and repudiating the Confederate war debt.

20. Q. How did Congress regard the president's plan? A. With disfavor.

21. Q. What plan of reconstruction was adopted by Congress? A. The seceded states were put under military rule and re-admitted on condition that the negroes be fully enfranchised and the fourteenth amendment to the Constitution ratified.

22. Q. To what did these differences of policy lead? A. To an attempt to impeach the president.

23. Q. How was the election of 1876 decided? A. By a commission composed of five from each House of Congress and five judges of the Supreme Court.

24. Q. When and how were the Alabama claims settled? A. In 1872 by a tribunal of arbitration which met at Geneva, Switzerland.

25. Q. What principle of international law was established by this tribunal? A. That it is the duty of neutrals not to allow the fitting out of belligerent cruisers in their ports.

26. Q. What was the immediate economic effect of the war on the South? A. It caused a complete destruction of prosperity.

27. Q. How did the war affect the North? A. It brought an actual inflation of business.

28. Q. During President Harrison's administration what measures were passed dealing with the tariff and treasury surplus? A. The McKinley Tariff Act and the Pension Act.

29. Q. When was the Wilson Tariff Bill enacted? A. At the first regular session of Congress during President Cleveland's second administration.

30. Q. What part of this bill was declared unconstitutional? A. The clause providing for a tax on incomes.

31. Q. From what source has the government derived the revenue with which to pay off the national debt? A. From commerce.

32. Q. On what ground has Asiatic immigration been restricted by law? A. That the immigrants are not such as can be made into American citizens.

33. Q. When were greenbacks first issued? A. In 1862.

34. Q. What act regulating currency was passed in 1873? A. The coinage of silver dollars was discontinued.

35. Q. When was silver remonetized? A. In 1878.

36. Q. What system has demoralized politics in every state? A. The spoils system.

37. Q. What form has modern society been gradually assuming? More and more that of organization.

38. Q. What is another striking form of modern life? A. The aggregation of people in cities.

—
"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

1. Q. In what direction is the chief economic

influence of inventions most evident? A. In the expansion of labor which they cause.

2. Q. What does the increase in the consumption of great staples for manufacturing purposes prove? A. That there must have been a corresponding expansion of labor necessary for the production of the goods used.

3. Q. What does the application of iron and steel in all directions indicate? A. That labor must be actively employed or such extension could not take place.

4. Q. What period was most prolific of inventions? A. The period from 1860 to 1890.

5. Q. During this period what was the per cent of increase in population? A. 99.16 per cent.

6. Q. During the same period what was the increase in the total number of persons employed? A. 176.07 per cent.

7. Q. What field of industry has furnished employment for many skilled laborers without intrenching upon the past privileges? A. Electricity.

8. Q. What is the economic effect of the large number of railroads constructed? A. They create a demand for labor.

9. Q. How has the invention of the sewing machine affected labor? A. It has expanded labor and been the means of increasing workshops.

10. Q. What fact is found to be true concerning the number employed in countries given to the development and use of machinery? A. These countries contain the greatest proportion of employed persons.

11. Q. Beside the expansion of labor what other economic influence has machinery? A. It causes an expansion of values.

12. Q. Why do inventions represent the civilization of a period? A. Because they embody the concentrated, clearly wrought out thought of the age.

13. Q. What is necessary in order that man may be in the very best ethical condition? A. Employment.

14. Q. How are the ethical relations of man indicated? A. By the knowledge which enables him to do his work well.

15. Q. Why is communism impracticable where machinery is used? A. Because the use of machinery requires competition both social and industrial.

16. Q. In what way has machinery aided the mental and moral condition of employees? A. By shortening the hours of labor, thus giving more time for development.

“INITIAL STUDIES IN AMERICAN LETTERS.”

1. Q. What is a characteristic of nearly all colonial literature? A. It has no infancy.

2. Q. Of what nature were the first books written

in America? A. They were descriptions of the country and narratives of the vicissitudes of the settlements.

3. Q. Who was the author of the first of these books in Virginia? A. Captain John Smith.

4. Q. Who was the first formal historian of Virginia? A. Robert Beverly.

5. Q. What led him to write this history? A. The inaccuracies of Oldmixon's “British Empire in America.”

6. Q. What Puritan characteristics are reflected in the early literature of New England? A. Their intensity of character, their respect for learning, and their heroism.

7. Q. What was the first English book printed in America, and when was it published? A. A collection of psalms in meter called “The Bay Psalm Book,” published in 1640.

8. Q. Who is known as the “Apostle to the Indians”? A. The Rev. John Eliot.

9. Q. Upon what class of subjects did Roger Williams write. A. On theological subjects.

10. Q. What are the most important original sources for the history of the settlement of New England? A. The Journals of William Bradford and John Winthrop.

11. Q. In Bradford's “History of Plymouth Plantation” what period is treated of? A. The period from 1620 to 1646.

12. Q. What is the style of Winthrop's Journal? A. It is pragmatic.

13. Q. What was the character of most of the colonial literature of New England? A. It was chiefly theological.

14. Q. In what style were their sermons and theological treatises written? A. For the most part they were dry, heavy, and dogmatic, but they exhibit great learning, logical acuteness, and earnestness.

15. Q. What book best sums up the life and thought of New England in the seventeenth century? A. Cotton Mather's “Magnalia Christi Americana.”

16. Q. By what is Samuel Sewall best known? A. By his Diary, kept from 1673 to 1729.

17. Q. What was the most popular and widely circulated poem of colonial New England? A. Michael Wigglesworth's “Day of Doom.”

18. Q. For what purpose did Jonathan Edwards compose his “Inquiry into the Freedom of the Will”? A. To justify, on philosophical grounds, the Calvinistic doctrines of foreordination and election by grace.

19. Q. What is said of Edwards' English? A. It is simple, precise, direct, and businesslike.

20. Q. For what side of American character does Franklin stand? A. For the worldly and secular side.

21. Q. What were his most popular writings?

A. His "Autobiography" and "Poor Richard's Almanac."

22. Q. What is the character of the literature of the Revolutionary period? A. It is mainly political.

23. Q. Among the political literature of this period what important documents are found? A. The Declaration of Independence, and The Constitution of the United States.

24. Q. Who wrote The Declaration of Independence? A. Thomas Jefferson.

25. Q. What writings are among the great landmarks of American history? A. The Federalist papers.

26. Q. What poem of the Revolutionary period was modeled after "Hudibras"? A. Trumbull's

"McFingal."

27. Q. Upon what did Barlow's literary fame rest? A. Upon "The Columbiad."

28. Q. Who was the author of the "Battle of the Kegs"? A. Francis Hopkinson.

29. Q. Who is entitled to rank as the first real American poet? A. Philip Freneau.

30. Q. Who was the first American novelist of any note? A. Charles Brockden Brown.

31. Q. Of what period is the true American literature a product? A. Of the past three quarters of a century.

32. Q. Who was the first American author whose books as *books* were recognized abroad? A. Washington Irving.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE.—IV.

1. Who is the one American poet honored with a public monument in Westminster Abbey?

2. From what source did Longfellow obtain the story of Evangeline?

3. What great writer and orator secured for the United States the right to fish in the Bay of Fundy?

4. What philanthropist, poetess, and prose writer said to have pursued literary studies only for recreation, wrote 46 books, besides 2,000 articles which she contributed to 300 periodicals?

5. How long a time elapsed between the writing of "Thanatopsis" and its publication?

6. Who was the first noted author to write up the comic aspects of life in the South? What was his most famous book?

7. What reason did Emerson give for his taking a dislike to Margaret Fuller?

8. To how many publishers before one would deign even to read them did Nathaniel Hawthorne send his poems and sketches written while he was attending Bowdoin College?

9. What renowned author and philosopher born in Boston was regarded in the community where he lived as either "crazy or a fool"?

10. What wonderful book of Nathaniel Hawthorne's was rescued from oblivion by James T. Fields? Upon its first appearance, how was it received by the public?

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—IV.

1. What led to the formation of the Know-Nothing party? Why was it so called?

2. Who invented the Monitor?

3. In what respect was the battle between the Monitor and the Merrimac the most wonderful battle fought on the water?

4. Who constructed the Atlantic Cable?

5. How many arbitrators composed the Geneva tribunal and by whom were they appointed?

6. Who was the first to advocate the passage of homestead laws?

7. Who was employed by Congress to improve the channel of the Mississippi River? What method did he use?

8. What country invented the street railway?

9. How will the development of electric railways affect cities?

10. Who has been described as "a man with an India-rubber coat on, India-rubber shoes, an India-rubber cap, and in his pocket an India-rubber purse without a cent in it"?

PSYCHOLOGY.—IV.

1. What are the properties of a concept?

2. What faculty is directly dependent on the vividness of the concept?

3. How may a concept be clearly fixed?

4. Upon what does our knowledge acquired through perception, or our so-called "experience" depend?

5. How may attention be defined?

6. What is voluntary attention?

7. What is involuntary attention?

8. How may the power of attention be increased?

9. What characterizes the attention of childhood and youth?

10. What has been found by experiment to be the extreme duration of an act of attention?

CURRENT EVENTS.—IV.

1. Where is Armenia? When did it cease to be an independent state?
2. Who are the Kurds?
3. Why is Turkey called the Ottoman Empire?
4. Who is the ruler of Turkey? Who represents the United States in Turkey?
5. Have foreign powers a legal right to interfere with Turkish rule in Armenia?
6. When and where was the first woman's rights convention held?
7. What is the established meaning of the term bimetalism as used in Europe?
8. What new meaning has been given to this term in the United States?
9. When and where was the last international monetary conference held?
10. What notable debate on the money question has recently occurred?

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN"
FOR DECEMBER.

AMERICAN LITERATURE.—III.

1. Thomas Paine. 2. Joseph Hopkinson; Francis Scott Key. 3. As a serial in a newspaper called the *Washington National Era*. 4. Brown's were pessimistic, and had no real, positive relation to the land or time in which he lived. 5. \$1,000. 6. James Fenimore Cooper. 7. "The Manuscript found in a Bottle"; "The Gold Bug." 8. William Hickling Prescott; John Lothrop Motley; Geo. Bancroft. 9. Fitz-Greene Halleck. 10. Henry Wadsworth Longfellow.

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—III.

1. The tariff law of 1828. 2. Daniel Webster and Lord Ashburton in 1842; it fixed the boundary between Maine and the adjacent British territory, and stipulations were made concerning the mutual extradition of criminals. 3. Bacon's, Clayborne's, Shay's, Dorr's, and the Civil War. 4. Martin Van Buren. 5. Thomas Benton. 6. Iron and steel. 7. The manufactures of the United States exceed those of Great Britain, according to Mulhall in the proportion of seven to four. 8. The Comstock lode in 1861. 9. The denser the population the better the railway service. 10. One tenth of the

operating companies control almost two thirds of the entire system of railroads.

PSYCHOLOGY.—III.

1. Conception is the process of acquiring abstract or general ideas. 2. Presentation, comparison, abstraction, generalization, and denomination. 3. Concepts. 4. Relational faculty, or the power of discerning truth relations. 5. A large number of clear concepts, a reliable memory, and absence of personal bias. 6. Common sense. 7. Synthetic judgment proceeds from parts to wholes, or compares and combines parts as composing the whole; analytic judgment asserts the relations of parts to the whole which may be separated into parts. 8. Reasoning. 9. Deducing a general truth from a particular. 10. Deductive.

CURRENT EVENTS.—III.

1. No; no. Since the question was written the Cubans have established a provisional government, named the capital, and appointed a commissioner to represent them in the United States. 2. To recognize the belligerency of the revolutionists before the establishment of a *de facto* government, that is, a government sufficiently strong to exercise sovereign power, or before a port of entry is held, would violate a principle of international law. 3. The members of the French Cabinet are selected from the Senate or Chamber of Deputies and are directly responsible to those bodies. The members of the Cabinet of the United States are not members of Congress; it is an advisory body appointed by the president by and with the consent of the Senate and is responsible to the Executive. 4. M. Ribot. 5. Carnot, Casimir-Périer and M. Faure. 6. The boundary line between British Guiana and Venezuela. The disputed territory includes the navigable outlet to the valley of the Orinoco. 7. Through an attempt to enforce the principles of the Monroe Doctrine. 8. The occupation by British forces of Corinto in Nicaragua, April 26, 1895, when the custom house was seized and a provisional government placed in authority. 9. Thomas F. Bayard. 10. The Church of Jesus Christ of Latter Day Saints; in 1830 by Joseph Smith; Kirtland, O.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—R. C. Browning, Orange, N. J.
Vice Presidents—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton

Smith, Detroit, Mich.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Dora D. McKean, 46 Fiftieth St., Franklin, Pa.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

A MEMBER who hopes to graduate in '96 writes, "I am uncertain how to classify myself because I have read most of the four years' course, yet I am not sure that I can finish this year." In reply to this question the correspondent is advised to classify himself as a member of '96 and keep up his class connection as long as it is possible for him to do so. Should he be unable to finish the work by the fall of '96, he can then be transferred to a later class.

CLASS OF 1897.—"THE ROMANS."

"Veni, Vidi, Vici."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorp, Swarthmore, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

A MEMBER from Missouri writes, "I am a little late, but numerous household cares and continued sickness in the family made it exceedingly hard for me at times to keep up my studies; only the continued repeating of 'Never be discouraged' kept up my interest and zeal. I think being an enrolled member is a great stimulus. I know it has been of untold help to me. I feel that in spite of obstacles I enjoyed last year's work more than I did the year before, and I hope that patriotic zeal will add new interest to the American year."

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Hervey, New York City.

Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont, China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.

Secretary—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

THERE seems to be an uncertainty among some of the members of '98 as to the fee, although a large number of members have already attended to the matter. The membership fee in the C. L. S. C. is an annual one, and this amount should be sent at the beginning of each year in order to secure the membership book.

MANY members of the class who were not able to finish the work of last year are holding their papers and will send their reports later during the present

year. Such members should be reminded of the fact that it is not absolutely necessary to fill out the memoranda, though it is strongly recommended.

A MEMBER of '98 writes, "I joined the class, but fear I can hardly go on with the readings as I did not complete last year's work. It is hard for me to make up back work as I am employed as book-keeper by day, and in the evening I often have to give my eyes a long rest. I trust that other members of the class have more energy and stability than I." We sincerely hope that this correspondent and many others who are similarly situated may not be unduly discouraged because they are unable to work. If they do not find it convenient to do this during the summer months, while we should be sorry to lose them from the ranks of '98, they would find '99's more than glad to welcome them and they can thus keep their standing as loyal members of the C. L. S. C.

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—John C. Martin, New York City.

Vice Presidents—The Rev. Cyrus B. Hatch, McKeesport, Pa.; Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella F. Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

THE Class of '99 still keeps well ahead of the enrollment of last year's class. The Sunday Vesper Service plan is in constant demand by pastors all over the country, and while many new circles have been established, many old ones also have been roused into new life through this agency. Many pastors are interested in the new short courses of the C. L. S. C. which are now being brought to the attention of those who have not felt equal to the full course. By means of the Half-Hour course, a person who studies two of the books and THE CHAUTAUQUAN for the year receives a certificate and is given credit for the work if at any time he or she wishes to complete the work of the regular C. L. S. C. diploma. Another very important one of the short courses is that of the Chautauqua Teachers' Reading Circle, which includes THE CHAUTAUQUAN and three of the books, one of these books being specially adapted to teachers' work. This plan has already received the cordial indorsement of the superintendent of New York State, and a large number of county superintendents are bringing the matter to the attention of their teachers. Members of the C. L. S. C. interested in scattering circulars of

the short courses can secure them from the office at Buffalo.

AMONG the recent applicants to the C. L. S. C. is one from Connecticut. He says, "I am thinking of taking up the reading this winter as I shall have more time, my employment being night watchman. I started the course some years ago, and am sorry I did not keep right on. I wish to pass my time in good reading, in the American year."

A very cordial letter comes from an editor of a paper situated in the grape belt in New York state, offering to publish an article on the C. L. S. C. work, especially emphasizing the point that the grape harvest is now over and that it is not too late to take up the study of the C. L. S. C. course.

GRADUATES.

A GRADUATE of the Class of '95, who has long

been leader of a circle, writes, "I still take charge of the circle, but instead of taking up some graduate course I have taken up the study of Latin with no other definite purpose than that I may be able to read in the original language some of those beautiful things of which Chautauqua has given a foretaste. I shall continue THE CHAUTAUQUAN, however, as well as read some of the books in the general course."

A PROFESSOR of Greek in a New England Academy is reviewing the course of this year with a member of the Class of '99. He writes, "I took the course of the C. L. S. C., graduating in 1886, and since that time I have been through college. I found that the readings of the four years helped me exceedingly in my college work. I am now teaching, and with more leisure than usual this winter I desire to return to Chautauqua for additional help."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
FRANKLIN DAY—January 17.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
LINCOLN DAY—February 12.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.
MICHAEL ANGELO DAY—May 10.
SPECIAL SUNDAY—May, second Sunday.
HUGH MILLER DAY—June 17.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday after first Tuesday.

NEW CIRCLES.

NEWFOUNDLAND.—Wesleyville Circle is composed of five enterprising members, two of whom come from other towns to attend its sessions.

MAINE.—The circle at Springvale, which recently sent twelve names for enrollment, sends eight more to add to the list.

VERMONT.—The class at West Rutland began its career under favorable auspices.—Although the circle at Jerico Centre has only three members pledged to take the full course, it has about a dozen local members pursuing a partial course, who enliven the weekly circle meetings with the cheer of their presence.—The circle of a dozen members at Thetford Centre gives promise of more than ordinary interest and success.—The circle at Wells, though small, is a fine nucleus for C. L. S. C. work.

MASSACHUSETTS.—Dudley St. Church Circle at Roxbury has increased its membership till now it numbers seventeen.—The class at North Dana numbers about thirty members.—The secretary at Agawam writes: "We have organized in this

town a circle of twenty-two members which so awakened other young people not able to come to our meetings that they formed a second circle, of seventeen members, in another part of the town. Our meetings are very interesting and are well attended."—A class reports from Florence.

CONNECTICUT.—Winchester has a young circle of nine members.—A successful C. L. S. C. worker at New Haven writes that in that work he has had much help from his wife, who is a vice president of the Class of '94. He says they have already fifty members in their circle, though so far only twenty have enrolled. Of these sixteen are '99's.—The class roll at Glastonbury shows thirty-four names.—The fine class at Redding has seventeen regularly enrolled members and a number of others who only occasionally can attend the meetings but propose to pursue the readings at home.

NEW YORK.—The Vesper Services at Albany have borne good fruit, a circle of forty members having been formed there.—The circle at Brocton sends twenty names for enrollment at the Central Office, and expects soon to send some more.—In

Brooklyn, Washington Park Circle, organized September 25, enrolls fifteen names. The Chautauqua Guild of Seven Seals of Brooklyn and New York was organized October 15, the Order of the Guild of Seven Seals being the highest order in the C. L. S. C.—The class at New Town, L. I., has adopted the name Mawandokah, its nine members thinking the name appropriate to the work. Every one in the circle takes an active interest in the lessons, which makes the meetings very enjoyable and instructive. An addition of several new members is anticipated.—A Chautauqua worker in this state reports the names of fourteen members of the new circle at Gorham and a new circle at Geneva which begins with a membership of twelve.—Chautauquans are at work on the C. L. S. C. in Canajoharie.—The class at Cattaraugus is duly officered, likewise that at Ellenville.—The following brief note by the secretary of the circle, tells its own story: "I herewith send you a list of officers of Trinity Circle of Newburgh, N. Y. We have eighty-seven members enrolled."—A C. L. S. C. for young men has been organized in the Tonawandas. Its members show a diversity of occupations but a unanimity of zeal.—Clematis Circle is the name given to the class at St. Lawrence.—The scribe at Theresa states: "After using the Vesper Services sent us, we organized a circle with about twenty-five members. There is prospect of some additions yet. Their expectation, however, is not to take the full course, but to follow the magazine work. For instance, one program was:

1. My impressions from reading the first article in THE CHAUTAUQUAN for October.
2. Sketch of life and character of Maximilian.
3. Carlotta.
4. Thirty-five questions on the growth of the American nation.
5. Soprano solo.
6. The circle's interpretation of the Monroe Doctrine (a) What led to it; (b) instances of its application since; (c) the same principle in other countries; (d) its bearing on present questions.
7. Male quartette.

The program was very well carried out. It consumed about two hours, being therefore rather too long."—A circle of eighteen has been formed at Utica, with very bright prospects. It is connected with a church at that place.

NEW JERSEY.—A C. L. S. C. has been organized at Basking Ridge with twenty members. All are deeply interested in the work. There is a circle at Beach Haven.—Y. M. C. A. Round Table Circle, Morgan Chautauqua Circle, Centenary Epworth League Chautauqua Circle, and Culver Circle, all of Jersey City, are prospering.—The circle at Pemberton meets Monday evenings at the parsonage. It has twenty-five enrolled members who are doing good work.

PENNSYLVANIA.—The circle at Bear Lake expects to make up in enthusiasm what it lacks in experience.

It writes for more application blanks for new members.—A circle at Harrisburg reports formation with sixteen regular and two local members.—Every Monday night brings out an attendance of about thirty to the circle at Jersey Shore.—There are fine classes at Midway, Milford, Millville, Parnassus, Philipsburg, Seal (Birmingham C. L. S. C.), Springboro, Summit Hill, Washington, and Wilkes Barre.

DELAWARE.—All of Appoquinimink Circle, of Odessa, express themselves as much pleased with the work. They hope to enlarge their borders and do good work this winter.

VIRGINIA.—The circle at Barhamsville is an earnest body of workers.

WEST VIRGINIA.—Another circle has been organized at Mason.

GEORGIA.—A fine circle is in progress at Camilla.

KENTUCKY.—Twelve active members constitute the class at La Grange.—A circle is thriving at Lexington.

TEXAS.—Four '99's enlist from Gordon.

OHIO.—An enterprising circle of eleven members has been formed at New Berlin.—Applications are received from North Hill Circle of Akron and a circle at Cincinnati.—In connection with the Epworth League of Third Avenue M. E. Church of Columbus, a circle has been formed, to be known as the Lowell C. L. S. C. Its membership at organization was about thirty.—Aspirant '99's report from Elmore, Lakeside (Philomathean Circle), McComb, Newton Falls, Toledo (Bethany Circle), and Waverly.—The circle of twelve at New Straitsville has held some exceedingly interesting meetings. The C. L. S. C. cause is advancing in that county.—McPherson C. L. S. C. at Fremont, composed of fifteen members, is an interested and interesting circle. It has a regular set of officers and a prepared program, to which one evening each week is devoted.

INDIANA.—The Grate Circle, of East Chicago, is so named to commemorate the initial meeting its members held around a certain pleasant grate for the purpose of organization.

ILLINOIS.—The circle at Bishop Hill is prospering.—The class at Ravenswood is planning for a successful year.—There are eighteen enrolled members in the circle at Havana.—Chautauquans are at work in circles at Milton, Magnolia, and Indianola.

MICHIGAN.—Names for enrollment are received from Lake Odessa.

WISCONSIN.—Syene Circle meets weekly in the country five miles south of Madison. The secretary writes: "We are much interested. The leader is chosen two weeks ahead and has full charge of the program. The main part of the time is devoted to the lesson, but we have music, papers, and a question for discussion."—A class at Monroe is engaged in this year's course.

IOWA.—Brief news of cheery import is received from circles at Atlantic, Coon Rapids, Cascade, and Tripoli.—There is prospect of a large circle at Afton.—An earnest Chautauquan now at Charter Oak writes: "We organized and carried successfully through the year a C. L. S. C. at West Side, Ia., last year. This year the itinerant wheel put us off on the east side of the same county, and here we have organized a circle which is proving very interesting.—An enthusiastic circle is located at Clarion. It is now on its second year's work. Of its twenty members only six belong to the Central Circle, but all are doing the work thoroughly. Weekly meetings are held and interesting programs carried out.—The circle at Mount Pleasant consisting of fourteen zealous members, was to have its programs for the year printed.—At Prairie City, Iowa, a circle of ten members is thriving.—At Newton C. L. S. C. interest is developing finely.—A Chautauqua Circle begins its career in Winterset with sixteen active members, all much pleased over the success of organization.

MISSOURI.—There are active Chautauquans at Bevier and St. Louis.

KANSAS.—About twenty-three members constitute the class at Washington.—The circle at McPherson has ten members with about fifteen more who expect to join. They have sent for the first two books of the course and THE CHAUTAUQUAN to begin on, and so far several have been using the same set of books. But the main point is they are thriving.

NEBRASKA.—A circle of seven members is duly officered at Ohiowa.—The class at Exeter is alive.

NORTH DAKOTA.—Names for enrollment are received from Buxton.

SOUTH DAKOTA.—The circle at Parkston has a growing membership.

CALIFORNIA.—The '99's at Tehama are at work.

OREGON.—The secretary of the circle at Creswell reports success.—The class at Butteville has thirteen regular members; that at Prairie City has eleven.—A class has been organized at Hubbard.

WASHINGTON.—The circle at Everett began its existence with fifteen charter members, and bright prospects for soon more than doubling its membership. Its secretary writes: "I have never ceased being a Chautauquan since I joined in '82, though I have failed to answer some of the questions for memoranda and seals. My diploma hangs in my room with seventeen seals, and I should have thirty if all memoranda were sent in that are ready to copy. I am desirous of doing graduate work, but never have lived where there were any members to form such a circle, so have plodded along and formed new circles every year."

OLD CIRCLES.

WEST INDIES.—The Vanguard Circle at Kingston, Jamaica, sends its greetings.

CANADA.—The circle at Brantford, Ontario, includes "a number of graduates who like to keep in touch with the C. L. S. C. and the regular readings, but who do not feel like going over the whole course again and again. They attend the meetings and are a great help to the others." It is their intention to undertake some postgraduate course.—On September 17, Primrose Circle of Dundas celebrated its conclusion of last year's work by entertaining a number of its friends. On this occasion "the program, provided by the members, was strictly in touch with the English year just ended, and consisted in essays, recitations, music, and addresses; a literary salad prepared from authors between Chaucer and Tennyson served as an interlude. Labels of authors from the same text-book pinned on the back of each one present just before refreshments were served gave rise to much pleasantry, as all were anxious to find out whom they were personating. The entertainment proved a thoroughly enjoyable one and seems to have been an inspiration for the coming year." The circle reorganized in October with a membership of twenty-seven.—Kingston, Ont., Circle shows an encouraging outlook for the year. The circle members presented their president with a set of C. L. S. S. books.—The circle at Picton has about twenty readers.

MAINE.—Beauchamp Circle at Rockport, Dirigo Circle of Lewiston, and Onaway Class at Booth Bay Harbor are at work again.

VERMONT.—Informal Circle of Lyndonville and a class at Montpelier report reorganization.

MASSACHUSETTS.—Lummis Circle of Stoneham sends twenty-six names for enrollment.—Epworth Circle of Worcester is reorganized.

CONNECTICUT.—News of reorganization is received from Wapping (Hawthorn Circle), Stratford, and Trumbull.—Bright prospects are reported by East Pearl Street Circle of New Haven. This is the oldest circle in the city. Organized in '83, it has been in existence ever since. A number of the members are graduates and several are taking seal courses; there are a good many local members in the class who do only a part of the work. At the first regular meeting for the year about forty were in attendance, and the prospects for the year were very promising.

NEW YORK.—In Brooklyn, Prospect Heights Circle and circles Delaware, Pathfinder, Riverside, and Semper Paratus have resumed study; No Name Circle has been reorganized for the twelfth year with renewed vigor; Laurel Circle is doing finely; Iams Circle, also of Brooklyn, continues to improve; there are connected with the circle about forty readers, twenty-one graduates, and eleven '99's. They base their work on the history of the United States, using the other books as supplementary to that. At each meeting a critic is active, each member

brings in an item of general interest from the current events of the time since the previous meeting, the *Question Table* and *Word Studies* are utilized, the magazine articles are reviewed and questions prepared. A great incentive to circle enthusiasm is found in a recess of ten or fifteen minutes sometimes given in the middle of the program to sociability. Moreover several of the meetings, held at private houses, are in the nature of sociables; here refreshments are served, and the members are imbued with a truly loyal Chautauqua spirit. At the first sociable of the year, the forty-five members who braved a stormy night, enjoyed an excellent program. Brooklyn Chautauqua Union has its course of action well planned out and is prospering.—Kimball Circle of Buffalo reports twelve regular and twenty local members.—The class at Canandaigua has reorganized with eight new members.—There are live circles at Cooperstown, Chittenango, Dunkirk, Florida, Hall's Corners, Holland Patent, Jamaica, Jamestown (Knowledge Seekers and Protective Home Circle), Mt. Vernon (Edelweiss Circle), Saratoga Springs, Schenectady, and Three Mile Bay.—The West New Brighton Circle reports much enthusiasm for the new course. Fourteen members are taking the readings. All who followed the course last year were greatly pleased and benefited.—There is much inspiration in the following report: "In 1882 a C. L. S. C. was formed in Sinclairville, from which there were ten graduates in 1886; these organized an Alumni Association to meet annually on Bryant's Birthday, November 3. Their number has been increased by the graduates of each year to thirty-three, and their reunions are very enjoyable occasions. This year the Association with members of the Postgraduate Circle at Jamestown met on November 2 at the home of the president, who is now a resident of that city. A fine program was given, consisting of an address by the president, recitations, papers, select readings, music, etc., followed by a banquet and a social hour, when plans for future work were discussed and much enthusiasm shown for the special course of English History and Literature."

NEW JERSEY.—Watching Circle of Dunellen, and circles at Raritan, Trenton, and Vineland, have reorganized.—The class at Elizabeth is taking the seal course on political science.

PENNSYLVANIA.—Encouraging news is heard from Brooklyn, Carlisle, Cochran, Coudersport, Evans City, Franklin, Linwood, Millersburg, Minersville, Monongahela, Port Allegany, Punxsutawney, Scranton, Sellersville, Steelton, Waterford, and Wellsborough.—The circle at York started out very favorably with twenty-two active members, who anticipate an interesting and instructive year.—The C. L. S. C. class has started up again in the parlor of the Butler St. M. E. Church, of Pittsburg,

with a pleasing outlook. The class hopes to make itself heard from and felt for good.—Buckingham Circle at Holicong has fifteen enrolled members. This circle is large and with its varied tastes which were ministered to in the variety given in the regular course, at first found it not so easy to settle down to a special course, such as history, and Shakespeare. But now all is going well.

MARYLAND.—C. L. S. C. work has been resumed by classes at Chestertown and Emmitsburg.—Holmes Circle of Rising Sun passed a very successful year, numbering twenty active, three associate, and nine honorary members. It reorganized with happy anticipations for the course this winter.

DISTRICT OF COLUMBIA.—In Washington, Waugh Chautauqua Circle is prospering, and Douglass Circle has twelve earnest, thorough readers who extract much profit and enjoyment from their work.

VIRGINIA.—The class at Warrenton inaugurated the new year with a "character evening." The aborigines were represented by a dark-eyed maiden personating Minnehaha; the Jamestown settlement by one of the "maidens" purchased for tobacco; the English settlement at Plymouth by quaint Priscilla; and the French settlement in Acadia by sweet Evangeline. The circle finds much inspiration in its last year's record.

SOUTH CAROLINA.—Knights of the Round Table at Chester reorganized with a score of members, which is more than it ever before has enrolled. Among them are six graduates whose interest and love of the work stimulates new members. They represent a variety of professions, viz., professors and teachers of high schools, merchants, clerks, a lawyer, matrons and maidens—busy housewives and ladies of leisure. "All are highly pleased with the new books, and as true patriots have plunged into the American histories earnestly and bravely."

GEORGIA.—The members of the zealous circle at Whitehall "fully appreciate what a bright thing Chautauqua is for all of us busy people."

KENTUCKY.—Writes the secretary at Louisville: "The A. B. C.'S. have each year been happy to add to their number. This year we are eleven. The original three are graduated but the work is too valuable to be given up, so they continue to study with us. We are still deriving profit from economics and what we obtained from the books on art will give us pleasure and profit for the remainder of our lives."

TENNESSEE.—Chautauquans in the circle at Tullahoma "are going in for seals to fill all the places prepared for them on their diplomas." Those who failed to make out memoranda will review the four years' work with this year and so obtain their seals.

OHIO.—Encouraging news is received from circles at Belle Centre, Berkey, Defiance, Fostoria (Athe-

nian Circle), Paulding, and West Elkton.—Alpha C. L. S. C. of Cincinnati sent out daintily written cards of invitation to its seventeenth annual reunion.—An association of sixteen C. L. S. C. graduates has been formed at Carrollton to pursue the Garnet Seal course. There is prospect of a large circle in the Bible course.—New London has a flourishing class at work on the English History and Literature postgraduate course.—The circle at Sidney now numbers fifteen members. At a Vesper Service held in the Presbyterian church, the pastor in charge gave a fine discourse on "What Shall We Read?"

INDIANA.—The circle at Alexandria reports reorganization.—The faithful trio of a circle organized at Clark's Hill three years ago will graduate this year if nothing happens.—Vincent C. L. S. C. of Liberty enrolls seventeen members, the class at Jeffersonville fifteen, and the class at Kokomo eleven.—Chautauquans at Winamac report success.

ILLINOIS.—Work has been resumed by circles at Colfax, Decatur, Delavan (Beta), Minonk, Pekin, Quincy, Loami, and Washburn.—The class of twenty-four members at Turner made a very favorable start in its work.—Seventeen busy people at Manix are enjoying the C. L. S. C. course.

MICHIGAN.—Earnest workers at Mason, Lansing,

Charlevoix, and Byron have reorganized.

WISCONSIN.—At Wauwatosa, Vincent Local Circle, of four years' standing, has twelve members pursuing the Current History course.—Chautauquans at Cumberland, Portage and Whitewater are active.—Round Table Circle of Milwaukee records four new members, making in all nineteen.

IOWA.—"On with the work" appears to be the spirit of the circles at Clarion, Colo, Des Moines (Russell Circle), Butterfield, Monticello, Osceola, Perry (Alden Circle), Rolfe, Walnut, and Valley Junction.—This year at Newton there are forty persons engaged in the C. L. S. C. They constitute two circles. Vesta Circle organized three years ago, holds its meetings Tuesday afternoon of each week. It is only twelve miles distant from the Iowa Chautauqua Assembly at Colfax, and is strong in its support of that organization. In August Vesta Circle called a meeting to raise funds for the improvement of the Assembly grounds, and to that end engaged a specialist to deliver a series of lectures on social problems. The lectures were prolific of good in setting forth better methods for promoting the weal of humanity. After paying all expenses Vesta Circle has \$90.63 in the bank on interest to be used next spring for sanitary purposes at the Assembly at Colfax.

TALK ABOUT BOOKS.

Casa Braccio.

The reading public might well be pardoned for greeting with a great sigh the announcement of an author's *twenty-fifth* novel. But in the case of F. Marion Crawford's new venture it is a sigh for immediate possession. "Casa Braccio"* is an ingenious and well perfected specimen of the novel-maker's art, though a first glance suggests a procession of sensational monstrosities set off with a red light. The eye is caught by nuns and religion, ghosts, an American journalist scheming against poverty, highly convivial scenes, and enough bloodshed to launch the superficial conservator of human weal into a stream of protest against penny-dreadfuls. But a second glance shows that these are required to complete this comprehensive picture of the times under consideration. The author has no need to resort to bloodshed to have his pages read; they sparkle with historical interest, fascinating romance, and literary merit. The tale is a connecting link between Crawford's Italian series and his recent American stories. It traces through two generations the history of a crime rooted in a prince of Braccio's unscrupulous ambition which compelled his daughter Maria, beautiful, talented, and craving society, to become a Carmelite nun.

Her beliefs all unsettled by the injustice of fortune, her scruples yield before the arguments of a Scotch doctor, Dalrymple, who plans their escape and marriage. To cover their flight he cremates the body of a suicide peasant girl. That this crime, the broken vows, and especially their necessity not to betray her identity have a blighting effect on the sweet young life that endures but a short time to enjoy her dearly bought freedom and on her husband as well, is seen in their daughter Gloria. In her the effect of heredity is shown with startling force. The portraiture of the characters, nobles, and peasants, is wonderfully vivid and graceful. Griggs only suggests bungling; but then it is undisputed that Crawford's forte is not picturing Americans. The love scenes have a clear ring, though in all but the case of Donna Francesca they represent the spontaneous attraction of congenial temperaments and not the ripening of friendship into the diviner passion.

Other Fiction. "A Galloway Herd"* is a tale of Scotch life among the moors and highlands of Galloway. The author sketches his

* Casa Braccio. By F. Marion Crawford. With Illustrations by A. Castaigne. Two vols. 334+332 pp. \$2.00. New York: Macmillan and Company.

* A Galloway Herd. By S. R. Crockett. 288 pp. New York: R. F. Fenno and Company.

characters with a master hand and the shrewd humor, the delicate expressions of sympathy brought out by his clever pen even in the most tragic portions of the story are true to life. From the opening chapter portraying a Scotch funeral, through the description of a night spent on the moor, of the robbing of Her Majesty's mail and the long service in a Cameronian kirk on to the consummation of the clever plot the abundant life and action holds the attention of the reader to the end.

"Sir Andrew Wylie,"* a novel by John Galt, a Scotch writer of the early years of this century is a striking contrast to some of the more exciting stories of later writers. His works are particularly valuable for their delineations of Scottish life and character, and in this "the description of the cottage and fittings belonging to Martha Docken, the hero's grandmother, the incidents of the hero's schooling, and very especially the 'awful-like thing'—the vengeance taken by the boys for the death of Wheelie's parrot—are of the intimate essence of Scotland as it was in the eighteenth century." The easy restful style of this author is charming in its simplicity.

The initial story in a collection of tales for Christian Endeavorers is entitled "Katharine's Yesterday."† It delineates the unhappiness of a young lady who made to-day dreary by always dwelling upon the gaiety and pleasures of the past, but through the influence of the Christian Endeavor Society "she no longer lived in her yesterdays," but made every day bright for all around her. In the same series an amusing story is told of the novel way in which interest was aroused in a prayer meeting: "Some Peculiar People in our Society" receive their share of attention by the author, and the enthusiasm aroused by a Christian Endeavor Convention is well portrayed. This volume of sixteen stories will be particularly useful in a Sunday school library.

In an old-fashioned desk with many secret compartments was found one day a journal narrating events of two centuries ago. These ancient records furnish the theme for a story by Charles Conrad Abbott.‡ The heroine, Ruth Davenport, is a Quaker maid in appearance, though not in spirit. The story of how she was wooed and won by John Bishop is attractively told, and through it all is evident that a worldly spirit is not impossible even under the speech and garb of the ancient Friend.

How to better the condition of the poor and how

to raise the intellectual, social, and moral condition of the lower classes has long been a subject of much experiment and speculation. The author of "Chimmie Fadden" has given to the literary world another study in social economics entitled "A Daughter of the Tenements."* This interesting story of the social elevation of a few denizens of the New York tenements is narrated without any ostentatious display of rhetoric, and arouses much sympathy for the inhabitants of the crowded portions of the city.

By "The Land of the Changing Sun"† the reader is reminded of the stories by Jules Verne, so improbable are all the incidents related. It describes the experiences of two aeronauts who alight from their balloon on an unknown island and are taken as prisoners to a kingdom where travel is by means of flying machines, and light is furnished by electricity.

Those interested in the life of the Russian people will take pleasure in reading "Master and Man."‡ While relating how one man sacrificed his life for that of another, the author portrays, in a wonderfully lucid manner, the life of well-to-do peasants in the Russian villages.

In these days of many newspapers which contain intelligence from every portion of the globe, a book giving information concerning the different governments of the world is necessary for a full comprehension of the revolutions and political changes going on in the world, and to a general intelligent reading of the newspapers. Such a book is "Governments of the World To-day,"§ prepared by Hamblen Sears and published by Flood and Vincent. In a single volume a large amount of valuable information is compacted together on almost fifty different governments. A concise but interesting historical sketch of each country is given, also a lucid explanation of the form of government and the manner of its execution with a *résumé* of contemporary events. Short tables of statistics including the names of rulers since 1800, and of the heads of different governmental departments precede each historical sketch and the large number of maps add to the value of the work. Well bound, convenient in size, and up to date in its information, it is a volume which the general reader cannot afford to be without.

Governments of the World To-day.

*Sir Andrew Wylie of That Ilk. With Introduction by S. R. Crockett. Two vols. 396+394 pp. \$2.50. Boston: Roberts Brothers.

†Katharine's Yesterday and other Christian Endeavor Stories. By Grace Livingston Hill. 425 pp. Boston: Lothrop Publishing Company.

‡A Colonial Wooing. By Charles Conrad Abbott, M. D. 241 pp. \$1.00. Philadelphia: J. B. Lippincott Company.

*A Daughter of the Tenements. By Edward W. Townsend. 301 pp. \$1.75. New York: Lovell, Coryell and Company.

†The Land of the Changing Sun. By Will N. Harben. 233 pp. 75cts. New York: The Merriam Company.

‡Master and Man. By Lyof N. Tolstoi. Translated by S. Rapoport and John C. Kenworthy. 64 pp. 35 cts.—

§Governments of the World To-day. By Hamblen Sears. 418 pp. \$1.75. Meadville, Penn'a: Flood & Vincent.

For the Young
People.

An interesting story of Yan's escape from Tory freebooters who infested the Hudson River in 1700 is told by M. Carrie Hyde in a little book entitled "Yan and Nochie of Tappan Sea."* Two other tales by the same author are "Goostie" and "Under the Stable Floor." Goostie was a Dutch babe left to the care of a wealthy family by her brother Hans who could not provide her with the necessities of life. In "Under the Stable Floor" is told how Squire Rat the Heir of Ratcliff and all the little rats had a Christmas tree decorated with bonbons and presents stolen from a tree prepared for Gertrude and Blucher. The three stories will delight the hearts of the little ones.

The principal events in the life of Christ from the miracle performed at the marriage in Cana to his crucifixion are deftly woven into an attractive story for the young† by Annie Fellows Johnston. The ten full-page illustrations by Victor A. Searles each representing a scene in the life of Christ increase the impressiveness of the narrative.

In a story by A. G. Plympton called "Dorothy and Anton,"‡ we learn how much happiness can be imparted by a little girl who "seemed to have a special sense that enabled her to see through all the disguises of reserve, pride, or feigned gayety, the need of comfort in another's heart." The scene of the story is Berlin and by the facile pen of the author we see something of child life in that foreign city.

That a fortune may be retrieved by the use of common sense combined with labor is illustrated in a story|| told by Evelyn Raymond of two children who by cultivating edible fungi were able to support a family whose wealth was lost through a lack of common sense.

For those who delight in reading fairy tales, "The Keeper of the Salamander's Order"§ will prove exceedingly interesting. It is a book of several hundred pages, with a large number of illustrations by Walter and Isabel Shattuck.

What a few months spent in a boarding school with cultured and refined teachers among young ladies from different parts of the country, will do for a girl who has grown tired of home surroundings and restraints is the theme of an attractive story¶ written in the pleasing style of Elizabeth Knight Tompkins.

* Yan and Nochie of Tappan Sea, 115 pp.—Goostie, 110 pp.

—Under the Stable Floor, 112 pp. By M. Carrie Hyde.

† Joel: A Boy of Galilee. By Annie Fellows Johnston. 256 pp.

‡ Dorothy and Anton. A Sequel to "Dear Daughter Dorothy." By A. G. Plympton. 135 pp. \$1.00.—|| The Mushroom Cave. By Evelyn Raymond. Illustrated by Victor A. Searles. 360 pp.—§ The Keeper of the Salamander's Order. A Tale of Strange Adventure in Unknown Climes. By William Shattuck. 326 pp. Boston: Roberts Brothers.

¶ An Unlessoned Girl, a Story of School Life. By Elizabeth Knight Tompkins. 313 pp. \$1.25. New York: G. P. Putnam's Sons.

A delightful book for girls* describes in a fascinating manner the pleasures and innocent sports enjoyed by several young people while pursuing their studies together in a large city.

The amount of real pleasure obtainable by boys in the country is almost unlimited. How to make the most of country life is fully shown in a volume called "Country Pastimes for Boys."† This excellent work contains chapters on how, when, and where to observe birds, and how to tame them; on fishing, games, and winter sports; and a particularly valuable chapter on poisonous plants and berries. There are over two hundred illustrations in the volume which will aid the reader to identify the animals and plants mentioned.

The authors of "Through Forest and Plain"‡ have, by a tactful weaving of fact and fiction produced a story calculated to satisfy a boy's love of adventure, and give him an amount of valuable information concerning Central America. Three collectors, two of them boys, are in search of a rare orchid. Their search is rewarded, after many strange experiences with wild beasts, Indians, and filibusters.

"In the Okefenokee"|| is an addition to the already large collection of stories of the late war. This time the deserter's life is presented. Two boys become lost in the great Okefenokee swamp, fall into the hands of deserters, and are held as prisoners. Their repeated attempts to escape furnish material for an exciting narrative. The book is healthy in tone and sufficiently realistic to be heartily enjoyed by the boys.

Again we are met with the humiliating reminder that our American ideas of art are at best but vague and ineffectual gropings after an ill defined ideal; but this time we do not resent the thrust since it comes in the kindly guise of practical aid toward better things. In "Beautiful Houses,"§ Mr. Louis H. Gibson has given us just the volume that is needed as a guide to our erring instincts in architecture, and its clear and simple doctrines can not be too widely read or too close followed by those of our house-building citizens who are ambitious for the best results of labor and money expended.

An hour with "Shakespeare's Heroines on the Stage"¶ is like a seat in the orchestra circle with a

* Girls Together. By Amy E. Blanchard. Illustrated by Ida Waugh. 271 pp. \$1.25. Philadelphia: J. B. Lippincott Company.

† Country Pastimes for Boys. By P. Anderson Graham. 448 pp. New York: Longmans, Green, and Company.

‡ Through Forest and Plain. By Ashmore Russan and Frederick Boyle. 322 pp. || In the Okefenokee. By Louis Pendleton. 182 pp. Boston: Roberts Brothers.

§ Beautiful Houses: A Study in House-building. By Louis H. Gibson. 346 pp. Over 200 illustrations. \$3.00.—¶ Shakespe-

clear view into both wings: the diamonds are not at all dazzling, but it is vastly amusing to watch the play of real life behind the scenes; and since in this charming book the actors are all stars we are happy indeed to forego the enchantment of distance.

After reading "The Blessing of Cheerfulness"* it seems almost easy to carry sunshine in our hearts and faces. May the dainty booklet teach its helpful lessons to many a weary toiler in the hard paths of life!

The year book seems essentially a feminine thing; it is so like a woman to crave some new crumb of wisdom or comfort from day to day—to long to feel the hand-clasp of the Almighty anew with each rising sun. The year book of daily readings prepared by Dr. Miller,† a more inspiring spiritual teacher than whom it would be hard to find, satisfies this want fully without possessing the fragmentary character common to the many. The book is most beautifully bound, as is also "The Helen Hunt Jackson Year Book,"‡ an exquisitely illustrated volume of extracts from that well loved author's works. "The Mary Lyon Year Book,"§ is a mine of noble and vigorous precept for young women.

"The gift book of the season," its publishers call the new edition of "The Shepherd Psalm,"§ and truly this seems a well chosen title, for nothing could be more closely in harmony with the gospel of good will than the richly elaborated yet wholly tasteful form in which this religious classic now appears. A perfect gem in itself, it needed only the beautiful decorative designs of Miss Lathbury to give it a perfect setting.

"Nursery Ethics"¶ is a little volume that should be read and pondered with deep heart-searchings by every parent, and no one who so reads can fail to be made a wiser, though a humbler, man or woman.

It was a kindly tide that bore to us the rare little pearl of thought called "Flowers of the Sea."** Unique and beautiful in its decorations, and tender and delicate in the quality of its verse, it affords but one criticism—that, like the first keen whiff of old ocean itself, it creates the desire for more.

The mere sight of "Uncle Sam's Church,"†† em-

blazoned with our glorious tricolor, gives one a thrill of patriotism, and this becomes a cumulative sensation as one reads, till at the closing page one feels like an embodied Fourth of July and longs to fire cannons in one's own honor. Add the fact that it is brimming with feasible plans for our country's betterment, and you have a book to be read, studied, and followed.

And now to make sure that we order our days aright L. Prang & Co. give us the brightest, most picturesque of poster calendars,* the work of Mr. F. Schuyler Mathews. If only its beauty and charm might presage the days it records as truly as they reflect the success of artist and publisher, '96 would indeed be "the glad new year."

To the sportsman, the naturalist, and lovers of nature in general, "Game Birds at Home"† will prove a keen source of pleasure. "Bob white," the woodcock, the grouse, ducks, wild geese, cranes, plovers, quails, salt water birds and the wild turkey, their haunts, their actions when pursued by the sportsman are all lucidly described, and the reader learns much of the trees, shrubs, flowers, and topography of the country. To the inexperienced sportsman, the hints contained in this volume must prove invaluable.

A bit of sunshine for each day of the year is given in a bright little volume called "Sunshine for Shut-Ins,"‡ a collection of bright thoughts, selected from various sources, than which no more appropriate holiday gift can be found for one shut in from active life.

Mrs. Claffin tells us that Henry Ward Beecher, Charles Sumner, Harriet Beecher Stowe, J. G. Whittier, and other noted people spent many pleasant hours under the "Old Elms."§ Anecdotes of these noted people, and bits of conversation, uniquely combined in a single volume, give us an insight into the character of each.

Marion Crawford's "Constantinople"§ is a bright, pleasing picture of "the world's great bone of contention." The charming description of its mosques, its different types of humanity with their peculiarities of dress and custom is made more realistic by a large number of illustrations ably drawn by Edwin L. Weeks.

By John Bell Bouton. 73 pp. 50 cts. Boston: Lamson, Wolfe, and Company.

* A Poster Calendar for 1896. By F. Schuyler Mathews. \$1.00. Boston: L. Prang & Co.

† Game Birds at Home. By Theodore S. Van Dyke. 219 pp. \$1.50. New York: Fords, Howard, and Hulbert.

‡ Sunshine for Shut-Ins. By A "Shut-In." 207 pp. 75 cts. —|| Under the Old Elms. By Mary B. Claffin, author of "Brampton Sketches." 150 pp. \$1. New York and Boston: T. Y. Crowell and Company.

§ Constantinople. By F. Marion Crawford. Illustrated by Edwin L. Weeks. 79 pp. \$1.50. New York: Charles Scribner's Sons.

peare's Heroines on the Stage. By Charles E. L. Wingate. 355 pp. 53 illustrations. \$2.00.—* The Blessing of Cheerfulness. By J. R. Miller, D.D. 32 pp. 35 cts.—† Dr Miller's Year Book. 366 pp. \$1.25. New York and Boston: T. Y. Crowell & Co.

‡ The Helen Hunt Jackson Year Book. Selections by Harriet T. Perry. 208 pp. \$1.50. Boston: Roberts Bros.

|| The Mary Lyon Year Book. Edited by Helen Marshall North. 370 pp. \$1.25. Boston and Chicago: Congregational Sunday School and Publishing Society.

§ The Shepherd Psalm. By F. B. Meyer, B.A. Illustrated by Mary A. Lathbury. 193 pp. \$1.25.

¶ Nursery Ethics. By Florence Hull Winterburn. 241 pp. \$1.00. New York: The Merriam Company.

** Flowers of the Sea. A Santa Barbara Souvenir. By J. Torrey Connor and S. E. A. Higgins.

†† Uncle Sam's Church, His Creed, Bible, and Hymn Book.



GEORGE WASHINGTON.

See page 515.

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OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

FOOTPRINTS OF WASHINGTON.

BY H. H. RAGAN.

AMERICA has sometimes had occasion to blush for an unworthy son. Honorable pride alone mantles her cheek when she thinks of her ancestry. Is it not something of which you and I may be proud, that the nation to which we owe allegiance arose not out of the slimy pool of political machinations, not out of an ignoble fight over spoils, not out of an unholy ambition for conquest, but out of a glorious and self-sacrificing struggle for the eternal right? Degenerate we may have become; self-sacrifice may have largely given place to self-seeking, and civic virtue may have seemed to recede as material prosperity has advanced. If so it is our own fault; no nation ever had a better birth, for Washington was her father, and Franklin, Adams, Hancock, Hamilton, Jefferson, and a host of others whose names can never die stood sponsors at her baptism. It is well at times to think of this, and to ask ourselves if we honor our parentage and appreciate our birthright. Yet there have

never been wanting those who would belittle all that contemporaries considered great virtues and achievements, and tell us that a succeeding generation made a god of a man but little above his fellows. Has the world indeed been laboring for a century under a mistake? Must our national hero be taken from the pedestal on which our fathers placed him and consigned to a lower niche in fame's temple?

Take staff in hand and follow his footsteps. Look upon the scenes he looked upon. Confront yourselves, so far as possible, with the circumstances and conditions which en-

vironed him, and standing beside him in sunshine and in storm, in the moment of triumph, and especially in the dark hour of defeat, read the plain story of what he said and did. The more perfectly you succeed in bringing before your-

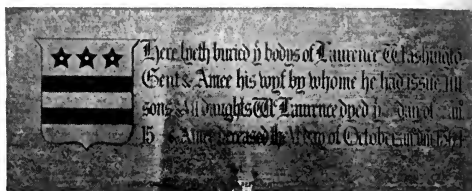
selves the situation and the man, the more fervently, if you are patriotic American citizens, you will thank God for George Washington.



SULGRAVE MANOR HOUSE.

Seven miles from the ancient English town of Banbury, to whose old market cross we made, when children, many a dear journey on the mother's knee, is the parish church of Sulgrave. The vicar, who is a decided character, gave me cordial permission to visit and photograph the church. So, procuring the key from the sexton's vine-embowered cottage close by, I let myself in by an iron-studded door in the front and found myself in the little nave which, on a pinch, would hold perhaps a hundred persons. Walking to the south-east corner of the church and lifting a strip of coarse matting, laid down to defend delicate nineteenth-century toes from the cold fifteenth-century pavement, I found myself standing upon the slab covering the grave of Lawrence Washington. The shuffling feet of three centuries and a half have so worn away the original inscription that it is now decipherable only with great difficulty. But some one, perhaps a patriotic American, has recently restored it upon a brass plate, set in the wall just above, where I think you may be able to decipher it in its quaint Old

English letters and its queerly spelled words:



Perhaps the most interesting thing in this sepulchral record is the Washington coat of arms at the left, which, according to some authors, gave the suggestion for our glorious stars and stripes.

A few rods beyond the church I came upon the old manor house which, with the estate to which it belonged, was granted in 1538 by the fat King Henry VIII. to this same Lawrence Washington, then described as of Gray's Inn and Merrie Northampton. A great-grandson of his, named John, emigrated in 1657 to Bridges Creek, Virginia, where on February 22, 1732, his great-grandson, our own George, the sixth in direct descent from the original proprietor of this manor, was born. The house which was



BANBURY CROSS.

his birthplace is wholly destroyed, as is also the one to which the father soon afterwards removed, on the bank of the Roanoke just opposite Fredericksburg, and where he died when George was eleven years old.

But over in the city of Fredericksburg still stands the old house, the Mary Washington house, to which the widowed mother afterwards removed, where she spent her declining years, and where she died in 1789. Here at the opening of the Revolution she took up her abode, declining from motives of independence repeated and urgent offers of a home with her daughter Betty or her il-

to this noble woman, this honored mother.

The scene was suggestive in many ways. The president of the United States addressed the assembled thousands from beneath a canopy covered and profusely decorated with the stars and stripes, the old flag waving triumphant over the very field on which thirty-two years before nearly 15,000 brave men perished in the vain effort to maintain it. Close by the speaker's stand was the tall, graceful obelisk which shall carry down to remote posterity the memory of her to whose tender care, wise teachings, and maternal admonitions we owe our country's



MARY WASHINGTON'S HOME.

lustrious son. To this house, after receiving the submission of Cornwallis, and while the world was ringing with his name, the Father of his Country came on foot and alone, to lay his honors at his mother's feet. Here, when called to the chief magistracy of the nation he had built up, he sought her blessing and bade her what proved to be a last farewell. And here, on May 10, 1894, I joined the long procession which, headed by the president of the nation, marched through the beautifully decorated streets of Fredericksburg, past this old mansion, out to the rocky crest where she had chosen her last resting place, there to dedicate a monument

father, the hero of our hearts and homes.

The monument itself is severely plain, but chaste and elegant, and bearing, with great good taste, no labored epitaph or high-sounding eulogy, but simply the words: "Mary, the Mother of Washington."

In 1833 President Andrew Jackson on this same site laid the corner-stone of a monument which, however, failed of completion and gradually crumbled to ruin. Spasmodic efforts were made from time to time to revive the project; but it was not until patriotic women of America took hold of the matter that the thing was done, and thus the first national monument ever reared to the memory of a

woman was completed, paid for, dedicated, and handed over to posterity.

Down in the main street of Fredericksburg still stands the old Rising Sun Tavern,

named, in honor of Admiral Vernon, under whom he had served in the West Indies, Mount Vernon. He was ambitious of further glory in the field, but fortunately fell in



SULGRAVE CHURCH.

where, as we learn from his own diary, the youthful Washington so far conformed to the universal customs of the age as to indulge in gambling. But if it produces a shock to think of the Father of his Country as playing cards for money, even in an age when the lottery was the recognized means of raising funds for church building, it is at least some satisfaction to know that as a gambler he was not a success. For the tell-tale entry in the diary reads: "Came to Fredericksburg, stopped at the Rising Sun Tavern, lost at cards as usual."

Washington had two half-brothers older than himself, and three brothers and a sister younger. The ties of affection between him and his eldest half-brother, Lawrence, were particularly strong. By the will of the father, Lawrence came into possession of the estate upon the Potomac, which he re-

love with a neighbor's daughter, a beautiful heiress of the house of Fairfax, became a hopeful benedict, and gave up all thoughts of a military career. His sincere affection for his young brother George led him to have the boy as often as possible with him at Mount Vernon. It was, as it is to-day, an ideal home. Its broad veranda commands a superb prospect over verdant lawns, through graceful foliage, down gentle slopes, and over the broad and placid Potomac. Once when the boy was fourteen, a ship of war lay at anchor in the river with his baggage on board, ready to take him into the king's service as a midshipman. But at the last moment the mother's heart weakened, she withdrew her consent, and Washington was spared for the salvation of America.

He now turned his attention to surveying, and was soon platting the whole region about

Mount Vernon. Lord Fairfax, the eccentric nobleman who succeeded to the property through a grant from King Charles II. to his grandfather of the whole northern part of Virginia, taking a great fancy to the boy, employed him to survey some portions of his vast and almost unexplored estate. Within a month of his sixteenth birthday he set out on horseback, with his friend George William Fairfax and some assistants, traversed the Blue Ridge, descended into the beautiful valley of the Shenandoah, and sought the secluded retreat which his noble patron soon afterwards named Greenway Court.

Of the buildings erected here by Lord Fairfax himself, one, the office, alone remains upon its original site. It is a two-roomed building of stone, plastered and whitewashed without and within, and so substantially put together that, although wholly unoccupied and uncared for, it may last for another century. In one of the rooms is a mantel and

Father of his Country, then a bright, amiable, merry boy just turned sixteen, indulged his fancy upon the work on which he was just entering, his first public service, a service which, through its hardships and difficulties, was to constitute an invaluable training for the martial achievements of later years.

So well pleased was Lord Fairfax with the work of the boyish surveyor that he procured him a commission as public surveyor, which made his work official and entitled it to record, and for some three years he continued in this work, mainly in the Shenandoah Valley. It was during this period, undoubtedly, that he visited the Natural Bridge, and carved his name upon one of the mighty buttresses, where it remained long after his death, far above every other name.

In September, 1751, the failing health of Lawrence Washington compelled him to



THE MARY WASHINGTON MONUMENT.

an old ruined fireplace, and here, toasting his toes before this very fireplace perhaps, on that evening in March, one hundred and forty-seven years ago, the future

seek a change of climate, and taking his favorite brother, George, he sailed for Barbadoes!. But the invalid was not benefited, and returned only to die at Mount Vernon,

leaving that magnificent estate first to his wife, and upon her death, which soon followed, to his beloved brother George.

Public duties were now crowding upon young Washington. Even before the journey to Barbadoes, when but nineteen years of age, he had been appointed adjutant general of his military district, and had begun to organize the militia for the impending struggle with France over the lands on the Ohio to which both France and England laid claim, and for the maintenance of which claim each sought the aid of the Indians, who alone had any genuine title. Now he was summoned to Williamsburg to undertake an important commission. Williamsburg was the capital of the colony, and Washington, as an officer of the militia and later as a member of the House of Burgesses, was often here. It was the old College of William and Mary, located here, which first made him a public officer by granting him his surveyor's commission.

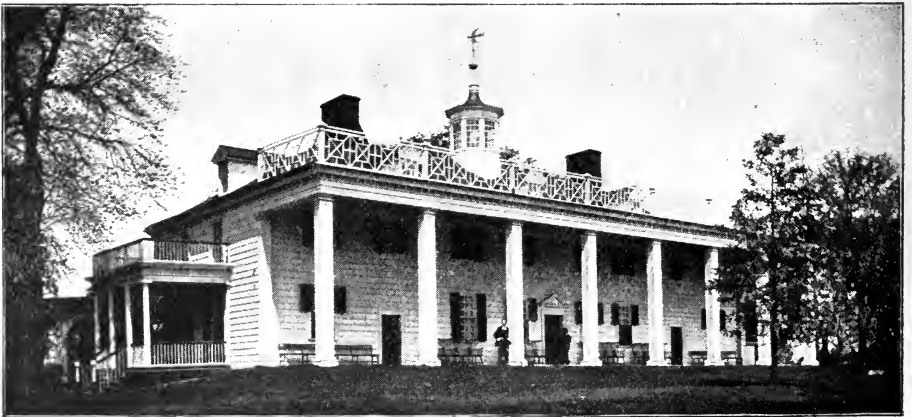
Governor Dinwiddie had now summoned him to undertake an important, difficult, and dangerous service. He was to bear a letter to the French commander, wherever he might find him in the depths of the wilderness, and with his answer bring back full information as to the strength, the plans, the purposes, and the prospects of the French invader. At the beginning of winter, with seven companions, he plunged into the forest and made his way first to the forks of the Ohio—that is, to where the Allegheny and the Mononga-

hela unite to form that stream. It had been previously proposed to build a fort some



GEORGE WASHINGTON.

two miles from this spot. Washington at once declared that this was the proper place for the fort. His judgment was confirmed by the experience of the French engineers who soon afterwards chose a spot in the immediate vicinity as the site of Fort Duquesne², which, re-named Fort Pitt when the English had taken it, gave birth to Pittsburg. From here, with a small escort of Indians,



MOUNT VERNON.

he pushed on to the French camp, some fifteen miles from where now stands Erie, Pennsylvania, and then, through incredible hardships and dangers he bore the French commander's reply back to the governor. As may have been expected, the wily French-

cross in the center, marks the spot to this day.

Here for the first time in his life Washington heard the bullets whistling around him. Here he received his first lesson in actual fighting. Here began the



LORD FAIRFAX'S OFFICE.

man's answer was unsatisfactory, particularly when he proceeded to build forts and establish himself in the Ohio country.

Again Washington was sent out, this time with a small armed force of about one hundred and fifty men. At a place called Great Meadows,³ having received information that a French force was approaching, he cleared away the bushes and prepared, as he puts it, "a charming field for an encounter." Then, learning that a small body of the enemy was lurking close by and watching his movements and preparing to attack him on the arrival of reinforcements, he sallied forth with a few Indian allies to discover their hiding place, and being instantly fired upon, returned the fire and killed ten of their number, including their leader, Jumonville,⁴ whose grave, guarded by a rude

struggle between France and England for the possession of this continent, and here, indeed, he virtually opened the long contest which ended only with the fall of Yorktown and the complete separation of America from the Old World. But the body which Washington had defeated was only the advance guard of the French. Learning that the main body was far too strong for his little force, he fell back to the Great Meadows, and there threw up a rude earthwork which he named Fort Necessity. And now he received his first lesson in the bitter but invaluable school of adversity. Surrounded by a force three times his own, after fighting all day in the trenches in a pouring rain, which disabled the firearms and half drowned the men, he was compelled to capitulate.

Again, a year later, he passed this way as aide-de-camp to the unfortunate Braddock, and when disaster came upon that brilliant army and its commander fell wounded unto

man caused them to be re-buried upon the spot at the top of the ridge marked by the little clump of trees.

With the death of Braddock, Washington's



THE RISING SUN TAVERN.

death, he guided the panic-stricken fugitives back along the same route, and, when death came to the relief of the broken-hearted general, within a mile of the old battle ground buried him in the roadway, and caused the wagons to be driven over his grave to hide it from the ruthless savages. Here in the old road, long disused but still plainly marked by the deep depression shown in the center of our illustration, the brave but wrongheaded commander-in-chief, who had set out with such high hopes and such brilliant prospects of success, and had fallen to such frightful depths of failure, was wrapped in his military cloak and laid to rest, while Washington read the solemn burial service over his grave. An old man whom I met near the spot told me that his father while working upon the road dug up the identical bones of the unfortunate Braddock, and a Pittsburg gentle-

man connection with his army ceased. But he was still adjutant general, and was soon afterwards made commander-in-chief of the colonial militia. He now stationed himself at Winchester. Of all the buildings honored as having been the headquarters of Washington, that at Winchester was undoubtedly the earliest occupied. The original house was only the right half of the building, before built of stone but covered now with boards. The other half, by the way, was added by the grandfather of the lady who now occupies the house, and who was himself a member of Morgan's famous band of riflemen which did such valiant service throughout the Revolution. But those same walls one hundred and forty years ago looked down upon the youthful commander-in-chief of the colonial forces, here calmly planning measures to defend

the panic-stricken inhabitants against their savage foes, manufacturing an army out of nothing, and learning lessons of patience and fortitude and self-reliance which were to enable him a quarter of a century later to carry almost alone the burden of the mighty work, and to lay broad and deep, and we trust for all time, the foundations of a great republic.

While stationed at Winchester something of the very highest importance happened to the young colonel. The slow-going governor and council had wholly failed to provide the supplies needed for the forthcoming expedition against Fort Duquesne. Washington was ordered by the quarter-master general of the combined colonial forces to go to Williamsburg and personally urge the matter. He promptly mounted his horse and, accompanied by Bishop, the gigantic negro whom Braddock had bequeathed him,

on the New Kent side, he was accosted by a Major William Chamberlayne who lived close by. Colonel Washington's name and fame were already well known, at least through Virginia, and Major Chamberlayne begged the honor of entertaining him for a few days at his home, which was but a stone's throw away. The house, now sadly dilapidated, was never a large one, for the major was a bachelor. But, like all old Virginia mansions, its latchstring hung far out. Washington pleaded haste and declared that he could not make even a brief call. His would-be host redoubled his arguments, and among them let drop the fact that he happened to be entertaining just then, in the person of a near neighbor and relation, the most charming black-eyed widow in all Virginia. This argument prevailed at least so far that Washington consented to remain to dinner. Un-



GENERAL BRADDOCK'S GRAVE.

set out. Within thirty miles of his destination he crossed the Ramunkey River by what was then known as Williams' Ferry, now called Locust Grove. Here, at the landing

der no circumstances could he prolong his stay.

At dinner, which was served in the basement dining room where my com-

panion and I were hospitably regaled on boiled pork and corn pone, the handsome Colonel Washington and the fascinating widow, Martha Custis, met for the first time. After dinner the company adjourned to the parlor, just above, where the colonel and the widow were soon enjoying their first *tête-à-tête*, while her two beautiful children played about the floor and young Cupid hovered near, letting fly his arrows right and left and never once missing his mark. Promptly at the appointed hour the punctual Bishop

flagged not and the colonel made no sign. When at length he moved as if to go, his host declared that no guest was ever permitted to leave his house after sundown. Wonder of wonders, the brave young officer, although clearly born to command and not at all accustomed to having his decisions overruled, made such feeble protest that the horses went back to the stable, and it was not until late the next day that the journey was resumed. Once resumed, it was prosecuted with the most



COLLEGE OF WILLIAM AND MARY.

brought the horses to the door. Strange to say, the gallant colonel lingered. The conversation was interesting, the widow fascinating. For the first, and perhaps the only time in his life the young soldier permitted duty to wait on inclination, and the astonished Bishop stood bridle in hand at the door until the minutes had run into hours and the sun had dropped behind the dark Virginia woods. Still the conversation

astonishing vigor, the business despatched in haste and the return journey begun. Now the colonel turned aside some three quarters of a mile from the ferry to stop at a mansion known as White House, whose site is marked to-day by ruins of a later mansion built by the late William Henry Fitzhugh Lee, son of General Robert E. Lee, and burned by our forces during the late Civil War.

(To be continued.)

THE AMERICAN PRESS.

BY HENRY KING.

THE idea of journalism crept into the philosophy of civilization in Europe soon after the advent of the Pilgrims in America, but it was feeble and flickering to begin with, and its progress was slow and difficult. A lifetime passed before it crossed the Atlantic. The first newspaper in this country did not appear until 1690, at Boston; and the colonial authorities permitted only one number of it to be issued, claiming that it was contrary to law and the best interests of society. This sufficed to prevent a second experiment of the kind for fourteen years, and then Boston got a newspaper that continued to be published weekly without a rival on the continent for fifteen years. In 1719, another one was started at Boston, followed the next day by one at Philadelphia, and by one at New York in 1725. A period of nearly thirty years was required to increase these four papers to nine, and in 1776 the number was thirty-seven, including one semiweekly. The Revolution gave an impetus to the business that remained effective after independence had been gained; and when the present century opened two hundred American papers existed, and the first daily was sixteen years old.

Those early papers were not so much newspapers, strictly speaking, as vehicles for the publication of political and moral essays and selections. They were in no hurry about printing reports of current events, they had not yet learned the value of what we call up-to-dateness. The Declaration of Independence was adopted by Congress at Philadelphia on the 4th of July, but it was not published in the principal paper of the town until the 13th, and did not appear in a Boston paper until the 22d. Things retained their freshness indefinitely then to suit the convenience of the editors, whose facilities were crude because their support was limited and precarious. Pref-

erence was given to matters of a controversial nature, and to foreign intelligence that was five or six months behind the time, with an occasional instance of enterprise in the form of original verses on some topic of local interest. The press was not recognized as a permanent factor in public affairs, but was regarded simply as an incident or a makeshift of doubtful title to respect and encouragement. Its subscription lists were small, its pecuniary condition was one of practical mendicancy, and the wonder is that it was not extinguished by the primary trials through which it demonstrated its right to live and grow and keep step with destiny.

There was even then, however, an incipient tendency toward some of the results that were to invest the journalism of the country with its later great power and honor. The germs of the genius which has since worked such wonders in newspaper development and progress were in the minds of the editors of those preparatory times. One of them, for example, gave notice that he desired "ingenious gentlemen in every locality to communicate the remarkable things they observed, and to send their accounts post free, and nothing but what they assuredly knew, so that the things worthy of recording in this as in other parts of the world might not sink into eternal oblivion, as they had been doing in all the past ages of the aboriginal and ancient inhabitants." This was the beginning of that practice of miscellaneous contributions which has done so much to popularize newspapers and extend their service. The people of different places were thus brought together in a sense and informed by one another in matters of general interest; the newspaper was made a speaking gallery whereby their views and observations were interchanged. Time, steam, and electricity have well-nigh abolished this useful custom, but there can be no dispute about the signal advantage that

it has been alike to the press and to the public.

It is an interesting fact that clubs were formed in Boston and elsewhere to write political and literary articles for the papers, and many distinguished public men availed themselves of this method of addressing the people on current and important issues. Among the contributors to the principal organ of the revolutionary party were John and Samuel Adams, James Otis, Joseph Warren, John Hancock, Josiah Quincy, Jr., Thomas Cushing, Samuel Dexter, and Samuel Cooper; and Charles Carroll was one of the writers for a Baltimore paper, in which, through his influence, first appeared the resolutions of Patrick Henry declaring the exclusive right of the General Assembly of Virginia to levy taxes and duties on her inhabitants. Thus some of the most forcible appeals of the colonial leaders were sent forth anonymously; and it is worth noting, by the way, as a coincidence or an imitation, that at about the same time the famous letters of "Junius"¹ were given to the world through a London newspaper. Throughout the Revolution, the papers were used as a medium for patriotic communications written by prominent statesmen and soldiers under fictitious names; and influential supporters of the royal cause employed the same means to antagonize and discredit the sentiment that was making impossible any other conclusion than the founding of a new republic.

The papers of that memorable period had a style of their own, and it was not lacking in vigor and alertness. It was somewhat stilted at times, and vainglorious, but always aggressive, optimistic, and pungent like the scent of battle-smoke. In a general way it reflected the temper and tendency of the people. We are apt to think that life during the Revolution was a constant solemnity, but in fact it was reasonably cheerful and had its sources of amusement in spite of its tribulations. The functions of society were not suspended. There were balls, picnics, weddings, theaters, and other diversions. The Fourth of July was celebrated with bonfires and illuminations, as

John Adams had predicted; and there is an account of the celebration of St. Patrick's Day by the Irish residents of New York "with their accustomed hilarity." Dinners were frequent, with wine-brightened speeches, in one of which a Tory was defined as "a thing with its head in England and its body in America, and its neck ought to be stretched." A quilting frolic is reported at which a young man talked against the liberties of the country "until the girls, exasperated by his impudence, laid hold of him, stripped him naked to the waist, and, instead of tar, covered him with molasses, and for feathers took the downy tops of flags that grow in the meadows and coated him well, and then let him go." Many such things were recorded in the papers, and knowledge of them is essential to a proper understanding of the life of that time.

When Jefferson declared that he would rather live in a country with newspapers and no laws than in a country with laws and no newspapers he gave deserved recognition to the growth of the American press in power and usefulness under his own immediate observation. At the time of his death, in 1826, the number of papers had reached 800. In 1840, there were 1,400, mostly devoted to politics, but with an increased appetite for news; and then the telegraph and the railroad came as accelerating forces, and in the ensuing ten years the list of papers and periodicals went up to over 2,500. This rapid progress was certainly not attributable to the profits of such enterprises. A few of the papers had become self-supporting, but the large majority of them were still poverty-stricken and dependent upon a kind of favor that was more or less humiliating. The business was not yet considered strictly legitimate, and the editors generally earned their living and maintained their reputability by practicing law or medicine, or by holding such public offices as they could obtain. Nevertheless the evolution went on, the publications increased to over 4,000 in the next decade, and the newspaper achieved popular sanction as a social force and a source of advantage in the various relations of civilization.

The Civil War brought the American press its greatest opportunity by creating an unprecedented demand for news, and thus enabling it to develop its principal function and to put itself in the way of securing pecuniary independence. It became impossible for life to be lived without the papers in that capacious and momentous catastrophe. Their readers were multiplied by tens of thousands, and their influence was augmented in a corresponding degree. They supplied early and ample reports of military operations and they rendered effective service as monitors and inspirers. Lincoln said of a certain editorial in one of them, "I would rather be the author of Gray's 'Elegy in a Country Churchyard' and that article than of anything else in the English language." They went into all the homes of the country, and made themselves securely welcome. And when the war ended their triumph remained with them. From 1860 to 1870 there was an addition of 1,820 publications; and in 1880 the aggregate was 11,314, an increase of 5,443, or at the average rate of nearly ten per cent a year. They had not only gained a permanent place wherever society was established, but they had also caught the pioneering instinct, and were frequently printed in tents or the shade of trees on the frontier town sites.

At the present time there are, in round numbers, 20,000 publications in the United States, 1,855 of which are issued daily and 14,077 weekly. Their combined circulation is 4,681,000,000 copies per year, subject to certain conditions of fluctuation from time to time but with a steady general increase. They represent an investment of \$126,269,885, and their revenue, exclusive of special or indirect profits, is \$143,586,448—\$72,243,087 from sales and subscriptions, and \$71,243,361 from advertisements—and out of this amount they pay \$68,601,538 of wages to 106,095 employees, and expend \$38,955,322 for paper and other materials. The outlay for the news service of the dailies is another large item, varying in proportion to the importance of current events and the pressure of competition. In some instances the cost of producing a newspaper

exceeds that of carrying on the government of the state in which it is published. The increase in numbers has been attended by a gradual increase in size and in diversity of contents; and yet the price to the purchaser or subscriber has gradually declined until it is to-day lower in proportion to value than that of any other article in the market, and represents the utmost shrinkage in an era of unexampled cheapness.

The chief province of the press and the one by which a revolution has been wrought is the collection and publication of the news. Its agencies and methods in that relation ransack the whole universe for the latest information of every kind, and the result is a continuous daily record that falls short of being history only in the sense of lacking the perspective that sometimes helps and sometimes hinders a proper estimate. This is the source from which a large majority of the people derive all their knowledge of the scope and meaning of civilization. It is practically their only literature for purposes of instruction and reflection, and they are influenced by it more than by any other one thing, or by all other things, in the shaping of their views and sentiments. The effect is often unconsciously experienced, but it is none the less certain for that reason. There are those who insist that much of the intelligence thus obtained is useless and demoralizing; but such a criticism is applicable rather to the world which is responsible for these disagreeable facts than to the newspapers which publish them. The good and great deeds are unfortunately associated with many that are not admirable, and still must be reported in the interest of truth and to keep virtue reminded that the time has not come to put off its armor and go to sleep with the foolish idea that it possesses the earth.

It is not too much to say that the news reports of the press are more forceful than all other influences in nourishing the friendship of nations and the brotherhood of mankind. They put different peoples in that close and regular communication which is almost equivalent to direct personal intercourse, and thus mutuality of thought and

interest is promoted and a kind of universal public opinion developed upon all questions of universal importance. It is no longer possible for conspirators against the peace and happiness of the world to conceal their plans and proceedings and bring the unexpected to pass in sudden visitations of calamity and misery. The ubiquitous spirit of news gathering has them under vigilant surveillance and all of their movements are promptly proclaimed. Nothing escapes publicity that anybody needs or cares to know. The American citizen sitting at his breakfast table with a newspaper before him can peep into all the recesses of civilization and note its practical operations under all conditions. He surveys at a glance the whole process of history making, of philosophy teaching by examples. A day is made as a thousand years to him and a thousand years as a day, and all his faculties are quickened by contact with the pulse-beats of human nature everywhere.

This advantage is not merely an enlargement of mental vision and an extension of sympathy and fraternity. It has its practical uses in the shop, the office, and the market place. A British statesman of high reputation has declared that the newspapers are inestimably useful and unquestionably indispensable as a medium by which buyer and seller are brought together. This is true in a surpassing degree of those of our own country. They have intimately allied themselves with all business interests, and their influence reaches even the smallest transactions of commerce. The methods of trade have been radically changed and improved by the new circumstances that they have introduced. They daily send through all the channels of exchange and speculation the facts that form the basis of every bargain and investment. Their advertisements once signified nothing more than the amiable willingness of merchants to stand an assessment for a public purpose, whereas they have now become the eagerly sought means of disposing of all kinds of products and commodities and making known all kinds of wants and opportunities; and it is but the simple truth to assert that the loss of the

information which they furnish would be one of the greatest imaginable misfortunes to civilization.

There is one feature of the American press that has survived through all intervening changes. The papers were at first mainly political, and they have been so ever since. In the nature of things they could not be otherwise. They have outlived the old practice of mere pamphleteering, they have discarded the long and ponderous essays of forty years ago; but they have not relinquished the function of discussing political issues and advocating the claims of political parties. Instead of waiting, as they once did, for recognized leaders to tell them what to say, they now do their own leading and place statesmen under the disadvantage of repeating what has already been said. A debate in Congress has come to be little more than an elaboration of the editorials of the period. Public opinion is developed and crystallized by the press, and that is the power by which the country is governed. The papers anticipate legislation because they are in close touch with the voters whose will is sovereign and must be obeyed. As a prominent orator has tersely expressed it, "The people edit the editors, and the editors, speaking for the people, boss the bosses." It is true that the editorials are fewer and shorter than they formerly were, but they are more pointed and authoritative and free from the suggestion of servility for the sake of the wages of official patronage.

The same circumstances that make our newspapers potent in politics invest them with great power in other directions. They are so fully the oracles of public opinion that no cause can prosper without their support; and it is to be acknowledged to their credit, even by those who like to disparage them, that no worthy cause appeals to them in vain for sympathy and assistance. There are some black sheep among them—some that pander to low tastes and that are not above suspicion of corruption; but these exceptions only go to emphasize the general rule of dignity, integrity, and propriety. The time has gone by, if such a time has

ever been, for speaking of the American press with an accent of apology. It has thoroughly vindicated itself as a force that is at once both a security and an inspiration for all the interests of material prosperity and moral welfare and progress. The people believe in it and maintain it because they know it to be soundly patriotic and always solicitous to increase the existing measure of comfort and happiness. It has its delinquencies, but they are superficial and

unimportant in view of the merits which stand for its controlling spirit and attest the value of its service. No other social institution has equaled it in the improvement of its opportunities, all things considered. The story of its early poverty, its hard struggles, its well-earned triumphs, and its present condition of independence and effectiveness is one of surpassing interest, and the lesson of it includes by no means the least of the country's reasons for pride and exultation.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[February 2.]

THE new astronomy has given grandeur to the idea of creation, has indirectly attested the dignity of man, as being the creation that he has discovered, the orders and worlds that he has explored. And even when man comes to the limit of thought, having swept within the field of vision empire upon empire, system upon system, and universe upon universe, and stands upon the widest circumference of science and looks beyond into the infinite, the infinite is still his conception, the boundless spaces are yet in a way subject to him. The modern astronomy, in giving such immeasurable expansion to the outward world, has resulted indirectly in a new consciousness of the dignity of man. For the greater the universe becomes, the more illustriously does it display the marvelousness of the human intellect. The universe is man's universe, and the bigger it is, the more honor does it reflect upon him. Infinitely more faith than unbelief has come from the Copernican¹ conception. In discovering how petty this earth is in the total limitless reach of the stellar universe, man has rediscovered himself as superior to all environments, as of more worth than the birds of heaven and the heavens themselves. The indirect result of the new astronomy in building the consciousness of man into the sense of dignity needs to have fresh emphasis laid upon it to-day.

C-Feb.

But the deepest reason for this reference to the greater world in space in which men are now living is that the sense of vastness in their surroundings has elicited a corresponding mental trait. For the intelligent modern man, living in the sense of a measureless universe, triviality of conception has well-nigh become an impossibility. Among the greatest educators of our time, a foremost place must be given to the consciousness of living under an infinite outward order. It has put the imagination under a fresh and diviner spell. It has given new volume and form to the feeling of awe in the presence of the sublime. It has translated the sweet illusion of vision into a boundless universe of amazing orders and splendors, and made men aware that the symbolism of sight, with reference to the contents of space, is but the merest hint of the infinite and overwhelming reality. It has taxed the mind with a new object, and imparted to it an amplitude that has told for much. This large-mindedness has affected the interpretation of man's relations to God, and the significance of the career of Christ. It has not driven thinkers back to the daring conception of Origen², of an infinite stairway of worlds up which the hosts of mankind are made to march, as the sublime discipline through which sin is to be overcome and annihilated, and the final consummation of which is that God may be all in all. There has been no such venture-

someness as the result of the sense of the exceeding greatness of the universe in which we live. But there is evident, I think, as the direct outcome of life under the shadow of an immeasurable material order, a new and large way of treating our whole human problem, and the parallel mission of Christ. An immense library of the theological literature has thus been quietly outgrown. Its logic has not been considered and refuted, its narrow premises have been entirely transcended. Veneration for human aspiration and heroism, and for the essential that always appears in all genuine forms of faith, however crude these forms may be, still makes it pleasant and even profitable to explore the worlds of the schoolmen, the reformers, and the puritans; but the most sympathetic student must feel that these former things have passed away. Without the denial of any one of their greater beliefs, this feeling is fixed. The thing that makes them obsolete is the pettiness of their world, the narrowness of their outlook, the want of breadth and range of mind. Through the discipline of the world in which we live, immeasurably extended in space as it is, we have quietly transcended the habits of thought of a former age. It was no disrespect for the past, or want of veneration for the intellectual power of his predecessors, least of all any deficiency of appreciation of the nobleness of philosophy and theology as callings, that led Hegel³ to say, in answer to an invitation to give instruction in logic and traditional theological opinion, that that would be to become "white-washer and chimney sweep" at the same time. His conception of the human mind, and of God in history, utterly transcended, and rendered obsolete for him, the traditional German thought in which he was bred. Our universe is a vast, an infinite universe, and our conceptions in the realm of Christian faith must have this vast and infinite character.

[February 9.]

But far more important than the indefinite enlargement in space is the enormous extension in time that our human world has

undergone. A new idea of history, almost bewildering in its greatness, has taken possession of the mind of this century. Instead of a race with a career running only for six thousand years, we have a humanity with a probable history of a hundred thousand years. The birth and growth of the very idea of humanity, and the expanse of time over which it must be carried and made good, is perplexing in the extreme. The burden of the world was heavy upon the prophetic heart in the ancient age, but it is incalculably heavier to-day. It is a picture of great scope and impressiveness that Carlyle paints in his "French Revolution," his "Frederick the Great," and his "Oliver Cromwell," but the picture gives only a hint of the life of three modern nations in the two centuries preceding our own,—the French nation and the Prussian in the eighteenth century, and the English in the seventeenth; the historic vista extends no farther. It is a wonderful pageant that Gibbon causes to pass before the eye of the student in his "Decline and Fall of Rome," but the more than a thousand years through which he carries his work, measured against historic time, are but as yesterday when it is passed, or as a watch in the night. It is a marvelous drama that Grote develops in his great "History of Greece," and the action and the characters and the tragic issues have an abiding and wonderful meaning; still the twelve volumes deal with a very small part of the race, and a very brief period of time. Rawlinson puts before us a vast and dim world in his "Five Ancient Monarchies"; and we feel the spell of great antiquity as we read his pages, and are touched with the sense of the dark and stormy morning of our humanity. But when we have passed from Carlyle to Gibbon, from Gibbon to Grote, from Grote to Rawlinson, we have come only to the beginning of the new conception of history. The countless silent centuries that lie behind recorded history are to-day one of the most touching, fascinating, and bewildering objects of thought. They have at last risen from their long sleep; they have finally found recognition; their labor and sorrow

in preparing the way for historic man is no longer ignored; the tears and the blood by which they wrought out the physical forms from which our better life has come, and the beginnings of civilizations that they were able to hand on to their more fortunate successors, are becoming part of the sympathetic and grateful recollection of mankind. It is indeed strange, this resurrection of a dead world, this emancipation from oblivion of a forgotten humanity, this return to recognition and brotherhood with the later generations of the millions that lived in the dust behind the records of history, and looked "with dumb eyes to the silence of the skies." It is a speaking symbol of the possible reach of human imagination and sympathy, of the essential unity of the race, of the general sublime memorial of all the serving and aspiring ages that shall at last be erected in the grateful and venerative memory of mankind.

Here, then, is the second call for the new habit of thought. Here is the second cause of the revolution that has already taken place in the nobler mind of the church. The problem is our problem, and the old mental mood is totally inadequate to cope with it. The Hebrew form of the problem, the apostolic form of the problem, the medieval and puritan forms of it, are not large enough for that which confronts the believer to-day. The Hebrew prophet was for the most part satisfied with the salvation of the remnant of Israel, while the hostile contemporaneous Gentile world was under doom. The universalism of the Old Testament seer concerns the golden ages of the future, and has nothing to do with the multitudinous populations of the past. The apostle Paul has indeed a magnificent sense of history, and a profound philosophy of it, as is abundantly attested by his speech to the Athenians, and by passages of the greatest moment in the letters to the Galatians and Romans. But the ideal of a Christ for humanity, ultimate as a form of thought although it is, and capable of infinite expansion in answer to the developments of time and the facts of the case, could not have meant for him what it must mean for the believer

to-day. The restricted conception of salvation inaugurated under the apparent appalling compulsion of facts by Augustine,⁴ cherished through the Middle Ages, revitalized by the reformers, and descending with the puritan inheritance to the present generation, is possible to those only who shut their eyes to the vastness of human history. The consciousness of history as of unmeasured extent, and as embracing countless multitudes of the human race, inferior doubtless in every way to the men of to-day, but upon whose sacrifices and rude civilizations, representing worlds of struggle and suffering, the modern age has built, and without which even genius itself would be comparatively helpless, is one of the great forces that are calling for a new conception of salvation.

[February 16.]

The church is on trial. The humanity that she must include in her faith and prayer and sympathy has multiplied itself like the sand of the sea, and crowds the expanded spaces of time with hosts that no man can number. The thinking world of to-day will insist upon an answer to the question whether the Christ of the modern preacher has any relation to this recovered and piteously needy humanity. A great many, who are afraid of breadth, are looking favorably upon the scientific solution, the survival of the fittest. Among the lower animals, from countless multitudes that cannot succeed, and that are born to fail, a few strong specimens are found that prevail over the hard conditions and live on. From these come swarms of offspring, the overwhelming majority of which are under certain doom, and from whose doomed multitudes a second selection of the strong is made, to carry onward the torch of life. Nature, according to this conception, produces more than she wants, more than can by any possibility live, in order that from this excess of numbers she may have a better pick. The unfit are her blunder, the piteous witnesses of her incapacity and heartlessness. This is the way in which science disposes of the abortive life in the

lower animal kingdoms. The question is, whether it is safe for the church to look with favor upon this scientific method. It may be well enough in the non-moral sphere, but what shall be said of it when it stands as the self-disclosure of the moral head of the universe, and the law according to which he deals with mankind? The method of Jesus is in absolute contradiction to that procedure, and His Spirit is the eternal arraignment and condemnation of irresponsible Almightiness. The voices which seem so sweet to the theologian who is afraid of the breadth of the modern time, and who is anxious to conserve venerable theological traditions, are the songs of sirens,⁵ and "near by is a great heap of rotting human bones, fragments of skin are shriveled on them. Therefore sail on." If the present reach of the nobler imagination, the rich increase of historic sense and sympathy and the consciousness of a human communion that is indefinitely and mysteriously great, does not result in conceptions worthier Christ, more in accord with that which in the soul is likest God, the Christian thinkers, and all those who are responsible for the forms of faith for this generation, will miss an amazing chance to serve the kingdom of God. One feels that, if out of the profounder and better life of the time religious conceptions should arise, they would be so close an approximation to the mind of Christ as to possess a power almost elemental. The truth in its true form is the mightiest thing on earth; it does not need eloquence or skill or passion to plead its claims; it makes way for itself; rises upon mankind as the unclouded sun does upon the earth, and puts the world under the sense of its glory and beneficent power.

Another modifying force of the time is the sense of a contemporaneous humanity. The world has grown much smaller in the last half century. The various populations of the planet have met and looked one another in the face. The different forms of contemporaneous civilization are under study and intercomparison, and the prevailing mood among believing scholars is that the Christian creed must include the race as the

subject of the divine education. To-day there is a whole world to be saved, and one's plan of salvation must be adequate to the practical opportunity. The absoluteness of Christianity is one of the great words of this generation. The serious consideration of that word and its complete vindication would work a revolution in traditional theological opinion. The vast missionary enterprise of the church must ever demand a larger consecration of wealth, a nobler sacrifice, a wider devotion; but the casual fountain of all this is the character of faith. There is at present no adequate theoretic support and incentive for this magnificent enterprise of the church of our time. The moment that the traditional theology is utilized in developing enthusiasm for foreign missions, that moment the conscience of the best men turns away from the dismal business; and only as the traditionalist abandons theology and betakes himself to Christianity in its New Testament form, and stakes everything upon the prevailing passion of human love as it is born and fired out of the heart of Christ and out of the Fatherhood of God, does he make his appeal effective and overwhelming. The fact that the missionary work of the churches was founded upon the old theology is no reason why it should be continued upon that basis. It was, indeed, founded upon the love of God in Christ for the world, and it must be built again upon that fundamental truth as it is reflected in the larger intelligence of the time. Faith without works is dead, and the best theology that does nothing is worse than a poor theology that agonizes to save the world. Nevertheless, a living faith is the only permanent source of missionary endeavor, and the faith that is adequate to the world enterprises now on the hands of the church must issue in wider and richer practical results. The missionary enterprise has transcended the conception in which it originated; it has led the church that inaugurated it into a new world; it has been fruitful of ideas and feelings beyond all expectation; and to-day it is largely a stupendous pedestal in the air, waiting for the new conception of the mission of God in Christ to be put under

it as an adequate and an everlasting support.

[*February 23.*]

Something approaching the total problem of the Christian thinker of to-day begins to come in sight. He is living in a world indefinitely extended in space and time. The idea of creation has undergone a marvelous transformation and expansion, and history is so different in reach and in depth to the present generation as almost to mean a new thing. The nations of the earth are no longer mere names one to another. Much of the business of mankind is cosmopolitan, and science and art and philosophy are putting on forms for the world. A Kingdom of the Spirit has risen in our day, appropriating the wealth of all faiths, grounding itself upon a noble philosophy, isolating itself from particular times and places, relying for support upon no history, however sacred, and proposing to stand in its own strength against the whole hostile world of the actual. The question must arise whether the grand historic faith in Jesus as the Incarnate Son of God can cover this new world, whether His sovereignty may be extended over it, whether its one great need is not the acknowledgment of His eternal authority. This is my profound belief, and out of that belief the discussion contained in the following pages has grown. The escape of our human world into the new spaces and the new times, the expansion of the material order to infinity and the extension of history to eonian⁶ periods, the gathering of the nations into the consciousness of a contemporaneous humanity, and the mighty growth of the Kingdom of the Spirit, are blessings for which it is impossible to be too thankful. Mankind has been brought out into a large place, and the daily vision is of broad rivers and streams. But unless Christ shall be installed over this new world, it will simply be a larger and more splendid corpse than the old. Over the total worlds of space, and time, and present humanity, and the spirit, he must be recognized as supreme; and these kingdoms with all their glory, if that glory is not to fade into a dream and the highest hope of mankind is not to be

blasted, must become the kingdoms of our Lord and His Christ.

Our modern world looks as if it were getting ready for a new conception of Christ. There is gathering from all points of the compass of serious religious thought, a volume of insight and appreciation of Him that must finally overwhelm the public mind with the sense of His absoluteness for humanity. Everywhere the vision is opening to the reality of His presence in the world. The old Christ conception is becoming new in the current thoughts, insights, and appreciations of the time. There is a gathering of discernment toward this great center. No one knew what direct appeal to God meant to the men of the sixteenth century until Luther's words revealed it, and few men to-day have any adequate sense of what Christ means to the world. Some day, some voice or book will make the world aware of what is even now lying deep in its heart. Christ is the creator of our human world. The worth of the individual, the reality of social union, the sancity of home, the infinite meaning of love, the eternal validity of our ideas of righteousness, freedom, and God, all the ultimate realities of our human world, are the creation of Christ. We are born into His world; we wake and sleep, work and rest, rejoice and weep, live and die in it.

"Through Him the first fond prayers are said,

Our lips of childhood frame;

The last low whispers of our dead

Are burdened with His name."

And this consciousness that Christ cannot be transcended—that, as the form of religious thought, the inspiration to religious feeling, the ideal for religious character, and the mold in which the ultimate philosophy of the universe must be run, He is absolute for humanity—will force itself before very long into some new and epoch-making expression. There never was such an opportunity for scholarship as now, and never a time when mere learning was so impotent. The stuff of which faith and life and civilizations are made is here, and we need eyes for the adequate appreciation and use of the stuff. The loudest call is not for

the venturesome spirit who shall ascend into heaven to bring Christ down, or descend into the depths to bring Christ up, but for the man who shall fathom the significance of the Word that is nigh our humanity. There is little hope for the profounder and more vital ascertainment of the content of the Christ fact and conception, unless there shall be sent from God a man with the gift of sight. The Christian world is waiting for

him; it may have to wait many years; but when the fullness of the time shall have come, he will appear. He will possess the equipment of learning to which reference has been made, and he will sound with his sympathies the great heart of the present, fathom the depths of its spirit, and surprise the world with new revelations of the eternal realities of Christian faith.—*George A. Gordon, D.D.*

THE AIR WE BREATHE.

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II.

ITS CONSTITUENTS AND THEIR EFFECTS ON MAN.

ALL the ordinary ingredients which make up the atmosphere are as important in maintaining the health and life of man as milk, which contains all the constituents of food necessary to life. Naturally, the air has been found to contain in every one hundred volumes oxygen 20.96, nitrogen 79.02, carbonic acid gas .03, and traces of nitric acid and ammonia. Watery vapor is present, but variable, depending on temperature. In towns, traces of carbureted and sulphureted hydrogen,¹ also sulphuric acid, are found among its constituents. The proportions of oxygen and nitrogen are found to be constant and in the same relative quantities, whether at the level of the sea or on the highest mountains.

In the early part of the year 1895, Lord Rayleigh, of London, and Professor William Ramsey, of the University College, London, brought before the Royal Society of England at a special meeting for consideration a new element of the atmosphere which they called argon. For the discovery of this new substance in the atmosphere they received the ten thousand dollar prize offered by the Smithsonian Institution in 1893. Argon is supposed to be heavier than nitrogen and is about one per cent of the

nitrogen in the air. As far as known at present the new element is useless.

The watery vapor and carbonic acid gas are variable in the atmosphere. Good breathing air never contains more carbonic acid gas than four parts in ten thousand. It is often less, but if by any means it should reach seven parts to ten thousand it is injurious to health and the smell of organic matter is noticed; and when it reaches five hundred to ten thousand it may prove fatal in a short time. Oxygen is the only gas capable of supporting life in the animal kingdom, and there is no life without it. In mountain air the proportion is greater as compared with the air of towns, but in the extremes would not vary one part in a thousand. The air of the seashore has been found to contain 20.99 parts oxygen in every hundred volumes, and 20.70 in ill ventilated places. When there is only eighteen parts of oxygen, respiration is difficult. The air of neighboring forests contains .03 parts or less of carbonic acid gas, and the streets of a city, .04 parts, while that in poorly ventilated workshops and theaters may be .4 parts in a hundred volumes.

Oxygen sustains the temperature of the body by uniting with other elements in the tissues, and this process is called oxidation. Whatever interferes with oxygenation in the body increases the work to be done by the emunctories and many waste products from

tissue change are retained, producing auto-intoxication, or self-poisoning, accompanied by lowered vitality and later by active disease.

Deficient oxidation means an accumulation in the body of toxins or ptomaines² with deficient elimination of toxic products. Whenever respirable air is permeated by foreign gases with or without foul odors, the function of oxygen in the tissues is impaired. These poisonous gases may not only prevent a sufficient amount of oxygen from entering the lungs, but by acting as depressants upon the nervous system may check its absorption by the tissues, producing suboxidation followed by general decline.

Oxygen helps nature to be economical in aiding combustion and producing heat by uniting with all excrementitious particles before leaving the body. It is to-day considered a tissue builder and enters into the constructive metabolism³ of the various tissues of the body. It is useful in all of those diseases produced by bad air, namely, anæmia, dyspepsia, rheumatism, consumption, poisoning from malaria, and general debility. In nature oxygen is often condensed, and we have ozone⁴ or the form peroxide of hydrogen, which also has increased oxidizing powers. These are among the most powerful disinfectants and deodorizers known.

Ammonia and carbonic acid gas are the chief noxious gases which come to us from living animals as well as from decay of organic substances and combustion in the inorganic world.

Ammonia is found in the air in the proportion of about one grain to twenty-three thousand cubic feet, and comes from the electrical changes, also in small amounts from the exhalations of living animals and from putrefactive changes. Being soluble, like carbonic acid gas, it is washed to the ground by rain and there enriches the soil for vegetation. It is supposed that the nitrogen of plants, and especially that of leguminous fruits, is derived from this source. Ammonia in large quantities is found in horse stables, and its action is noticed upon the

painted surfaces of carriages kept near, it causing them to become discolored and assume a dirty green appearance. In close and poorly ventilated stables no doubt this is one of the chief causes of respiratory diseases among horses.

The carbon of living or dead tissues, uniting with the oxygen of the air, produces carbonic acid gas. On account of its being soluble in the moist atmosphere, we find it in greater quantities in damp air just before a rain or when the watery vapor is about to be precipitated.

Carbonic acid gas is the life of vegetation and it is the function of vegetable cells to get carbon from this source. It is formed from the exhalations of animals and decomposing organic matter of any kind. Wherever combustion is taking place, whether by light or by heat or in the tissues of the body, this gas is a product. Its proportion in the atmosphere is of the greatest importance as regards health. An adult breathes eighteen times a minute and about thirty cubic inches of air are taken in at each inspiration; therefore every individual by breathing renders five hundred and forty cubic inches of air unfit for respiration every minute. It has been estimated from the action of the glands of the skin that about three cubic inches of air are contaminated per minute. The burning of one cubic foot of gas consumes the oxygen from eight cubic feet of air. In one hour a good lamp consumes the oxygen from three and two tenths cubic feet. (Parkes.) In workshops where every man has a gas jet burning there is poor health unless ventilation is better than the ordinary. Every room artificially lighted requires three and a half cubic feet of air per minute in order that this gas may not accumulate in dangerous quantities. When combustion is going on carbonic acid gas is restored to the air, the oxygen being consumed. Carbonic acid gas, with other less harmful gases, is continually being produced by artificial combustion.

While organic matter may render air impure, yet the amount of carbonic acid gas is the test which is depended upon when the

air is to be examined for impurity. It is not only by the lessened amount of oxygen that the air is rendered unfit for respiration, but by the increased quantity of carbonic acid gas. This gas as it is exhaled from animals produces such diseases as jail fever and hospital fever, causes distemper among dogs in poorly ventilated kennels, and the unwholesome air of stables due to this gas predisposes horses to certain diseases. Sleeping rooms and auditoriums show this gas to accumulate in greater quantities the nearer you approach the ceiling. Sleeping rooms should contain five hundred to one thousand cubic feet of air to a bed. In hospitals and barracks this amount should be increased.

Not only carbonic acid gas but many foreign gases of the air arise from sewers, decomposition, and combustion, and, in cities, from the manufacture of chemicals. When diluted they all interfere to a certain extent with oxygenation of the blood, and when condensed they produce special diseases—diarrhea and prostration from sulphureted hydrogen, and headache, dizziness, and loss of appetite from excess of carbonic acid gas. There is a tendency for any one of these gases (and particularly when combined) to undermine the health and interfere with the normal performance of the various functions of the body.

The microscope has revealed all particulate substances, including dust and germs; but the noxious gases, with their enervating influences, still remain unseen. The sense of smell, with the aid of a few chemical tests, is the chief source by which we are warned of their dangerous accumulation; but there is need of an instrument to aid the olfactories which corresponds to the microscope in aiding the eyes.

In the fermentation of wines in large vats, so much carbonic acid gas is produced that the air needs to be tested before it is safe for human life to venture therein. This gas corresponds to the choke damp in coal mines, and that irrespirable gas which has proved fatal to sailors in the holds of ships, especially if they contain sugar or any other fermenting substance.

Tissue combustion is constantly going on in the body, and when the excess of carbonic acid gas or deficiency of oxygen interferes with the vital processes we are so impaired through weak circulation and respiration that we are soon overcome by oppressed and sleepy sensations.

Gases of ill ventilated rooms impoverish the blood by interfering with the exchange of gases in the lungs and preventing the giving off of those which are the result of tissue change and would be injurious to the system if they remained long there. They also prevent those vital constituents of the air from entering the blood. The pale and pinched faces, with frequent colds and catarrh, are among the ill effects produced, and they in turn become easy inroads for disease.

The greatest lesson ever taught on the subject of ventilation was on the night of June 18, 1756, when one hundred and forty-six English prisoners were crowded into a room twenty feet square, called the Black Hole of Calcutta. Within a few hours many were sick and dying, and eleven hours afterwards only twenty-three were found alive. Death was chiefly due to the excess of carbonic acid gas and the constant breathing over again of expired air.

It is no wonder, then, that some passengers become dizzy and faint on a cold winter's day when sixty or seventy persons are crowded into an ordinary street car, which is only half the size of the room at Calcutta.

Carbonic acid gas may produce sleep without any previous unpleasant symptoms. Gas escaping into a room has passed unnoticed by the occupant and sleep has been produced which would have been the sleep of death if aid had not been promptly at hand. This gas in excess, or in quantities sufficient to produce sleep, can be readily detected by a person coming from the outside air into its presence.

Dr. Roscoe found in the air of the theater, 23.37 to ten thousand volumes of air four feet from the floor; at thirty feet there were 32.12 to ten thousand volumes of

air, or five or six times the amount found in ordinary breathing air.

Limekilns produce this gas by separating it from the carbonate of lime, and men working around them have been discovered asleep and near death from its effects. By its action upon the red blood corpuscles when in excess, it quickly renders them unable to perform their function.

If any have noticed how poorly a candle in a deep well burns, they will readily understand why this is often used by well diggers as a test for the safety of descent. When this gas is greatly in excess, lights of any kind burn dimly. This is due to deficient oxidation. In the same way man suffers for the want of oxygen. Carbonic acid gas in excess, no doubt, has the same injurious effect upon the vegetable kingdom in so increasing combustion that the cells of the plant fail to do their work. In like manner oxygen in full strength exaggerates the vital functions of the body and dissolution begins.

Franklin's old kite experiment gave us the identity of lightning with electricity. Atmospheric electricity is always constant. The kind and quantity seem to vary greatly. When the atmosphere is clear and dry, experiments have shown positive electricity present. The electricity of the earth is negative, while that of the clouds, or air, is positive. When a cloud is sufficiently charged with electricity it is conducted to the earth or to adjoining clouds in the form of lightning.

There are some facts and many theories regarding the production of electricity in the air. The large and small waves of air being in constant motion, electricity would be produced as the result of friction. Chemical changes constantly taking place in the gases and composition of the air will cause electric currents. Volta⁵ advanced the theory that evaporation produces electrification of the air. Later it was demonstrated that in the evaporation of salt waters, particularly, a positive electrifying process took place. M. Pouillet⁶ discovered that electricity was formed during the germination of plants. This being true a much

greater amount would be produced from the chemical changes in the active growth of vegetation, the chemical changes taking place in the leaves of plants whereby oxygen is restored to the air, while carbon is absorbed. The ozone which is formed at this time may be a result of the electrical changes upon the principle that where we have chemical changes taking place we have electricity evolved at the same time.

The centripetal, rapid, and ascending currents of air producing cyclones, hurricanes, and other powerful upheavals in the atmosphere are another cause of electricity in the air, and no doubt this accounts for the frequency of lightning which accompanies these phenomena. It is produced by the constant contraction and expansion of large masses of the air by its property of elasticity. Heat is produced when gases are compressed; also when rubber alternately contracts and expands. Heat and electricity are produced in the air on the same principle as they are produced in the piece of rubber.

Potential electricity increases with the altitude—also with the setting of the sun—and varies with the hour of the day. The maximum is at six or seven o'clock a. m. in the summer. This can be explained, no doubt, by the increased evaporation of the moisture of the earth's surface on a summer's morning, and the condensation of the moisture of the air, which begins as the night comes on and is a good conductor of electricity.

The air is dielectric (that is, it is a conductor of electric currents), but this quality depends upon certain conditions. It is poor when the air is dry and good when the air is moist. Electricity, like temperature and pressure, has a diurnal variation; but the electric state of the air corresponds chiefly to its moisture.

Very much has been attributed to the electric state of the air and, no doubt, on a scientific foundation. The pure dry air has an exhilarating effect upon man not altogether due to the quality and quantity of oxygen, but also to the fact that dry air is a poor conductor of the electric currents

and man is able to retain more electricity in the body; but when the air is moist, he gives it up more easily to the clouds on account of the moisture increasing the dielectric power of the air. This may account for the languor and indisposition so common in a moist and humid atmosphere; also the sensation of weight in the limbs with aches in the joints by which some so confidently announce the approaching storm. But there are meteorological conditions besides the electrical which produce these physical phenomena in people who are sometimes called "human barometers." The light vapor-filled air which accompanies the fall of the barometer causes an increase of blood pressure in the capillaries of the skin, which by pressing upon the peripheral nerves, produces pain.

Some living bodies, like certain inorganic substances, are good conductors of electricity while others are poor. Herein may lie the secret of the premonitions associated with the uneasy sensations of certain individuals previous to and during stormy weather. When light and moist air, with an impending storm, takes the place of the dense and dry air at the close of a drought, muscular and nervous pains are produced in people most susceptible to atmospheric variations. With this condition of the air we also have lessened evaporation of the excrementitious products from the body, which, when retained in sufficient amounts, have a tendency to light up a latent rheumatic condition.

Natural philosophy teaches us that chemical changes produce electric separa-

tion, whether they occur in solids, liquids, or gases. All substances are made up of molecules, and when by mechanical or chemical forces the molecules are suddenly separated or compressed, heat and energy are produced and a force liberated which we call electricity. These molecular disturbances may be so great as to break and destroy the structure, as in dynamic electricity⁷. The electric spark may produce chemical combinations such as is shown when oxygen and hydrogen unite to form water. By electrolysis⁸ chemical decomposition may take place between molecules. A body being electrified in a room the sides of the room will be charged with an opposite kind of electricity; in other words, the phenomena of polarization take place.

Development and discharge of electricity are continually going on in the performances of the vital processes of both the animal and the vegetable world. These electrical changes vary according to the electric state of the air. The body of man has more electric force within when the air is dry because in these conditions air is a good insulator. The physical discharge of electricity which occurs when the air is moist is intercepted when the air is dry. The usual equilibrium of electric forces in the air and earth are insensible to man, but great disturbances of molecular and mechanical motion render these forces unequal and accumulative with electric discharge as a result. When this occurs in the air or elsewhere the effect is quickly realized by man, particularly if he should be so unfortunate as to stand in the path of the electric current.

THE INDUSTRIAL CONDITION OF THE SOUTH BEFORE 1860.

BY RICHARD H. EDMONDS.

IT is a conservative statement to say that no other country in the world was ever so misjudged, misunderstood, and misrepresented as the South. Hon. J. L. M. Curry in his recent work, "The Southern States of the American Union," says:

"History, poetry, romance, art, public opinion

have been most unjust to the South. By perverse reiteration its annals, its acts, its inner feelings, its purposes have been grossly misrepresented. History as written, if accepted, in future years will consign the South to infamy."

It is claimed that an English paper recently published the following:

"The Southern Exposition now in progress at

Atlantic City is the subject of much comment in the American newspapers. The exposition was opened by the pealing of the 'liberty bell,' famous as having been used during Sherman's renowned march to the seaside as a tocsin to summon the newly liberated slaves, the relic having been removed from the dome of the capitol at Washington for the purpose. The address of the occasion was presented by Professor Washington, a lineal descendant of the first American president. One of the novelties of the exposition consists of a grove of cotton woods in full growth, illustrating all stages and methods of culture of the great southern staple, as well as the ravages of the 'cotton picker' in the year's crop. American statesmen hail the exposition as realizing the dream of Thomas F. Grady, one of the framers of the great Constitution, and father, as it were, of the 'solid South.' Great was the recent World's Fair. Omaha should look to her laurels."

It might well be doubted whether any English publication could have been guilty of putting forth so much error, were it not for the fact that misstatements about the South, fully as glaring as these, are constantly found in northern and western publications supposed to be reliable.

Probably nearly all readers are familiar with the statement in the Encyclopedia Britannica that "mainly by their connection with the South the Carolinas have been saved from sinking to the level of Mexico or the Antilles."

The South is a part of our common country; its people are mainly Anglo-Saxons, and as such are members of the great race which to-day is the dominant power in the world. These two facts alone ought to make a study of its history interesting to every one. Its future can to some extent be judged by its past. It is the aim of the writer briefly to condense into this paper some facts about the South prior to the war that will show what it was doing in business and educational advancement, and in a second paper to sum up the contrast between 1860 and 1865, and then point out how far this section has recovered and what it is doing to build up its material interests. In this way it is hoped to make interesting and valuable some statistics, dry though they usually be, for statements unsupported by figures would not be conclusive. It is needless to say that in speaking for the South no

ill will or criticism against other sections is intended. It has rightly been said that "the establishment of truth is never wrong."

The *Boston Herald* in a recent editorial intended to be friendly to the South said:

"Side by side with the growth of what used to be the only source of southern wealth, there have been growing up a more diversified agriculture and the beginnings of a wide range of manufactures. But the fact that these resources remained so long undeveloped and are now coming so fully into evidence argues a change in the spirit of the people more significant than the inexhaustible bounty of nature. The rapid acceleration of southern progress may be due partly to an infusion of northern energy, but it is mainly to the work of southerners who were too young to know anything of the war or its passions, or who were born after its close. In the hands of this generation the South has taken its first great stride of real progress."

The *Herald* simply voiced general opinion, but as Dr. Curry said, "History, poetry, romance, art, public opinion have been most unjust to the South."

In order to understand and appreciate the progress made by the South during the last ten years it is necessary to know something of its condition prior to the war and immediately after that disastrous struggle. "The New South," a term which is so popular everywhere except in the South, is supposed to represent a country of different ideas and different business methods from those which prevailed in the old ante-bellum days. The origin of the term has been a subject of much discussion, but the writer has rarely seen it ascribed to what he believes to have been the first use of it. During the war the harbor and town of Port Royal, S. C., were in the possession of the northern forces, and while they were stationed there a paper called *The New South* was established by Adam Badeau. This was probably the first time that the term was applied to the Southern States. Its use now, as intended to convey the meaning that the progress of the South of late years is something entirely new and foreign to this section, something which has been brought about by an infusion of outside energy and money, or by a new generation which knows nothing of the war, is wholly unjust to the South of the past and present and unjust to

the men who are to-day leading the South's industrial advancement, for, contrary to the *Boston Herald's* statements, many of the South's "captains of industry" were leaders in the southern army.

It needs but little investigation to show that prior to the war the South was fully abreast of the times in all business interests, and that the wonderful industrial growth which it has made since 1880 has been due mainly to southern men and southern money. The South heartily welcomes the investment of outside capital and the immigration of all good people, regardless of their political predilections, but it insists that it shall henceforth receive from the world the measure of credit to which it is entitled for the accomplishments of its own people. In the rehabilitation of the South after the war southern men led the way. Out of the darkness that enveloped this section until 1876 they blazed the path to prosperity. They built cotton mills and iron furnaces and demonstrated the profitableness of these enterprises. Southern men founded and built up Birmingham, which first opened the eyes of the world to the marvelous mineral resources of that section, and to southern men is due the wonderful progress of Atlanta, one of the busiest and most thriving cities in the United States, and it is mainly to southern men that the success of the Atlanta Exposition is due, about twenty or more of its directors having been in the southern army. When the people of the South had done this, then northern capitalists, seeing the opportunities for money making, turned their attention to that favored land.

The southern people do not lack in energy or enterprise, nor did they prior to 1860. Since the formation of this government they have demonstrated in every line of action, in political life, on the battlefield, in literature, in science, and in great business undertakings, that in any sphere of life they are the peers of the most progressive men in the world. From the settlement of the colonies until 1860 the business record proves this. After 1865 the conditions were so completely changed that the masses lacked opportunity, and to that was due their seeming want of

energy. The population was largely in excess of the number required to do all of the work that was to be done. At least one half of the population was without employment, for the war had destroyed nearly all the manufacturing interests that had been in existence and completely arrested development; agriculture was almost the only source of work for the masses. With no consumers for diversified farm products it would have been folly to raise them. Cotton, and cotton alone, was the only crop for which a ready market could be found, and it was also the only crop which could be mortgaged in advance of raising for the money needed for its cultivation.

The Southern States from the time of their first settlement until 1860 devoted far more attention to manufacturing interests than they have ever received credit for. In the southern colonies iron making became an important industry, even before the beginning of the eighteenth century. The first settlers in Maryland, Virginia, the Carolinas, Tennessee, Alabama, and Georgia early turned their attention to this business. Considerable progress was made in all of these states, and the old-time furnaces and forges produced large quantities—at least large for those days—of high-grade iron. Referring to the development of iron making in the southern colonies, Mr. James M. Swank, in his "History of Iron in All Ages," says that the establishment at an early day of so many charcoal furnaces and bloomeries is an interesting fact in the iron history of our country. He adds:

"The people who built these furnaces and bloomeries were not only bold and enterprising, but they appear to have been born with a genius for making iron. Wherever they went they seem to have searched for iron ore, and, having found it, their small charcoal furnaces and bloomeries soon followed. No states in the Union have shown in their early history more intelligent appreciation of the value of an iron industry than North Carolina and Tennessee, and none have been more prompt to establish it. The enterprise of these early iron workers assumes a picturesque aspect when viewed in connection with the primitive methods of manufacture which were employed by them. They were pioneers and frontiersmen in every sense; from the great world of invention and progress they were shut out by the mountains and streams and hundreds of miles of

unsubdued forest. It is a curious fact that the daring men who pushed their way into the wilds of western Carolina and east Tennessee in the last century, and who set up their small furnaces and bloomeries when forts yet took the place of hamlets, founded an iron industry which still retains many of the primitive features that at first characterized it."

Such were the pioneer iron-men of the South. In many cases they were the leading citizens of the colonies. As early as 1716 Governor Spotswood, of Virginia, established several iron making enterprises, and in 1727 the General Assembly of that state passed "an act for encouraging adventures in iron works." Colonel William Byrd, of Westover, Va., writing in 1732 of the many iron enterprises that had been started, gives some particulars of a number of them, including "England's iron mines, called so from the chief manager of them, though the land belongs to Mr. Washington." Quoting from these writings, Mr. Swank says these mines were on the north side of the Rappahannock River, "not far from a spring of strong steel water" which was in King George County, twelve miles distant from Fredericksburg. Two miles distant from the mines was a furnace. "Mr. Washington raises the ore and carts it thither for twenty shillings the ton of iron that it yields. Besides Mr. Washington and Mr. England there are several other persons in England concerned in these works. Matters are very well managed there, and no expense is spared to make them profitable." The "Mr. Washington" referred to was, says Mr. Swank, the father of George Washington.

After giving in detail the history of the many iron works started in Virginia, Mr. Swank says:

"About 1790 the iron industry of Virginia took a fresh start, as did many other manufactures of the state. This activity continued for many years, but it was partly checked in subsequent years by the greater attention given by the people of Virginia to agricultural pursuits. No state in the Union gave more attention to domestic manufactures after the close of the Revolution than Virginia. Richmond, Lynchburg, Staunton, Winchester, and some other places became noted for the extent and variety of their manufactures. Household manufactures were also everywhere cultivated. The manufacture of nails was one of these industries. Thomas Jefferson required about a dozen of the younger slaves

owned by him to make nails, and it is said that they made about a ton of nails a month at a considerable profit."

Lesley gives the names of 88 charcoal furnaces and 59 forges and bloomeries and 12 rolling mills built in Virginia prior to 1856. So general was the interest in iron making that these furnaces were located in thirty-one counties and the forges in twenty-five. In South Carolina iron making was not commenced at so early a date as in Virginia, but iron works were built in 1773. At the beginning of the Revolution the state offered liberal premiums to those who would establish iron works.

The tendency of the people of this section was so very strongly toward industrial pursuits as to have justified the expectation that the South would take a leading position as one of the world's great manufacturing centers. And, in studying the advance in mechanical pursuits of the negro race, as exhibited at the Atlanta Exposition, it must be remembered that in slavery days there were many skilled mechanics among the negroes, good carpenters, good bricklayers, good workers in other lines of industry, many slave owners having found it profitable to train their slaves in mechanical pursuits.

When the cotton gin came into existence, however, it created for capital, brains, and muscle a market such as the world has rarely seen. It was natural that the whole force and power of southern energy and capital should be turned into the business which yielded the largest financial results. This was cotton growing, which, when cotton was selling at from 25 cents to 40 cents a pound, as it did in the early years of this century, produced a marvelous degree of prosperity.

For some years prior to 1850 while New England, having but little soil to make profitable agriculture a possibility, was engaged almost wholly in manufacturing pursuits, all the energies of the section being directed to industrial development, the South, reaping great profits from its planting interests, was with equal energy and success and continued expansion giving itself to the cultivation of corn, cotton, sugar,

rice, and tobacco. In the growth of these staples it was producing great wealth, and it probably reached a higher degree of agricultural prosperity than any section of this country has enjoyed since that time. It is difficult to comprehend the magnitude of the results accomplished by southern agriculturists prior to 1860. The energy and enterprise displayed by the South in the extension of its agricultural interests were fully as great as the energy displayed in the development of New England's manufactures or that of the pioneers who opened up the West to civilization. This agricultural development and prosperity were the outgrowth of the same energy that built the first railroads in the country, that constructed more mileage between 1850 and 1860 than the New England and Middle States combined, that was rapidly at the beginning of the war building up manufactures, that gave to a southern port the distinction of

sending out the first regular trading steamship that ever crossed the Atlantic.

But to return to statistics. In order rightly to value all comparisons to be made, it should be remembered that the total population of the United States in 1860 was 31,400,000, of which the South had 6,900,000 whites and 4,100,000 negroes, or an aggregate of 11,000,000, just a little more than one third of the total. In 1850 the South had 5,600,000 whites and 3,200,000 negroes, or an aggregate of 8,800,000 out of a total for the country of 23,200,000. With about one third of the aggregate population and less than one fourth of the white population the South raised at these periods more than one half of the total agricultural products of the country. Comparing the crops of the South and of the remainder of the country as given in the census of 1850 and again in the census of 1860, we have the following table:

	Crops in 1860		Crops in 1850	
	Yield in South	Yield in remainder of the country	Yield in South	Yield in remainder of the country
Corn, bushels.....	358,153,000	472,297,000	309,697,422	282,373,682
Wheat, bushels.....	44,800,000	125,200,000	24,446,633	76,039,311
Cotton, bales.....	5,196,000	none	2,445,793	none
Tobacco, pounds.....	351,500,000	77,800,000	167,877,922	31,875,733
Rice, pounds.....	187,000,000	none	215,312,797	none
Sweet potatoes, bushels.....	38,000,000	3,600,000	36,268,148	1,523,538
Sugar, pounds.....	302,000,000	none	237,133,000	none
Value of live stock.....	\$467,498,364	\$639,991,582	\$232,058,469	\$312,122,047
Molasses, gallons.....	16,314,818	22,232	12,139,659	561,431
Beeswax and honey, pounds.....	13,551,151	12,835,704	6,595,110	8,258,680
Value of animals slaughtered.....	\$84,447,110	\$128,424,543	\$50,654,644	\$61,048,498
Value of homemade manufactures.....	\$16,585,281	\$7,672,941	\$16,920,303	\$10,573,341
Peas and beans, bushels.....	11,878,452	3,309,661	7,594,844	1,625,057
Wool, pounds.....	12,565,337	47,946,006	1,112,922	51,404,037
Cash value of farms.....	\$2,308,409,352	\$4,330,004,869	\$1,037,274,535	\$2,234,300,891
Value of farm implements.....	\$94,510,946	\$151,607,195	\$59,894,041	\$91,693,597

The world generally credits the South of ante-bellum days with having been only a producer of cotton, rice, and sugar, but the industrial and railroad interests were building up with great rapidity when the war came, and these figures exhibit a condition of agricultural prosperity that must amaze those who have regarded the old South as a country lacking in energy. With one third of the country's population and only one fourth of the white population, the South not only produced all the cotton, rice, and sugar raised in the United States—these

were all practically surplus cash crops—but in 1860 also raised 358,000,000 bushels of corn or 44 per cent of the total crop of the country; 351,500,000 pounds of tobacco against 77,800,000 pounds in the rest of the country; 38,600,000 bushels of sweet potatoes out of a total crop of 41,600,000 bushels. It had over 40 per cent of the total value of live stock of the country, or \$467,498,000 out of \$1,100,000,000; it made 16,000,000 gallons of molasses against 22,000 made by other sections; it produced beeswax and honey to the extent of 13,500,-

000 pounds, or over one half of all made in the country; the value of the animals slaughtered was \$84,400,000 against \$128,000,000 in all other sections combined, and, out of a total value of what were classed as homemade manufactures, of \$24,300,000 the South had \$16,500,000. The cash value of farms in the whole country in 1860 was \$6,638,000,000, and though the South had only one fourth of the white population the value of its farms was \$2,300,000,000, more than one third of the whole, and an increase of \$1,300,000,000 over 1850. With only 33 per cent of the country's population, including slaves, it had \$95,000,000 invested in agricultural implements out of a total of \$246,000,000 or nearly 40 per cent. The increase in the value of its agricultural implements from 1850 to 1860 was nearly \$35,000,000, or about 60 per cent.

Comparing the statistics of 1850 as given in the foregoing table, it will be noted that in that year the agricultural interests of the South—not simply cotton growing but diversified farming—were far in advance of the remainder of the country, and that the aggregate value of southern farm products was more than one half of the total for the whole country. Because the South, under stress of circumstances imposed upon it by the war, for thirty years paid the West over \$100,000,000 annually for corn and provisions—a system now rapidly changing—the world has supposed that the South could not produce its own corn and bacon and beef. Proof to the contrary is readily found in the history of the past. The figures already given show that in 1860 the South raised nearly one half of the country's corn crop, and in 1850 largely over one half. In 1850 the total number of live stock in the United States was 80,065,741, and of this the South, with one third of the total population, had 38,480,000 or 48 per cent, leaving only 41,500,000 for the other two thirds of the country's population. The most surprising part of this, however, is that the South had in that year 14,800,000 swine against 11,500,000 for the remainder of the country, and that

even of sheep, of which the South has had so few since the war, excepting in Texas, there were in this section, omitting Texas, which then had only 100,000, over 5,700,000, or largely over one fourth of the total in the country. That the conditions of 1850 were not abnormal is demonstrated by the records of 1860. Notwithstanding the wonderful agricultural progress of the West between 1850 and 1860, the South in the latter year had 5,000,000 more swine than all other sections combined—the total for the latter being 14,200,000 and for the South 19,200,000. Of all live stock the South had in that year 40,100,000 against 48,800,000 for the remainder of the country.

The decade ending with 1860 witnessed a very marked growth in southern railroad and manufacturing interests, but there was no decline in the steady advance that was making the South one of the richest agricultural sections of the world. During this time railroad building was very actively pushed, and the South constructed 7,562 miles of new road, against 4,712 by the New England and Middle States combined. In 1850 the South had 2,335 miles of railroad, and the New England and Middle States 4,798 miles; by 1860 the South had increased its mileage to 9,897 miles, a quadrupling of that of 1850, while the New England and Middle States had increased to 9,510 miles, or a gain of only about 100 per cent. In 1850 the mileage of the two northern sections exceeded that of the South by 2,463 miles. The conditions were reversed by 1860, and the South then led by 387 miles. In the decade under review the South expended, according to official figures, over \$220,000,000 in the extension of its railroads, the great bulk of this having been local capital. This activity was not confined to any one state, but covered the whole South, and every state made a rapid increase in its mileage. In Virginia there was an increase from 515 miles in 1850 to 1,771 miles in 1860; in North Carolina the increase was from 248 miles in 1850 to 889 miles in 1860; in South Carolina from 289 miles to 988; in Georgia from 643 to 1,404; Florida from

21 to 401; Alabama from 132 to 743; Mississippi from 75 to 872; Louisiana from 79 to 334; Kentucky from 78 to 569, and Maryland from 253 to 380. Neither Texas, Arkansas, nor Tennessee had a single mile of railroad in 1850, but in 1860 Tennessee had 1,197 miles, showing remarkable activity in construction during the decade, while Texas had 306 miles, and Arkansas 38.

The percentage of increase in population in the South from 1850 to 1860, even including the slaves, was 24 per cent, while in the rest of the country, the gain due largely to immigration, of which the South received none, was 42 per cent. Yet from 1850 to 1860 the South increased its railroad mileage 319 per cent, while in the rest of the country the gain was only 234 per cent. The South had one mile of road in 1860 to every 700 white inhabitants; the other sections all combined had one mile to every 1,000 inhabitants. Thus, counting the whites only, the South led the country in its railroad mileage *per capita*, and if the slaves be included the South still stood on a par with the country at large in *per capita* railroad mileage.

While devoting great attention to the building of railroads, the South also made rapid progress during the decade ending with 1860 in the development of its diversified manufactures. The census of 1860 shows that in 1850 the flour and meal made by southern mills was worth \$24,773,000, and that by 1860 this had increased to \$45,006,000, a gain of \$20,000,000, or nearly one fourth of the gain in the entire country, and a much greater percentage of gain than in the country at large, notwithstanding the enormous immigration into the western grain-producing states during that period. The South's sawed and planed lumber product of 1860 was \$20,890,000 against \$10,900,000 in 1850, this gain of \$10,000,000 being largely more than one third as much as the gain in all other sections combined, although even counting the slaves the South had only one third of the country's population.

The advance in iron founding was from \$2,300,000 in 1850 to \$4,100,000 in 1860,

a gain of \$1,800,000, a very much larger percentage of increase than in the whole country. In the manufacture of steam engines and machinery the gain in all of the country except the South was \$15,000,000, while the gain in the South was \$4,200,000, the increase in one case being less than 40 per cent and in the other over 200 per cent. Cotton manufacturing had commenced to attract increased attention, and nearly \$12,000,000 were invested in southern cotton mills. In Georgia especially this industry was thriving, and between 1850 and 1860 the capital so invested in that state nearly doubled. It is true that most of the southern manufacturing enterprises were comparatively small, but so were those of New England in their early stages. In the aggregate, however, the number of southern factories swelled to very respectable proportions, the total number in 1860 having been 27,590, with an aggregate capital invested of \$142,100,000. In the same year the aggregate wages were over \$43,000,000, and the products were valued at \$231,000,000. This was an increase in annual product of nearly \$100,000,000 over 1850.

In 1860, of the entire banking capital of the country, 30 per cent, or \$117,000,400, was in the South. When the census of 1860 was taken the South ranked very high in wealth as compared with the rest of the country, showing that its people were not slothful in the business of money making. In that year the assessed value of property in Georgia was greater than the combined wealth of Maine, New Hampshire, Vermont, and Rhode Island. South Carolina was \$68,000,000 richer than Rhode Island and New Jersey. Mississippi outranked Connecticut by \$160,000,000. In the assessed value of property *per capita* Connecticut stood first in rank, Rhode Island second, South Carolina third, Mississippi fourth, Massachusetts fifth, Louisiana sixth, Georgia seventh, District of Columbia eighth, Florida ninth, Kentucky tenth, Alabama eleventh, Texas twelfth, New Jersey thirteenth, Maryland fourteenth, Arkansas fifteenth, Virginia sixteenth, and Ohio seventeenth. New York and Pennsylvania

were also far behind the South in the amount of wealth in proportion to population, the former state ranking twenty-second, and the latter thirtieth. In 1860 the total assessed value of property in the United States was \$12,000,000,000, and of this the South had \$5,200,000,000, or 44 per cent.

An examination of the educational and church statistics will reveal conditions equally favorable to the South. In 1860 the total income of all educational institutions in the United States was \$34,718,000; in that year southern schools had an income of \$10,008,000, or nearly one third of the total, though the South had less than one

fourth of the white population. In 1850 there was an average in the United States of one church to every 600 people; in the South there were only three states, Maryland, Louisiana, and Texas, in which the average number of churches was not larger than this, even including the negroes in the calculation. Though the South had no large cities such as New York, Boston, and Philadelphia to swell its total of newspaper circulation by the heavy issues of daily papers, its newspapers and periodicals in 1850 printed 85,500,000 copies, or one fifth of the total for the entire country.

Such was the South of 1850 and 1860.

IRVING'S LIFE OF GOLDSMITH.

BY PROFESSOR WILLIAM HAND BROWNE.

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PERHAPS no people in the world are so variable in their literary judgments as the Americans; and with none does the fashion of art or of letters change with more capricious mutation. It would seem that the last half century, like a young heir just out of his minority, took a delight in showing that it was no longer in tutelage. In a review of the book before us, written in 1850, the reviewer comments on the changing taste of the American public, which "we who were brought up on Addison" observe "with unpleasant surprise." To-day, what reviewer or what writer would confess to having been brought up on Addison? Yet it was no bad nurture even for a writer of 1850; while for the previous generation, to which Irving belonged, it was an almost indispensable stadium in the development of American literature.

Down to Irving's time, literature as an art scarcely existed in America; that is, we had hardly a writer who endeavored to clothe sound and original thought in graceful and appropriate form. We had, on the one hand, vigorous thinkers, with no conception of, or no care for, grace; and on the other hand, weak imitations of the *Tatler*¹ and *Spectator*.²

The ponderous logic of Edwards and the homely materialism of Franklin were perhaps the best things that America had to show at the opening of the nineteenth century. It is not extravagant to say that with Irving's "Knickerbocker," published in 1809, American literary art began. It was not that Irving made any important contribution to human thought and knowledge—putting aside his immortal "Knickerbocker," there is scarce any subject which he treated that has not been treated more fully and thoroughly since his day—but that he was the first to illustrate the truth that a literary work, to be classic, demands a happy union of both matter and form, or it becomes on the one hand amorphous, on the other inane. He also showed that a distinctly American literature was possible; not a mere servile imitation of the English, but racy and original as well as refined—a scion of the majestic old tree, putting out new foliage in Columbian soil and under the Columbian sky.

When we said that most of Irving's serious subjects have been more fully and thoroughly treated since his day, we did not say that they have been better treated. A writer is

not bound to say all that can be said on his subject, but only so much as his plan demands. To take a concrete instance, there are several ways of writing a good biography. Boswell's anecdotic way was the best for his purpose, though suited only to a subject like Johnson. Masson's "Milton" exemplifies another way, where the special subject is always kept in the center of the political, social, or literary life of the time. Craik's "Swift" is a careful collection of all the accessible facts of the individual life, with the necessary elucidation and no more. Irving's "Goldsmith" differs from all these, and yet is an admirable biography.

This book, in its present form, belongs to the closing period of the author's life, written when he was sixty-six years old, and was the last of his books except his "Washington." It was enlarged and retouched from a sketch made some twenty-five years before, about the time when he was writing the "Tales of a Traveler." The revision was not due to any pressure of necessity, for Irving was then in fairly easy circumstances; nor was it to supply any urgent public want; for while it is true that when the original sketch was written Prior's tedious and unsatisfactory biography was the only one accessible, yet since that time Forster's excellent work had appeared, which still remains the standard life of Goldsmith. He was probably drawn to it by strong sympathy with that most genial and lovable man of letters, so imperfectly esteemed in his own time, but whom posterity has learned to value at his true worth. Indeed there are many traits in common between the two. Irving, of course, inherited with his Scotch blood too much sound common sense to be guilty of that reckless inconsequence and improvidence which Goldsmith's friends, naturally enough, found so provoking; nor had he those minor defects—the ungainly form, the disfigured face, the blundering tongue—which handicapped the poor poet so seriously; but he had the geniality, the warm affections, the sensitive heart, the sunny nature, the delicate sense of humor, the sweetness of disposition which endear Goldsmith to us all; and it is just these that Irving

has brought out most clearly. We can certainly learn more facts about Goldsmith from the pages of Forster; but even he does not give us a clearer picture of the man.

At the very beginning we are introduced to the Goldsmith family, a race who "rarely acted like other people: their hearts were in the right place, but their heads seemed to be doing anything but what they ought"; and this family trait Oliver inherited in full measure. He was the son of a very benevolent, most unworldly, and very poor Irish curate, the original from whom his son drew his Doctor Primrose, and the exquisite sketch of the parson in his "Deserted Village." It is generally believed that the Auburn of that poem was drawn, not from the village of Pallas, where the poet was born, but from Lissoy, in West Meath, to which his father removed soon after.

At his schools, Oliver, though somewhat at a disadvantage with his short, clumsy figure and face whose natural ugliness was further disfigured with smallpox, was a universal favorite with his comrades. "He had a thoughtless generosity extremely captivating to young hearts; his temper was quick and sensitive, and easily offended; but his anger was momentary, and it was impossible for him to harbor resentment." In all frolics and mischievous pranks he was the leader. It was on his final journey home that he made the memorable blunder of mistaking a gentleman's house for an inn, ordering supper, and putting on all the airs of a man of consequence; while his host, a Mr. Featherstone (who must have been a congenial spirit), grasping the situation at once, was all subservience, and "fooled him to the top of his bent." With a happy way Goldsmith had of turning the incidents of his life to literary account, this absurd situation became the motive for his admirable comedy, "She Stoops to Conquer."

An act of quixotic generosity on the part of the father made it impossible for him to send Oliver to Trinity College, except on the footing of a sizar, or poor scholar; and this humiliating position and the domineering temper of his tutor made his college career an unhappy one. He however took his

bachelor's degree, and returned to his home, and had now to face the serious question, what he was to do for a living. Of his kindred most were poor; those who were better off inclined to give him the cold shoulder as a predestined ne'er-do-weel; and the only one who never cast him off, who was always ready to forgive and to help, and who believed that the harmless scapegrace would come out all right in the end, was his amiable and excellent uncle, the Rev. Thomas Contarine.

The years next ensuing contain little more than a chronicle of false starts and failures. If, in Pistol's³ phrase, the world was his oyster, he found it extraordinarily difficult to open. He studied two years for the clerical profession; but when he presented himself before the bishop he was rejected—chiefly, his biographer thinks, because he presented himself before that prelate arrayed in a pair of scarlet breeches; for Goldsmith, like Dickens and Disraeli,⁴ had a passion for gorgeous attire.

It would probably have occurred to nobody else but Goldsmith, after such a rebuff, followed by an almost immediate failure as a private tutor, to buy a horse and set off on a journey nowhere in particular. Yet this is what he did—to come back, of course, penniless. Next he tried the law, the blessed Uncle Contarine furnishing funds to enter him at the Temple. He never got further than Dublin, where he was tricked out of his money. Medicine was next tried, and he went to Edinburgh and really did study two winters. He then conceived it necessary to finish his course at Paris and Leyden. He had intended to embark at Leith for Holland, but finding there some agreeable passengers who were just sailing for Bordeaux he very characteristically determined to go along with them. The ship was driven by stress of weather to put in at Newcastle; and here, to Goldsmith's consternation, the whole party were arrested. His jovial companions, it seems, were Scotchmen in the French service, on a recruiting expedition. All his protests of innocence were of no avail; he was imprisoned for a fortnight, and the vessel, proceeding without its pas-

sengers, foundered at the mouth of the Garonne, with all on board.

We must pass over his wanderings in Europe, mostly without aim or object, and always without money, when he often earned a night's lodging at a rustic inn by playing on his flute for the villagers to dance, from which he returned after two years, bringing, it is believed, the degree of Doctor of Medicine (how obtained, no man knows) and the thoughts and experiences which he embodied in his "Traveler."

Arriving in London, penniless, as usual, and unknown, the old problem presented itself. He had lived—though that he could not know—more than half his life, and the oyster was as close shut as ever. He became an usher in a school, where, as he says, he "was browbeat by the master, hated for his ugly face by the mistress, and worried by the boys." He practiced medicine a little among the poor, who did not mind his rusty wig and patched clothes, and tried to pass an examination at Surgeons' Hall, but failed. He did a little hack-work for a review, with frequent contributions to other periodicals, and began to be known among publishers as a man who could write on any subject and had a certain knack of putting things agreeably. He had at last managed to get his foot on the first step of the ladder. He could wear decent clothes, live in respectable lodgings, and entertain his literary friends.

Now it was that he made the acquaintance of Dr. Johnson, of whose literary circle he ever afterwards formed a part. "The Great Cham⁵ of literature," as Smollett⁶ called him, did Goldsmith an unusual honor on the occasion of their first meeting:

"On the 31st of May, 1761, Johnson was to make his appearance as a guest at a literary supper given by Goldsmith to a numerous party at his new lodgings in Wine Office Court. It was the opening of their acquaintance. Johnson had felt and acknowledged the merit of Goldsmith as an author, and been pleased by the honorable mention made of himself in the *Bee*⁷ and the 'Chinese Letters.'⁸ Dr. Percy called upon Johnson to take him to Goldsmith's lodgings; he found Johnson arrayed with unusual care in a new suit of clothes, a new hat, and a well-powdered wig, and could not but notice his uncommon spruceness. 'Why, sir,' replied Johnson, 'I hear that Goldsmith, who is a very great sloven

justifies his disregard of cleanliness and decency by quoting my practice, and I am desirous this night to show him a better example."

The admission into Johnson's circle gave Goldsmith a passport to the best literary society of London, and brought him into intimacy with some of the foremost men of the time. Yet with this sweet there were mingled many drops of bitterness. We who read the pages of Boswell cannot suppress our indignation at seeing how his bright genius was undervalued, and what cruel insults and mortifications were heaped upon that generous, tender, and sensitive nature. Yet to some extent this was hardly to be avoided. It was an age of high and ceremonious politeness in manners, and Goldsmith, though a true gentleman in soul, had never had the opportunity of acquiring the grace, polish, self-possession, and instinctive consciousness of what is fitting, which were a second nature to men like Langton, Beauclerk, and Reynolds.⁹ It was an age when conversation had been elevated to a fine art: in that circle were gathered the best conversers in England, if not in Europe; and how could Goldsmith, with his awkward gestures, his Irish brogue, and his blundering tongue, hold his own with Johnson, Burke, or Garrick¹⁰? Johnson, at least, knew his Homer: did he never remember that saying of Odysseus, "One man is meaner than others in presence, yet the gods crown his words with beauty"? The ungainly form, the clumsy speech, were but the mask of the real Goldsmith.

Goldsmith's widening reputation did not bring much relief to his pecuniary embarrassments; but in truth his want of ordinary prudence and his unthinking generosity would have required the purse of Fortunatus.¹¹ The story of his arrest for his rent, and of Johnson's rescuing him by sale of the manuscript of "The Vicar of Wakefield," has been too often told and painted to justify its repetition here. But the tale which was to make him known and loved throughout Europe was not the work which laid the foundation of his literary fame: that was due to his poem of "The Traveler," published in 1764. No poem at once so melodious, graceful, ten-

der, and natural (with one exception) had been published within the memories of living men. Those who knew Goldsmith only on the outside, and did not know his divine gift of genius, could hardly believe that he wrote it. It still holds its place as one of the masterpieces of English poetry.

The success of the "Traveler" stimulated the publisher Newbery to give to the world the "Vicar of Wakefield," which had been lying in a drawer for two years. Its success was immediate; edition has followed edition from that day to our own. It was translated into several continental languages, and Goethe has left on record the delight with which he read it at the age of twenty. The fact is, the "Traveler" and the "Vicar" came just at the time when men were beginning to grow weary of the artificial polish and cold intellectuality of the "classic" school, and were yearning for nature and simplicity. The great romantic revival was struggling into birth.

The success of his comedy "The Good-Natured Man," poured into Goldsmith's lap no less a sum than five hundred pounds, which, of course, he began to spend as if it were five thousand, buying the lease of a house, decorating it in style, and giving sumptuous entertainments. Now he began to blossom out into gorgeous raiment of purple, scarlet, peach bloom, and gold, which perhaps he thought would so dazzle men's eyes that they could not see his personal imperfections. Our biographer surmises that he may have fallen in love with the beautiful Miss Horneck, sportively called "The Jessamy Bride," and was humbly trying to make himself pleasing in her sight. It may have been so; and if so, as tender and true a heart beat beneath his purple brocade as under any peasant's hoddengray. But wedded bliss or sorrow was not to be his.

One of these suits was to become immortal. Boswell tells us how at a dinner, when Johnson and his friends were present, Garrick began to banter Goldsmith on the extraordinary splendor of his apparel. "'Let me tell you,' said Goldsmith, 'when the tailor brought home my bloom-colored coat, he said, 'Sir, I have a favor to beg of you: when

anybody asks you who made your clothes, be pleased to mention John Filby in Water Lane." "Goldsmith, as we see, kept his word; and though more than a century and a quarter has elapsed, the world still remembers John Filby and the bloom-colored coat.

Like Falstaff,¹² Goldsmith could find no remedy for the consumption of the purse, and again he betook himself to writing for the booksellers. But in 1770 he brought out "The Deserted Village," and at once rose to the position of the first poet of the time. We need say nothing of a piece which still remains one of the household treasures of the English-speaking people, of which everybody has some favorite passage treasured in his memory, and to know which is to love the man that wrote it.

Owing to Goldsmith's weaknesses of character he suffered at once the ill effects of both wealth and poverty. He lived in a round of excitement and gaiety, and at the same time felt the gnawing anxiety of debts and obligations which he could not meet. His health began to be seriously affected. He had a new comedy ready for the stage, but owing to the rivalries of Colman¹³ and Garrick, he could not have it produced, though he urgently needed the money. At last it was brought out at Covent Garden. Johnson and his circle mustered in force, determined to support the piece to their utmost power, though all had fears, and Colman had predicted failure, almost from the start. The author was too nervous to be present, though he was coaxed to go behind the

scenes at the opening of the fifth act, as all seemed safe. Just as he entered there was a single hiss, and he started in affright. "Pshaw! doctor," replied Colman sarcastically, "don't be frightened at a squib, when we've been sitting these two hours on a barrel of gunpowder!" Happily, the best comedy of its time was a triumphant success, and was immediately printed, though Goldsmith, having assigned the copyright, received only the proceeds of his benefit nights, which but partly relieved him from his anxieties.

His health grew worse and worse, and constant anxiety began to tell on his spirits. His friends, who did not know his troubles, thought that he was growing morose and irritable, and he had no one in the world to whom he could confide his cares with full assurance of sympathy. He toiled away at mere bookseller's work, but without either heart or hope. A local complaint at last developed into a low fever, and he gradually sank, expiring on April 4, 1774, in the forty-sixth year of his age.

To the beautiful words with which Irving closes his charming memoir all lovers of the poet will readily subscribe:

"'Let not his frailties be remembered,' said Johnson; 'he was a very great man.' But, for our part, we rather say, Let them be remembered, since their tendency is to endear; and we question whether he himself would not feel gratified in hearing the reader, after dwelling with admiration on the proofs of his greatness, close the volume with the kind-hearted phrase, so fondly and familiarly ejaculated, of 'Poor Goldsmith!'"

THE MONROE DOCTRINE AND SOME OF ITS APPLICATIONS.

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THE so-called Monroe Doctrine consists of two doctrines. These two doctrines, or declarations, are to be found originally in Monroe's message to Congress, December 2, 1823.

To express these two declarations in two words they may be said to assert (1) non-colonization and (2) non-intervention. These

two ideas are separated in the message, they are separated in the circumstances from which they arose, they are separated in the things to which they apply, and they are separated in the principles of public law on which they depend.*

* Dana's "Wheaton's International Law," note on Monroe Doctrine.—*J. A. H.*

Let us consider these in the order in which they appear in the message.

First, Monroe's declaration of non-colonization. What were the circumstances and the occasion leading to the declaration?

In 1823 the Northwest Territory on this continent, beyond the Rocky Mountains, was in dispute between three powers, Great Britain, Russia, and the United States. Spain had been a contestant previous to 1819. But in 1819 Spain retired from the field, and in our treaty of that year with her, by which we secured Florida, Spain relinquished to the United States all her rights to territory west of the Rockies and north of 42° north latitude. In 1821 the czar of Russia by a ukase,¹ or imperial proclamation, asserted territorial rights from the Polar Sea to the parallel of 51° . Great Britain and the United States united in opposition to this claim. The United States claimed as far north as 54° . Great Britain claimed as far south as the mouth of the Columbia River, about 46° . In 1818 Great Britain and the United States agreed by treaty to a joint occupancy, for ten years, of all territory in dispute between them. All territory claimed by either was to be open to the other, and mutual rights were to be respected. By this the two countries merely agreed to postpone the settlement of their boundaries. With Great Britain claiming as far south as the mouth of the Columbia River, 46° , the United States claiming as far north as 54° , and Russia asserting her right to 51° , the claims of the three countries seriously overlapped.

Discovery, occupation, and exploration are the facts which, in international law, are taken to determine the question of original title, *i. e.* the question of sovereign right in the soil. We had succeeded to Spain's rights in these respects in the northwest, but the Nootka Sound Convention² of 1790, between Spain and Great Britain, by which Spain may be said to have had rights, had defined these rights in uncertain terms and thus made the title between the United States and Great Britain still more doubtful. The dispute was not settled between these two countries, Great Britain and the United

States, until 1846, when our present northwest boundary of 49° was fixed. We stood with Russia against the claim of Great Britain, we stood with Great Britain against the claim of Russia, and Great Britain and Russia stood together against the claim of the United States, and Great Britain especially resisted the general assertion which we now put forth in the Monroe Doctrine. She was exploring the northwest country and was attempting original possession of a large part of it.

It was this territorial discussion and the occasion which it offered, in which the rights and interests of the United States were involved, that led to the assertion of this part of the Monroe Doctrine. The declaration of the message is as follows:

"The American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

This means, in brief, that there was no more colonizable land in America for Europe.

What is the substance and what the meaning of the declaration? July 2, 1823, six months before this message was submitted to Congress and published to the world, John Quincy Adams, then our secretary of state, wrote to Richard Rush, our minister at the Court of St. James, asserting that the continent of America "is occupied by civilized nations and is accessible to Europeans and to each other on that footing alone." "This letter," says Mr. Dana, "contains the germs of the Monroe Doctrine relating to non-colonization. Its paternity belongs to Mr. Adams." In 1848 Mr. Calhoun, then the only surviving member of Monroe's Cabinet, said in the United States Senate that this part of the Monroe Doctrine was inserted in his message by Monroe on the advice of Adams, without being submitted to the Cabinet. No one was then living competent to dispute the word of Calhoun. He is corroborated in this by lack of any reference to the question of disputed boundary in the Monroe-Jefferson correspondence which arose by Monroe's asking Jefferson's advice

on the matter of intervention. It is clear that the meaning which Mr. Adams attached to this assertion is that the American continent should be considered, at that time, as in actual ownership. The American territory was all possessed; sovereign right to all the soil was vested in some one of the powers. The land was now occupied and owned, and there was no more unclaimed and undiscovered land which from lack of discovery or occupation and possession could be entered and colonized by any foreign power. The British Cabinet denied that the assertion was in accordance with the fact, holding that there were unoccupied parts of America still open to original colonization, as heretofore.

The question was not so much a matter of principle, or doctrine, as it was a matter of fact. What was the fact as to the political geography of the American continent at that time? Was all the land under the sovereign possession of civilized states? Was the continent so occupied and held as to exclude any nation from hereafter acquiring sovereign title in the soil, not by treaty or purchase—which may at all times be done by nations—but by discovery and original occupation and colonization? It was Adams' desire to prevent any new European dependencies on this continent on account of trade restrictions, to our detriment, and perhaps because of different political ideas.

We shall be aided in understanding what this part of the doctrine means by noticing what it does not mean:

First, it does not assert that one state shall not colonize the territory of another. That needed no assertion. It was true before. Of course that would be a cause for war the world over, which international law already recognized. To have asserted that idea at so late a day would have made us ridiculous in the eyes of all nations.

Second, it does not assert that European powers may not gain by treaty, purchase, or conquest any territory from any American state. The rights of any nation to conquer, or to purchase, or to treat, for territory with any other nation of the world was not touched, as these rights were then defined

in international law. No new principle for the conduct of war and treaties was announced. The American states were to be left free to dispose of their own territory in their own way, and we did not propose by this declaration to become a party to the quarrels of all American states with the powers of Europe.

Third, it did not declare the peculiar position that the parts of this continent beyond the recognized limits of civilized states should be closed to all powers except those in America. All undiscovered, unoccupied land anywhere is open to the first comer among nations who can establish the fact of possession. Mr. Adams merely held that no part of America was in that condition. It was all under the dominion of civilized states. It was all under cover; the dominion of organized civilized states embraced it all.

This is the first part of the Monroe Doctrine: no more European colonization in America because the land was already all occupied and owned.

Let us now turn to the second part of the doctrine, the declaration of non-intervention. It is a well established principle of international law that one nation has no right to interfere in the affairs of another. Any nation may pursue its own policy in its own way; it may grow and multiply, it may change its form of government as it will, it may institute whatever foreign, or domestic, or economic policy may seem best adapted to its prosperity, and no nation or combination of nations has the right to interfere.

This is the rule. But there are exceptions—so many exceptions that it has been said that it is vain to attempt to lay down an invariable rule on the subject of intervention. While non-intervention may be allowed to be the rule, yet publicists assert that a nation may interfere in the internal administration of another (1) for the sake of humanity (*e. g.* the powers might justly interfere to protect the Armenians from inhumanity and outrage); (2) to protect the rights of our own citizens (*e. g.* Great Britain might assume control in Egypt to secure her subject creditors); (3) to aid in suppressing insurrection; (4) to preserve the balance of power.

The balance of power has been used as the greatest pretext for interference, sometimes justly, oftener unjustly. This has been the pretext of the most bloody and destructive wars of modern times. The true principle of the balance of power in European politics is this: any state may be restrained from acquisitions, or from preparations for acquisitions which are judged to be hazardous to the independence and national existence of its neighbors. No matter whether the means of growth and aggrandizement be just or unjust, if they are political and aggressive, not internal and economic, they may be restrained.

This general principle is jealously guarded by the powers in the affairs of Europe, and has been so guarded since the long wars which were closed by the treaty of Westphalia,³ in 1648. There have been notable disturbances of the balance of power, but these disturbances have been resisted boldly and persistently. When the Emperor Charles V. combined the powers of the Hapsburgs⁴ with the throne of Ferdinand and Isabella; when Louis XIV. attempted to unite the crowns of France and Spain by placing a Bourbon on the Spanish throne; when Napoleon subjected neighboring thrones to the power of France—in all these cases there were combinations to resist encroachment, and to restore the balance of the states. The intervention of the powers which led to the restoration of 1815, led also to the formation of the famous Holy Alliance. The Holy Alliance was originally a compact between the sovereigns of Russia, Prussia, and Austria—an alliance which soon came to form a perpetual system of interference among the European states. Their interference was not for the purpose of preserving the balance of power, but of preventing any change in the forms of European governments which, they might think, endangered the existence of monarchical institutions. To understand the Monroe Doctrine we should seek to understand the situation in European politics in 1820–1823.

At Verona in 1822 the Holy Alliance had determined upon interference in Spain to restore absolutism in that country, and

France, with the allied powers at her back, had carried out that policy. At that same Congress of Verona the proposition was made and agitated that these powers, in conformity with the wishes of the absolutists of Spain, should go still farther in their interference. They should cross the ocean and apply their system of interference in America; they should see that the Spanish colonies should again be brought into subjection to the Spanish crown—colonies which had been in revolt, some of them, for twenty years, and whose independence we had already recognized. The allied powers had interfered with France in 1814, with Naples in 1820, with Spain in 1822. England had sympathized with and aided the first, but had protested against without resisting the last. When the proposition was made in 1822 to bring back the Spanish colonies by the military arm of outside powers, the crisis and the time for resistance had come. It was this crisis which brought out the second part of the Monroe Doctrine.

When this policy was announced in the councils of the Holy Alliance and became known to England, Canning wrote to Rush urging the United States to take decided ground against intervention in South America by the allied powers. Rush wrote to his home government and Monroe submitted the papers to Jefferson and asked his advice. Jefferson says in his celebrated letter to Monroe on this occasion:

"This raises the most momentous question since independence. Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe; our second, never to allow Europe to intermeddle with cis-Atlantic⁵ affairs. America should have a system separate and apart from that of Europe. Now that England offers to come to our side in this opportunity we should improve the opportunity to protest against atrocious violations of the rights of nations by interference."

The terms now used by Monroe in expressing this position differed only in form from the expressions of Jefferson's advice. We come now to read the brief substance of the second part of this Monroe Doctrine, the part relating to non-intervention, in his message of Dec. 2, 1823:

"The political system of the allied powers is essentially different from that of America. Any at-

tempt on their part to extend their system to any portion of this hemisphere is dangerous to our peace and safety. We could not view any interposition for the purpose of oppressing them (the Spanish-American states), or controlling in any manner their destiny by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States."

"Extending their system" does not mean monarchy, as a form of government, or any certain form of government, but rather the system of alliance and intervention, their system of participation in foreign affairs. Castlereagh,⁶ whose government in England was in sympathy with the Holy Alliance, had committed suicide while on the point of starting for Verona to attend the conference of the allies, and Canning who succeeded Castlereagh, did not approve of the Spanish interference. Especially Canning wished to see the Spanish republics free for purposes of English trade, and it was Canning who was said to have "called the New World into being to redress the balance of the Old." He looked to monarchy in Brazil and Mexico to cure the evils of universal democracy and to prevent the drawing of a demarcation which he most dreaded, viz., Europe *versus*⁷ America. His position simply was that Great Britain should oppose European intervention on behalf of Spain in her contest with her colonies; and this is what Monroe asserted for us.

The times since 1823 at which claims have been put forth for the application of this doctrine have been numerous. The Panama Congress⁸ in 1825-6; repeated discussions concerning Cuba; the case of Yucatan in 1848; the Clayton-Bulwer treaty, 1850⁹, and the Nicaraguan Canal; the French intervention in Mexico, 1861-5, and numerous minor instances since our Civil War—in connection with all these the Monroe Doctrine has been brought into discussion. Our space does not permit us to discuss here more than one of these, and we choose the only one in which, as it seems to us, the Monroe Doctrine has ever been fairly applicable—the case of Mexico, 1861-5.

On October 31, 1861, a convention was held in London between England, France, and Spain, avowedly to consider how these

nations might secure redress and security for their citizens in Mexico. Some of these citizens held Mexican bonds which that government, it was said, was not willing, or not able, to pay. Complaint was also made that life and property were not safe in Mexico. The convention provided for such occupation of Mexico and "such other operations" as should be necessary or suitable to secure these objects.

Payment of debts might be secured under the then existing government of Mexico, but to secure the other object, *i. e.*, the permanent security of life and liberty, these new allied powers deemed that a new government for Mexico was necessary. This meant a war of conquest upon that country, though it was asserted that the Mexicans themselves might determine of what form their new government should be. The United States was invited to become a party to this treaty—that is, after the terms of the treaty had been arranged and its execution begun. Secretary Seward endeavored to remove the occasion for this interference by offering our aid to Mexico to help her pay her debt. Mexico consented to the arrangement; but when Mr. Seward gave information of such proposals to the allied powers, the propositions for a peaceful settlement were rejected as unsatisfactory. One apology for their proposed intervention could now no longer be urged by the allies. But they could no longer be satisfied by the payment of the debts due them. Their bald proposition now was that they would make war on Mexico in order to change her form of government upon the pretext that foreign residents were not safe in that country.

The motives behind the movement are best seen from the letter of the French emperor ordering the French commander to march upon the capital of Mexico: "to redress grievances; to establish bounds to the extension of the United States further south, to prevent her from becoming the sole dispenser of the products of the New World." The allies were moving for power and commercial influence, though the French emperor disclaimed any design of forcing a government upon Mexico. But there are

those unreasonable enough to remember that the avowals made to the world are not always those which reveal the real influences behind the scenes in cabinet councils. The sequel proves the suspicion.

On April 9, 1862, at another conference between these three powers (at Orizaba) England and Spain objected that France had gone beyond the terms of the first convention in giving military aid in Mexico to the party favoring an imperial government, and these two powers therefore withdrew from further coöperation. Says Mr. Dana:

"But France, whose pecuniary claims upon Mexico were much smaller than those of the other powers, and more questionable, left to itself in Mexico, proceeded, by military aid to the Imperialist party, to establish that party in possession of the capital, and, under the protection of the French forces, an Assembly of Notables was called, without even a pretense of a general vote of the Mexican people. This assembly undertook to establish an imperial form of government, and to offer the throne to the Archduke Maximilian of Austria."

The French emperor acknowledged this government and entered into a treaty to give it support and security by military aid.

Now, where, during all this time, was the Monroe Doctrine? Here was a plain case. Here was a clear, undisputed European "interposition for the purpose of controlling the destiny" of an American state. If the Monroe Doctrine were not to be asserted in such a flagrant intervention in the affairs of an American state it is not to be doubted that it could never again have been consistently referred to as a principle, or precedent, in our foreign relations. As a policy the Monroe Doctrine would have fallen into a state of "innocuous desuetude." It is important to note how the precedent of Monroe and Adams was followed by Lincoln, Seward, and Grant.

On April 4, 1864, the House of Representatives passed a resolution by unanimous vote, denouncing the French intervention. Mr. Seward, our secretary of state for foreign affairs, set forth our position that we regarded France as a belligerent in Mexico. We acknowledged the right of one nation to make war upon another for international objects, and that one belligerent

might secure military possession of the soil of the other, if she could. And, as between these belligerents, we did not enter into the merits of the controversy. Mr. Seward, in his dispatch to the French government says:

"But France appears to us to be lending her great influence to destroy the domestic republican government of Mexico, and to establish there an imperial system under the sovereignty of a European prince. This is the real cause of our national discontent, that the French army which is now in Mexico is invading a domestic republican government there, for the avowed purpose of suppressing it and establishing upon its ruins a foreign monarchical government, whose presence there, so long as it should endure, could not but be regarded by the people of the United States as injurious and menacing to their own chosen and endeared republican institutions. We have constantly maintained, and still feel bound to maintain that the people in every state on the American continent have a right to secure for themselves a republican government if they choose, and that interference by foreign states to prevent the enjoyment of such institutions deliberately established is wrongful, and in its effects antagonistical to the free and popular form of government existing in the United States."

This is a very fair re-expression of the Monroe Doctrine. Certainly the circumstances justified this reassertion. This was at the close of the Civil War, four years after intervention began—four eventful years during which our hands were pretty well tied against foreign controversy. What was said we have seen from Seward; what was done let the silent soldier tell. Grant in his memoirs says:

"England, France, and Spain, under the pretext of protecting their citizens, seized upon Mexico as a foothold for establishing a European monarchy upon our continent, thus threatening our peace at home. I, myself, regarded this as a direct act of war against the United States by the powers engaged, and supposed, as a matter of course, that the United States would treat it as such where their hands were free to strike. I often spoke of the matter to Mr. Lincoln and the secretary of war, but never heard any special views from them to enable me to judge what they thought or felt about it. I inferred that they felt a good deal as I did, but were unwilling to commit themselves while we had our own troubles on our hands. All of the powers except France very soon withdrew from the armed intervention for the establishment of an Austrian prince upon the throne of Mexico; but the governing people of these countries continued to the close of the war to throw obstacles in our way.

"After the surrender of Lee, therefore, entertain-

ing the opinion here expressed, I sent Sheridan with a corps to the Rio Grande to have him where he might aid Juarez¹⁰ in expelling the French from Mexico. These troops got off before they could be stopped and went to Rio Grande, where Sheridan distributed them up and down the river, much to the consternation of the troops in the quarter of Mexico bordering on that stream. This soon led to the request from France that we should withdraw our troops from the Rio Grande and to negotiations for the withdrawal of theirs. Finally Bazaine was withdrawn from Mexico by order of the French government. From that day the empire began to totter. Mexico was then able to maintain her independence without aid from us."

This theoretical and practical reassertion of the Monroe Doctrine bore tangible results, and it indicated a policy which is unanimously approved by the American people.

Since the intervention in Mexico there have been several minor incidents which have given rise to a discussion of the Monroe Doctrine. Repeatedly, in the public discussions, the doctrine of Monroe has been misinterpreted and misapplied. Nicaragua treats Great Britain with international discourtesy by the expulsion of a consul, or in other ways inflicts injuries. Great Britain demands satisfaction and a money indemnity and, upon Nicaragua's refusal to pay, proceeds, by the occupation of a Nicaraguan port, to collect forcibly the sum demanded. It was asserted by some that, in pursuance of the Monroe Doctrine, the United States ought to interfere in behalf of Nicaragua. Had we used the Monroe Doctrine as the apology for interference in such a quarrel, it would have been equivalent to asserting that the great precedent of Seward and Adams had committed us to the folly of interfering in all the quarrels of other American states with European powers and of protecting those states from the just consequences of their insolence and misdeeds. The Monroe Doctrine is not to be belittled in such a way.

The case of Venezuela is now attracting great public attention. There is a boundary dispute between that republic and Great Britain. Territory which a few years ago was, by concession of the English themselves, outside of the limits of British Guiana is now claimed as belonging to that province.

During these years no territory has been ceded to Great Britain by Venezuela nor any by any American power. If new territory has come under British control it must have been by "prior discovery, exploration, and settlement," a process of acquisition which was closed more than seventy years ago, according to the assertion of Monroe. It cannot be seriously asserted that during these late years any of the territory now in dispute has been beyond the limits of all sovereign powers, and has been "no man's land," open to the first comer. No land in that region has been open to colonization and no one so contends. "The sovereign title of some nation includes it all." The only question is, where does the title rest? To disinterested observers not acquainted with the expert testimony the new claims of Great Britain have very much the appearance of an aggression; and a forcible territorial aggression in South America by a European power would be a matter of the greatest concern to the people of the United States.

But that is a question separate and apart from the original Monroe Doctrine. What should be our policy in such a case must be discussed upon its merits, and the merits of a case like that in Venezuela does not depend upon the merits of the situation which confronted President Monroe, or of the policy which he adopted. The Monroe Doctrine did not commit us to the policy of interfering to protect our American neighbors against a forcible territorial aggression by a European power. No student of history will venture to say that it did. Whether we shall interfere in such a case and make another's quarrel our own is a matter to be determined by public policy and national interests. The precedent of Monroe need not be quoted, or relied upon, to justify us. Mr. Calhoun, in opposing President Polk's application of the doctrine to the case of Yucatan, in 1848, denied that the doctrine had reference to transfers of sovereignty in territory by coercion or agreement. In 1856 Senator Cass made the same denial. To-day Secretary Olney holds that the doctrine applies in a case of territorial trans-

fer by coercion, but not in a case of transfer by agreement; while Senator Lodge and others would still further enlarge the doctrine by making it apply to cases both of coercion and agreement. But when Calhoun announced the limitations of this doctrine within what he well knew was its original scope, he had no wish to hamper or restrain our national activities. Calhoun spoke like a statesman:

"In disavowing a principle which will compel us to resist every case of interposition of European powers on this continent, I would not wish to be understood as defending the opposite, that we should never resist their interposition. This is a position which would be nearly as dangerous and absurd as the other. But no general rule can be laid down to guide us on such a question. Every case must speak for itself, every case must be decided on its own merits. Whether you will resist or not and the measure of your resistance—whether it shall be by negotiation, remonstrance, or some intermediate measure, or by a resort to arms,—all this must be decided on the merits of the question itself."

Calhoun here set forth the truth of history, and he voiced the highest and truest statesmanship for American administrations in dealing with this question.

What shall be our foreign policy with reference to our neighboring American states and European establishments in America to-day? That is a question which the Monroe Doctrine may help us to answer, but the question is not essentially connected with that doctrine.

Shall we assert that it will hereafter be the policy of the United States to resist any "forcible increase by any European power of its territorial possessions on this continent"? Is this unreasonable? I confess, for myself, that it seems both reasonable and just, and in accordance with a wise and far-sighted national policy. We must look ahead, as Washington and Monroe did. If Monroe might add to Washington, why

may not Cleveland add to Monroe? Korea, Madagascar, Asia, Africa, the islands of foreign seas may be subject to European colonization, subjection, exploits, and intrigues, for the territorial aggrandizement of European powers, and we shall not care to entangle ourselves, to dissent or resist. But when these things are attempted in America why should we not let it be known that the United States is to be reckoned with? If it be said that this is not the Monroe Doctrine of the past, it may reasonably be answered that it will be the Monroe Doctrine of the future.

We need not deny that the question of boundary between the old European establishments on this continent and the new American states can only be settled according to the general and accepted principles of international law. That is the force of our contention, that these boundaries must be settled by international law, not by international force. We ought to let it be known that the power of this nation will be used to preserve the peace, to uphold arbitration, and to maintain the integrity of the American governments and their territory against European wrong and aggression. If there be no wrong, let it be known that we are at all times ready to have that fact established by fair and just arbitration. But it should also be known that a forcible European aggression on American territory may involve a war with the United States; that we love the future peace of the western world so well that we are willing, if need be, to fight for it now. When that is once understood in the councils of state abroad we venture to think that there will be no aggression, and there will be no war. Mr. Cleveland and his secretary of state should be sustained in the interest of arbitration and peace.

(End of Required Reading for February.)

THE GREATEST MAN IN THE COUNTRY.

BY HERBERT D. WARD.

IT was ten o'clock when the junior senator of the state of Newvylania arose from his chair. His accumulating correspondence had already been disposed of and his varied telegrams hurriedly sifted. Methodical heaps of papers upon the broad desk testified to the orderly training of a lawyer's office. With a sigh of well-earned rest the statesman handed the last brief to his secretary, who was ticking off quick answers, his fingers playing over the keyboard of the typewriter with nervous rapidity. Senator Frothingham looked over the young man's shoulder to see how far the correspondence was progressing.

"I shall be done in half an hour, sir," the secretary replied, quickly divining his chief's questioning glance.

"Send all callers to the committee room. I am going up stairs and will be down when you are through. Telephone Colonel Pugh that I will be on hand promptly at eleven, this morning." Before the secretary could answer, the telephone bell rang viciously, and for the twentieth time that morning the secretary, without a look of impatience or of anticipation, sprang for the receiver.

"Colonel Pugh, sir. He says he must speak to you. What shall I say?" The experienced secretary had hung up the receiver while he asked the question, so that no political secrets could be transmitted over the curious wire.

"H'm!" replied the senator thoughtfully. "This campaign is a nuisance. I *must* go up stairs at any rate. "Well, I'll speak to him."

"Hullo!"

The secretary, on whose fidelity, memory, and political cleverness Senator Frothingham depended in no mean measure to win the greatest gubernatorial contest of the decade, went back to his work. His easy hands played while his trained ears listened. He only heard:

"Yes?"

"How important?"

"Impossible."

"Who is this man Prowler?"

"It's all nonsense."

"I can't now."

"I cannot come before eleven. It must be as I say," the senator enunciated sternly, and hung the receiver up with an impatient motion.

"Is it important, sir?" The secretary spoke in a low, discreet voice without looking up.

"I can't say." The senator knitted his brows abstractedly.

"Carriage at the door at ten-thirty sharp. You never can tell. I have had such good fortune so far! You never can tell." The last words were repeated to himself in the hall after the library door had been shut.

With a deep breath he cast off his momentary reverie, and then, like a boy, bounded up the stairs three at a time, and knocked gently at a closed door.

The senator's home faced north on an avenue, so that the room at the rear of the house was especially adapted to an invalid's needs. The sun came in the morning like a soft-stepping visitor whom the sick always greet with a smile. The noises of the reverberating street were dulled. A glimpse of the park a few blocks away was able to captivate the imprisoned imagination with country visions.

The senator entered like an exhilarating breeze. Before he was half way across the floor, he called out, "Good morning, Sister Sarah." Before the nurse had time to hurry out of the room he had saluted the invalid with a hearty kiss. The eager affection of

the caress brought a faint blush of pleasure to the woman's white face. He drew a chair up and, as was his wont, stroked her hand softly.

He could scarcely remember the time when this stepsister, kin of the heart but not of the blood, had not been mother and father and everything to the lonely, orphaned lad, whose only inheritance was poverty and struggle. As a little boy he had formed the habit of calling her "Sister Sarah," when she first came into the family. She seemed to him then too old and too dignified to be addressed without some handle to her name, to express the difference between them. And, indeed, the older he grew, the more his reverence for her commended this slight formality instinctive to the boy's heart.

For a moment the two sat silently. People who have lived years together sympathetically need only the touch of the hand or the look to guide each other's minds in the same channel. My thoughts are not your thoughts, neither are my ways your ways, is as true in the history of affection as of religion. But to think and to feel with the soul we love most, gives us a beautiful and eternal reason for the drudgery of living.

As the senator held his sister's trembling hand, his thoughts were full. Did hers follow or lead them? Perhaps the crisis of this campaign made him retrospective. A generation passed in review before the man's musing eyes.

He attended the village school, stood first in his class, did chores in the afternoon and early morning, and was coached by his sister in the evening. She taught the school, took in sewing, made shoes after the boy had gone to bed, and cooked the scanty meal in the morning. What a struggle!

"Never mind, Henry," she used to say, "you study, and I'll see you through."

Sister Sarah was a large, long woman of stubborn constitution, with the loveliest smile, and eyes that always encouraged the country boy. The watchword of her life was "Look ahead!" But her imagination allowed herself no future of her own. She existed only for him.

Then came the high school for the young student; but she stayed at home and saved, wore thin flannels and went without meat, and let the fire go out from poverty of fuel, and prayed such prayers as only such women pray, and wrote letters out of the blood of her heart which stirred her boy into a noble manhood without his half understanding why. With the help of a scholarship she sent him to college. The law school followed. Where did the hundred dollars a year come from that she managed, he never knew how, to add to his own little first experiments in the art which every year of our crowding civilization makes more intricate and more difficult to master—the plastic art of self-support? One vacation when he went home he found her in a factory because she had lost her school. She was standing at a loom eleven hours and a half a day. She began to grow pale, and her beautiful eyes devoured him with a consuming fever in them.

"If I were in your place," she used to say, trembling in her fine excitement, "nothing would stand in my way to anything!—Oh, Henry! I shall die if you fail!"

"I shall see to it that you live, Sister Sarah," he answered with resolved lips. "You must stop and rest now. I will take care of you."

"When you win your first case, it shall be as you say," she replied proudly.

A hit, made fortunate by the previous training of hard work, brought him into notice. He went to the city. His sister came to keep rooms for him. A week after she arrived she was stricken with palsy. That was twenty years ago. Nature had been pushed to its utmost limit. When she had no need to work for him, she sank. She was like the mother who had given her life for her first child—happy in the free gift.

Then he began to return interest on her sacrifice. In five years he was the foremost young lawyer in the city. In ten years he was recognized by the whole state. In seventeen he was made senator, and now his party was running him for governor. Was it worth twenty years of sickness? She looked at him, and smiled ecstatically; for

had she not received in return what is far more to a woman than fame or wealth—unfailing tenderness? In all those years while she was shut in, he had not once neglected her. How many women would endure torment and call themselves blessed, if this could be said of the man they loved best in the world! Her room had been his secret cabinet of council, her approval his inspiration. She had been the one absorbing woman of his life, and he was her sole existence. For once in the history of everyday lives the ideal had met its fulfillment in the hero of the home—and home heroes are not so common as to be passed by unnoticed.

The shut-in face turned to him lovingly. Ravaged by nearly a quarter of a century of suffering, it was still beautiful in the morning sun. The invalid spoke with difficulty, as if her tongue or lips were disabled. But her mind had lost none of its impetus and decision.

"How is the campaign going, Henry?" she asked eagerly, after the usual mention of her own health.

"I couldn't wish it better. The people are all on our side. Oh, I just heard from Colonel Pugh that we had struck a sort of a snag; but he is apt to exaggerate."

"It can't be anything serious. *You* are so different from all the rest of them, Henry dear. Politics is the dragnet of character. You have nothing foul to bring up—nothing that is not true. You have nothing to fear. You have always been a good boy, Henry." Miss Storrow said this with such naïve simplicity and confidence that her eminent brother was greatly touched.

"Whatever I am, Sister Sarah," he answered reverently, "is all due to you. Your trust made a man of me, and your faith gave me the little goodness I have. God may repay you in the next world, although I rather doubt it. I can never catch up with you in this." The senator ended with a flickering attempt at a saucy smile. He hastily consulted his watch in order to hide his emotion.

"I must go," he said, wistfully looking around the cheerful room. "Only a few

days more, and the strain will be over. If I don't see you when I would like, it is because I shall be driven to death. What can I do for you before I go?" He stood up to his splendid height, his refined face bending over her affectionately. She spoke unexpectedly, with a passionate earnestness that startled him.

"Oh Henry, if you hadn't been better than other men, I should have died long ago!"

"Live awhile!" said the senator tenderly. "Live awhile longer, Sister Sarah." His eyes swam. He hated to leave her. He wondered if the campaign were worth it.

"You will have a good day," he said. "The sun shines. It has always made such a difference with you." The sick woman laughed happily.

"Yes, I remember when you were a boy you used to call it the Sarah-shine."

* * * * *

"Senator Frothingham, have you heard the news?" Colonel Tom Pugh advanced upon his chief with a troubled face. The manager of the gubernatorial campaign waived a morning paper in his hand, and now tapped it sharply with his finger. "Have you read the morning *Standard*, sir?"

The senator shook his head with a smile at the colonel, whose usually suave countenance was wrinkled with apprehension.

"Here are two columns, sir—double display, double leaded, double headed nonsense."

"Well?" Senator Frothingham looked nonchalantly around the private committee room for a match.

"Thank you, colonel," he said with a puff of satisfaction. "Let's sit down. Another libel? or a fake interview in which I repudiate the Constitution of the United States? or what?"

"Did you ever know a man called Solomon Prowler?" The manager wheeled suddenly upon the senator. The simple question became almost a subtle accusation.

Colonel Pugh was a typical son of the boulevard. You look at a nook on the western slope of the woods, and say,

"Violets *must* grow here. Ah, here they are!" The avenue as well as the forest engenders its own offspring.

The colonel was a high liver (always at the expense of the state) and a keen manipulator of men (always for the state's own good). Indeed to a certain extent he considered himself the state. The colonel was preëminently the orchid of the city—the most highly developed parasite.

On the other hand, Senator Frothingham was the compactly pithed shoot from a rocky soil. Endurance and integrity (to change the figure) had been left in his blood, like boulders on the side of a mountain when the glaciers of generations have melted away. He had that heredity which has been the good fortune of so many of our successful public men—he was the son of a struggling country minister. He was well prepared by his genealogy for the special career whose success is built upon pious, feminine sacrifice.

Senator Frothingham was a tender, sincere, honorable gentleman. Our halls of legislation hold none too many like him. As an answer to his manager's question he lifted up his fine gray eyes and scanned the ceiling for a point on which to hang his memory. His clear forehead wrinkled itself in thought; suddenly a flush inundated his pale complexion.

"The trouble is, senator," continued Colonel Pugh, "as you know, we are conducting a purity campaign. The people demand it. Everything hinges on the person of the candidate. It is character against politics this time. Now Solomon Prowler comes up with a signed letter saying you cheated at cribbage when you were in college. We don't care a —, excuse me, sir, whether you did or not. But it is most exasperating to have it come at this time. It must be answered, sir, or it may mean defeat."

The senator had arisen, when Colonel Pugh had arrived at this sublime climax. He paced the room impatiently.

"Just one moment," he said as he hurried to the door. "I'll get to the telephone," he whispered to himself.

"George, is that you?" asked the senator breathlessly, when he had carefully closed the door of the telephone closet, and he had made his connection.

"Ah, yes," when he recognized his secretary's voice. He tried to speak as quietly as possible, but could not control a slight tremor.

"Has Miss Storror had the morning papers yet? If not—I want you to cut out carefully every—what? Already sent up? Good-by!"

When Senator Frothingham "rang off," he was exceedingly pale, and his lips were nervously bitten together. The buzz of political gossip sounded like gadflies in his ears as he passed through a crowd of wardsmen into the anteroom again.

* * * * *

Solomon Prowler was bending over a great cask. He was filling a gallon measure with whisky, and the brown liquid overflowed the rim, and was trickling between his fingers. The pungent odor of many liquors stifled the air.

Perhaps this was a smaller wholesale liquor store than most of its class; perhaps it was not so cleanly kept; at any rate it seemed to the gentleman at the threshold dark and noisome, fit setting to implacable hatred. It was the sort of an inferno that Dante knew nothing about, otherwise he would have peopled it with his most hopeless shades, located in it the deepest depths, and described it with a pen tipped with fire, and scathing with indignant pity.

There in the gloom cast by tiers upon tears (this is no senseless pun) of barrels of misery Solomon Prowler squatted with the demijohn in his hand, looking so weazened and malignant that even his own men hurried away from his radius.

Senator Frothingham, looking as much out of place as an emperor in a pawn-shop, and feeling more so, stood before the liquor dealer loftily.

"I think, Prowler," he said as gently as his disgust would let him, "that you will find time to see me."

"I don't want to see you in private! I've got no secrets with *you*!" shouted Prowler.

Then the bully in him became coward before the senator's steady look. Instinctively he obeyed his moral superior.

"It won't do you any good, I tell you," he muttered as he shuffled into the office. "You can't get the best of me this time. I haven't been waiting all these years for nothing. Now I've got you where I mean to keep you."

He shut the door and scowled with an undisguised animosity. The two classmates had not met, except from time to time at the inevitable college dinners, for years, and for the first moment they regarded each other silently, each measuring the other's strength and passion. Apprehension and triumph alternated in Solomon Prowler's narrow eyes.

In college the two men had been instinctive antagonists. They had rivaled each other in the same secret society, and battled for college honors which Prowler had lost, and the other had won. So may the little standards and estimates of a freshwater college control a man's destiny in the greater world. The collegian plays at life, and, curiously enough, the game dominates his career.

Each of the two men had gravitated to his own natural place. The descent of the one had been as easy as the ascent of the other. God only knows whether the small man with his sharp nose and thin lips, his narrow, shaven, wrinkled face and arching, wrinkled forehead could any more help being ignoble than the senator could help being great. Was Solomon Prowler foreordained by a disordered ancestry to concoct a petty lie about a classmate whose nobility angered him, and to hold to it twenty-five years until he had reached this eminence of slander?

"Well, what do you want?" Prowler spoke with the insolent security of a cur at bay in his own kennel.

"There is no use, Prowler, in our beating about the bush," observed Mr. Frothingham coldly. "I have come here against my own instincts to give you a chance to retract your slander, and do yourself justice. The party—"

E-Feb.

"The Purity party," sneered Prowler.

The senator, stung by the interruption, now flushed at the insult. If he had any momentary hope of softening his classmate's asperity, it now vanished. With dignity he turned toward the door. His motion of contempt seemed to taunt his antagonist beyond control.

"I always hated you, Frothingham!" he burst out, putting himself between his guest and the door. "You despised me at college, and you cut me, and I tried to ruin you and failed. You got the honors, and I got nothing. The honors kept coming to you—see what I am. Now, by ——! it's my turn. I hold twenty saloons and three wards in my hands. I've waited for this chance for over twenty years. I knifed with the best story I could scrape up—but it'll go—why? Because the cursed people had rather believe ten bad things about a man than one good one. I will cost you your election. After this we are quits. *You*, my governor! Not by a —— sight!"

In spite of himself, Mr. Frothingham's heart sank at this viperous outcry. Could it be that his own future and that of his state depended on the little lie reverberating from the fallen classmate of a little college?

"You are determined, then," said the senator coldly.

A chuckle was the only reply.

"Then it is for you to look to the consequences, Prowler," quietly replied the senator. He waved the liquor dealer aside, and passed out of the reeking place.

There had been passages in Solomon Prowler's life which were not altogether transparent. The terror of a political investigation and persecution, than which there is nothing more blasting in our American life, confused the fellow. Why had he not made a compromise when he could? He hurried after his great classmate. He rushed out of the foul atmosphere to the front door. He looked. The *coupé* was gone.

* * * * *

It was with a sigh of relief that Mr. Frothingham sank into his own easy chair in his quiet study. To-night was his last and supreme effort. He was to make the great-

est speech of his life. He was to crush his old foe. He was to save his party. He thought of the dramatic effect of his victory. He had three hours before him, and, throwing off the future, he was just about to run up and see his sister, and then for a nap, when there was a soft rap at the door, and the nurse walked in.

"I thought you'd like to know, sir," began the woman with a hurried bow, "Miss Storrow is taken very ill."

The senator jumped quickly to his feet. His poor, neglected sister! He had not seen her now for several days, not since the morning when the Prowler incident burst upon him. He had been so busy, rising early in the morning, too early to disturb an invalid, and only coming in long after midnight, too late even to say good night. After all, she was the only woman of his life; there might have been another possible, but he could not permit a divided attention, any more than he could a divided heart.

"She's been failing rapidly," said the nurse with genuine sympathy in her professional manner, "ever since she read about that—that attack on you, sir, in the papers. She took it terribly to heart."

"There! That's enough," interrupted the senator with a look of acute pain on his sensitive face, "I will go right up and see her."

"She is greatly changed, sir. She said not to let you know, as you had enough to worry you. But the two doctors agree that you ought to be notified of her condition. It's a matter of hours, sir, now."

Senator Frothingham hurried to the sick chamber. The gray shadows were crawling into the corners. The curtains were up, and the lights unlit. Trembling as if he were a boy meeting death for the first time, he stopped at the screen at the foot of the bed, and looked at his sister surreptitiously. She lay with eyes closed, breathing lightly. The white, vitreous look of her face told only one story.

The campaign for the governorship of the proud state—what was it? where was it? It had already passed like a petty accident from his memory.

He moved without noise, and motioned the physician away from the chair at the bedside. He sat down, and, reaching under the coverlet, he took her wasted hand in his.

There was a slight, responsive pressure, and he knew that she understood who was beside her. He looked at his elder step-sister with the peculiar anguish of one who has accepted fatal sacrifice. His face fell into the tense lines of hopeless reminiscence. Every honor that he had acquired had been at her expense. Every glory that he anticipated she had paid for, and in what piteous bills of exchange! Suddenly, as he sat there looking down at her cold hands, he seemed to see the blood upon her fingers tips that he saw one night after she had been stitching shoes.

"I never knew a *minister's* daughter to go into a factory," she said once, wistfully—but not to him. A neighbor told him. It was her only outcry in all those years of divine drudgery, in which she had never known the common comforts that any Irish housemaid demands in her first situation. He was the man her love and her sacrifice had forced him to be. His public life flitted before him like an unimportant dream. How small it seemed compared to that early dual struggle in which a man was made, and a woman maimed.

The city twilight darkened early into night. The nurse and the doctor whispered in the hall. The nurse slipped in with a taper, and the gas jet cast a subdued, apologetic glow.

But time had now lost its value to the senator. There was a bustle outside of the door. The sick woman, who, like most dying people, was more conscious than the watchers supposed, clung anxiously to her brother's hand.

"I *must* see him. It is imperative." The voice of the private secretary arguing with the physician penetrated to the bedside.

"He says," whispered the doctor bending to the senator's ear, "that your carriage has been waiting fifteen minutes with Colonel Pugh inside. The hall is packed, the people are impatient, and you must go."

Sarah Storrow could not have heard this

communication, but with an instinctive renunciation—the last of her life—she loosened her grasp, and her hand fell over the side of the bed. With a groan of compassion her brother caught it back. A fierce, sarcastic fire shot into his eyes and tipped his tongue.

“Order him to tell Colonel Pugh that under no circumstances will I be present to-night! I am not to be disturbed again. The reasons are evident and sufficient. Tell him I don’t care a copper what the people think. My private life is to be held sacred—” he stopped. The doctor still bent over him, as if expecting a further explanatory message. The senator well knew that he was casting his future to the dogs. In the atrium of death he felt that if the presidency of the United States lay at his feet he would no more stoop to pick it up than he would bend to pick up a feather.

He felt the doctor’s breath in his ear.

“No,” he said, “I shall not leave this house again before election. Colonel Pugh is to manage the best he can. That is all.”

He bent forward with an expression of relief, and lightly kissed the poor hand he held.

It was not long before another voice at the door annoyed him. He had completely forgotten the crisis, and his mind had nestled into simple home thoughts. He turned with a frown upon the secretary, who had forced his way in.

“George,” he said imperiously, “what are *you* here for?”

“Colonel Pugh demands the papers relating to the Prowler business,” whispered the secretary in evident agitation.

The papers in question, prepared with so much trouble and expense—affidavits that would themselves confound his opponent, and could subject the fellow to arrest—were in the overcoat pocket of the candidate for governor. How near he had come to using them! He felt now as if the heat of the campaign had warped his sense of proportion. Was it not finer politics to trust the people! Why should he hurry the fates? Suddenly he felt that he had escaped a loss of dignity for which nothing could have compensated.

“The papers will not be used. Send word to the colonel that it is my imperative wish that the Prowler matter be not referred to at all. Now, doctor, I want the front door locked, and not a reporter, not a person admitted.”

People were not apt to disobey orders issued in that tone. Senator Frothingham knew nothing and cared less for the consternation that his defection was spreading among the leaders of his own party. There was a scurry for a prominent orator to take the senator’s place.

Solomon Prowler and his heelers waited in vain for explanations, and when the meeting closed with a stampede of enthusiasm for the absent candidate detained “by domestic virtues hitherto unknown to American political history,” and no one had stooped to notice the liquor dealer or his libels, Solomon Prowler crawled out.

Hours passed quietly. In the sick room peace entered and remained. Only now and then a belated *coupé* outside made muffled noises. The midnight stillness of a great city—so much more lonely than that of the country—took on a sacredness to the watcher. The nurse’s felt-soled steps shocked the senator’s nerves.

Then came the time of the falling tide. Vessels lying at anchor in the harbor began to slack their chains, and then slowly their heads turned in the opposite direction. The great cathedral chimed two. Mr. Frothingham awoke from his reverie with a start. The hand in his was colder.

“Henry! *Dear Henry!*”

He knew that the time had come at last, and his throat contracted, and he clenched his teeth to stop the tears. He bent over and lifted her, and put her head upon his arm.

“Henry,—” she said distinctly, “you have never—disappointed me. You are—the greatest man in the—world to me. You are a good man—the greatest—man—in the country.”

They took her from his arms, and some one led him like a child from the room.

* * * * *

It was a cold, raw day for the burial far

up in New Hampshire. It was a warm, sunny day for the election away down in the great state of Newvyllania. The bleak churchyard was almost empty. The polls were crowded.

Attended by his old friend and minister, his father's successor, the senator felt himself the most lonely man in the world. His life had only allowed one woman in it, and she was gone.

There was nothing in the rocks, or the farm hamlet, or the scenery to remind him of his position. His old neighbors seemed to "set store" by his grief, and to ignore his title. There was no train to leave that night, and he stayed with the minister. The telegraph office was closed at four in the afternoon. Mr. Frothingham did not even ask for news.

The next morning when he went down to breakfast the family wore embarrassed ex-

pressions, and hesitated in greeting him.

"What's the matter?" he asked urbanely.

"Well, sir," answered the country clergyman, "we aren't much up in political etiquette here. Is it Mr. Governor? or Your Excellency?—You see, Henry, a telegram arrived in our town this morning. The operator sent it up by a member of the choir."

The day's papers did not reach the mountain until night. In that fastness of snow and peace, of silence and death, the tired man did not hear the clamor that rang to the winter skies. A simple act of family tenderness had brought the party to his feet. The domestic American heart had glorified his renunciation. He who threw away his future had gained it.

The guest accepted the village congratulations. He smiled gently. He did not seem to care very much. But he remembered that perhaps *she* would.

VENETIAN FASHIONS OF THE EIGHTEENTH CENTURY.

BY V. MALAMANI.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

THE first wigs appeared in France toward the beginning of the seventeenth century. They were fathered by men of reddish hair, by comedians, quacks, and dancing masters. Therefore they were considered vulgar and ridiculous. But soon Louis XIII. came to redeem their reputation. About 1629 he covered his august head with a wig and cut off his mustachios. Thirty years later the city of Paris created by public edict two hundred wig makers and barbers. In 1668 the patrician Scipio Collalto, returning from a visit to the French capital, brought to Venice the pioneer wig, and made wigs fashionable among the nobles, so fashionable that the government quite took the custom to heart, and behold! the magistrates of fashions and styles put wigs under the ban, and the state inquisitors lent them the aid of force. The power of law was such

in those days that wigs gradually disappeared; not, however, without some difficulties. For the nobles had sacrificed their natural hair to the wigs, and now made loud protestations in the hope of obtaining a reprieve until their hair should grow again. Not a little energy on the part of the authorities was needed to enforce the decree. Even the syndic Lorenzo Donato, whose head was as bald as your knee, was forced to yield, and with tears in his eyes had to pray for a special dispensation.

Fortunately for him the inquisitors were turned out of office, and their successors, although maintaining the edict against wigs, allowed those who found themselves in the sad situation of Donato to wear a small wig looking like a round helmet. As usual, people took advantage of this indulgence, and not only the bald heads but all, even the most hirsute young men, availed themselves

of it. Thus it came about that the natural hair, in its growth, spread out beyond the limits of the small wig, with evident detriment to æsthetic tastes. So they gradually enlarged the boundaries of the latter. The new inquisitors winked at these gradual transgressions. Not so, however, the old patricians, adorers of the olden time, and fierce haters of the wig and all new fashions which France sent them from beyond the mountains.

One notable instance was the case of Nicolo Erizzo, afterwards ambassador to Paris and Rome. In a midnight brawl his head was split open by a saber stroke. For months he was forced to keep his bed, and when he was cured, the deep cut still remained to disfigure him. Hence he enthusiastically adopted the wig to hide the disgraceful furrow. But his father could not endure the change. Long and fierce domestic strifes arose from this act, and, when the terrible old man died, it was found that in his will he had ordered his sons not to wear wigs, with the proviso that he who should wear one in spite of his last expressed wish should be disinherited, and his portion of the estate should go to the Hospital of Pity. Nicolo was obliged to throw aside his beloved wig and show the public his scar, which his hair did not succeed in covering. But after some years of this sorry aspect his patience gave out, he began a suit against the hospital, and finally forced it to a compromise. This was all the easier because wigs had already once again begun to make headway, with the tacit consent of the state inquisitors. Indeed, in 1701, a law was passed regulating the sale of wigs.

The nobles made one last attempt to stem the tide. Two hundred and fifty of them, led by Antonio Correr, swore together that they would never wear wigs. But when in 1709 the doge, Giovanni Cornaro, officially wore one, and the highest personages followed his example, poor Correr, to his great grief, saw the league that he had founded disband and go over to the wig party. Yet he remained a protagonist of the faith that was in him and died in his own hair in 1757. This man and others like him were soon re-

garded by their associates as men who had lost their senses. In the same category was placed Luigi Foscari di Paolo, who wore a wig in obedience to the prevailing fashion, but never would cut off his beard. He is cited as being the last bearded Venetian. Henceforth the wig, proud master and tyrant of the eighteenth century, was the symbol of sobriety and decorum in all classes of society, and the person who did not wear one would have been a curiosity.

The style of wigs varied according to the fashion in France. The most common wigs were the knotted ones, or the ones having curls knotted into the end; then the courtier, so-called, with a broad part, and waterfalls which fell down in front of the left shoulder and behind the right; the dolphin, with an undulating prominent forelock. After the dolphin, wigs with two bands came into fashion, that is to say, those having forelocks on either side of the part. These were variously modified, even to imitating with the forelocks the wings of a large pigeon, held apart by long pins, not without some danger to the temples.

Wigs were made at Venice also out of goat and horse hair, and the wig makers exerted themselves to the utmost to substitute their wares for the foreign article. Some were even manufactured out of the hair of calves' tails. We are assured that these had the advantage of cheapness and durability over the others. But foreign wigs were always preferred to domestic, and wearing one of Venetian make was a sign of poverty and poor taste. The patricians wore white and powdered ones. They did not become all complexions, but they were more aristocratic because they wore out quickly and cost large sums. The censors of styles in 1705 were fain to lament the treasures which were exported to pay for them. They were made out of the whitest hair obtainable in Flanders. Later they were imported, for economy's sake, from Parma and Tuscany, yet this supply did not affect the price of white wigs, and it is on record that for a single one the state's attorney, Tron, spent seventy Venetian sequins.

The caprices of the men excited the vanity of the women, and occasioned a revolution in their headdresses, which at the beginning of the century were quite simple and modest, not passing beyond the limits of a tress of hair twisted and knotted on the neck, or hanging down behind the shoulders. Spit curls and waterfalls were their extreme styles. But the craze for foreign fashions was so strong that the appearance, at the St. Roch school, on August 16, 1725, of two great English ladies with hair cut and small wigs on their heads, was sufficient to shear all the finest locks of Venice and substitute in their stead the restricted wig. Vain were the protests of brothers, husbands, lovers. The extravagant fashion spread. And from this form came shortly afterwards frizzed wigs, worn finally by old women only, and unknown outside of the city. These were followed among the younger dames by cues, or hair bound in the shape of a tail and tied with a ribbon. For patrician women the toupet was imported from France, and this became the characteristic headdress of the century, being imitated by the men in their wigs. It was called in local dialect *conzier*, was made of human hair, and abounded with queer intertwinings of lace, veiling, ribbons of every kind and color. To tell how many and what sort of modifications this style of wig underwent in the eighteenth century, what forms it took, what dizzy heights it gradually attained, to enumerate the subtle and wonderful artifices to which women lacking in natural hair had recourse in order to make for themselves a toupet like the others, to say how many gems sometimes, and how many bows always, and ruffles, and trinkets, and flowers, and spirals of lace, and knicknacks were mixed together and fastened on the head would be a thing altogether impossible.

As if all these adornments were not enough, the toupets were unsparingly powdered, with evident profit to gray-haired ladies and the powder trade, which was flourishing and lucrative at Venice. It had been started there in 1690 by Bartolo Lucadello, who for years had the monopoly of it. After his death it came into other hands and

finally in 1750 it was assigned to a certain Pietro Caprina in consideration of an annual payment of two thousand ducats the first ten years, and two thousand two hundred thereafter.

But this new powder generated loathsome insects, when brought in contact with the hot heads of the noble lords, and covered aristocratic countenances with skin worms. A general cry of indignation was heard, popular ditties spread the agitation, and finally the government intervened with chemical analyses of the dust. Certain corrosive matter was thereby discovered and the concession was withdrawn eight months after it had been granted. But others took up the trade. Yet the insects could not be exterminated, whatever the change of powder, and it was not to be expected that powder, which was in fashion in Paris, could be out of fashion at Venice. So it was necessary to resort to expedients, and conceal from the vulgar eyes of rhymesters and jesters the animated sight which the heads of great ladies continually offered. A kind of bonnet was invented, at first having two flaps like the wings of a dove, afterwards resembling a basket, but increasing and enlarging daily, until with waving plumes, flowers, fruits, sheaves of grain it became, when set upon the pyramidal toupet, something enormous, gigantic, wonderful. Woe to the milliners if the bonnets were not to the exact fashion of the times! They were harangued, abducted, thrown into prison, exiled, as we actually read in the annals of Brescia in the year 1761.

The vogue of wigs being such, it was but natural that wig makers and barbers should be persons of consequence in the community. True genii of polite society, they exercised a good or bad influence according to the recompense of their services. They dressed like great lords, they exacted the titles of "most illustrious" and "*messieurs*," they looked down with haughty contempt on him who did not have sufficient income to be their customer. Toward 1750 "*Monsieur*" Galimbert, called "*the Sultan*," enjoyed the primacy at Venice. His shop, shining with mirrors, hung with gilded leather, and tended

by a great number of masters in the art and apprentices obedient to the least gesture, was stocked with all the utensils known to the trade: English razors, the finest of towels, dressing gowns of batiste garnished with Flemish lace, water and soaps delicately perfumed. It is true that "Monsieur" Galimbert skinned his customers in other ways than with the razor, but to have your beard shaven there or your wig combed by him was a patent of elegance and wealth.

In 1797 the guild of wig makers reckoned eight hundred and fifty-two members in the single city of Venice. Thus while the fortresses on the mainland were falling for want of soldiers to defend them, a battalion of men were standing drawn up to protect toupets and wigs!

At the beginning of the eighteenth century men dressed in camlet, which was of very strong woof. Brussels camlet, more generally called Flemish, was preferred in spite of laws which, in order to foster local industry, forbade the introduction and use of foreign wares. Then barracan was adopted, a cloth stronger and thicker than camlet, and this fashion lasted many years. In 1708 the dandies wore very full-breasted coats, held in at the waist by whalebones hidden between the cloth and the lining. Later, whalebones, or batting, or hair, or even leather, were used to keep away from the body the long folds of the cloak. When fashion brought silk from France, wool remained the exclusive privilege of the old men, while the cut and the whole costume gained in elegance. Spanish trousers laced at the knee with a lace or held by a silver buckle, stockings of very fine silk, yellow kid gloves, or white beaver ones, varnished shoes, and the three-cornered hat were worn. This style of dress lasted until the time of the Directory, varied only by the color and quality of the cloth and by the cut. It was adopted by all classes of people, so that it seemed scandalous to wear a hat that did not have three points, or boots in the place of buckled shoes. The doctors and lawyers laid aside the black toga, the merchants laid aside the Roman. The populace imitated the Spanish trousers only. They always wore a cap, which was

red or black according to the faction to which they belonged.

The old laws obliged the patrician youth of Venice who had not yet entered the Higher Council to attire themselves modestly in black, without embroidery of any kind excepting a fringe of lace around the jacket. All those transgressing these regulations had to pay two hundred and fifty ducats for the first offense and double that sum afterwards. Only in 1733 were they allowed, and then during the summer season only, to wear buttons, buttonholes, seams of gold and silver, and gold bands on their hats. But as a matter of fact they did dress in all the colors, wore gold, silver, and silk embroideries, very fine lace on their sleeves and about the neck, chains and seals, and all the forbidden things, nor did any of them pay, so far as we can determine, any fine at any time. Rather they were the ones who set the style and who racked their brains to appear more like dress-plate models than the Parisian model itself. One day in 1751 two French cooks were seen in the square of St. Mark wearing trousers of crimson velvet. All the Venetians then wanted to have a pair, to the great disgust of the honest chronicler Gradenigo, who records for us this fact in his diary.

Over the dress every one, even the nobles, wore the Spanish cloak. The nobles had had a fierce fight with the government on this point. At the beginning of the century the sumptuary laws had forbidden patricians to wear mantles in the street, and had prescribed the toga. Edict after edict was promulgated to check the use of the cloak, but to no purpose. Barbers, water sellers, and landlords were exhorted not to deal with a patrician thus garbed, under pain of capital punishment—evidently a verbal cruelty only, for offenders against the law were merely reprimanded by the state inquisitors. As a matter of fact the mantle was a necessary protection against rain, at least until 1739, when Michael Morosini introduced umbrellas into Venice. Toward the middle of the century all the tradespeople wore Turkish cloaks, and even white ones with broad gold and scarlet bands. In 1754 a certain Paolo Ferri,

a tailor by calling, invented a mantle of four colors, costing one hundred sequins, and capable of being worn in forty-six different ways. Shortly after 1762 nobles and citizens began to dress in green, after the Hungarian fashion, and to adorn their clothes, lined with the costliest skins, with gold. They wore, when masked, a cloak of black silk, and when unmasked a scarlet cloak. No longer was this a privilege of the patricians exclusively, much to the chagrin of the same Gradenigo, who could no longer see in the dress of men any distinction of rank.

An inextricable labyrinth were the styles for women. The laws of the olden time required that all Venetian ladies should wear black, without trimming of any other color, and they allowed the patricians, as a distinction, the cape and the skirt, also black. This dress could not be assumed by Venetians who had married foreigners. But when, at the beginning of the century, French fashions unseated black, all the edicts of the magistrates fell powerless on heedless ears. Feminine caprice became superior to law. The authorities none the less excommunicated buttonholes and flowers; they put under the ban trains, real and paste jewelry, cloths worked with gold and silver, embroideries, fringes, slashes, lace. To mitigate this rigor to some extent they allowed trimmings on cuffs, gloves, and made some exceptions in favor of fringes of Venetian workmanship. More important were the concessions of colored stuffs during the summer season and the city carnival. Still they forbade all jewels in public, save for the female relatives of the doge, and foreigners who did not stay in Venice longer than six months. A curious punishment was to be given to the transgressors. They were to stay at home for three months and were to receive no visitors during that time outside of their nearest relatives. In case of a second offense the seclusion was to be four months. If the guilty ones received unlawful visits they were to pay fines varying from twenty-five to fifty silver ducats.

In 1712 dresses were worn quite short in front, and sometimes studded with jewels, while behind they spread out into trains so

exaggerated that it was the fashion to fasten them up, or have them carried by a servant. These lasted for more than sixty years and were the occasion of enormous expenses and the ruin of many families. A French satirist observed—and he certainly did not exaggerate—that with the train of a woman's dress you could easily make another whole body. "Therefore" he added, "a woman has two garments, one she wears and the other she drags. Thirty ladies walking in St. Mark's Square cover it so well that the task of the street sweepers is perfunctory."

The authorities also lunched harmless thunderbolts at the enormous prices paid for fans, all in mother-of-pearl, or silver, or antique lace, or having miniatures and the finest enamel work. Some cost one hundred sequins. The usual price was forty or fifty. By using them both winter and summer a lady who desired to vary them needed at least half a dozen. The craze for furs was not long in following this other fashion. They were first sold in 1759 by a Levantine trader, who made his fortune out of them. This was in April. In the autumn of the same year all the shops kept them; not only ermine, beaver, and bear skins, but also white and black fox, lion, panther, and tiger. A sable muff cost one hundred and forty ducats, a black fox, one hundred and twenty. A fashionable dame was obliged to own not less than eight or ten.

This luxury increased, and the rage for fashion reached almost inconceivable heights. As if French styles were not enough, the society of Venice sought for Turkish, Russian, English, and German, and the shops were filled with lay figures wearing the different garbs of these countries. Cecilia Fron was dubbed "Universal Fashion," because she dressed after the style of every nation.

In vain did the government intervene and endeavor to put a stop to the madness which was sinking in such unusual gulfs the patrimony of many a wealthy and ancient family. Its decrees were so much waste paper. Not being able to conjure the peril to the buyers, it was forced to limit its action to the protection of the poor merchants, who were

being ruined by the unsatisfied claims which they held against their patrician debtors. Only in 1781 was there any determined effort made to check the extravagance which was hurrying along the whole people. And then in a memorial presented to the doge the overseers of dress and customs, who had

existed from the earliest foundations of the city, were obliged to confess that "it never was nor ever will be possible to hinder variations in fashion, because fashion is the child of the varied genius of every cultivated nation, and marches on, joined with the destiny of humanity's revolutions."

HOW WILL THE CZAR WEAR HIS CROWN?

BY THOMAS B. PRESTON.

THE most superstitious peasant in Europe is the Russian *moujik*. With little education and scarcely any opportunities for enlarging his mind by travel or observation, his only impressions out of the ordinary, plodding routine of hard, monotonous toil are those which he receives from his clergy, the popes of the Greek Church.

These priests themselves are often woefully ignorant, and, being of rather indolent habits, they seek to exaggerate their alleged powers over the unseen world in order to acquire greater influence with the masses for whom they act as mediators. Sacred *eikons*, burning tapers, and miraculous shrines are plentiful

throughout Russia. The most ordinary occurrences are thought to be the results of prayer, and reverence is the chief characteristic of the common people. Every act of government requires to be religiously attested. Hence the blessing of the new emperor in the cathedral of St.

Michael the Archangel, soon after his father's death, and hence the political importance of his coming coronation by which the divine seal, as it were, will be set to his right to rule over one hundred millions of his fellow men.

This young man of twenty-eight, not over intelligent, not very brainy, holds in his

hands the power to influence the destinies of Europe and Asia. At his word he can plunge one fifth of the world into war. What use will he make of his position? That is the one great question which Europe is asking at the present time.

The coronation itself, now a matter of a few months, has a religious as

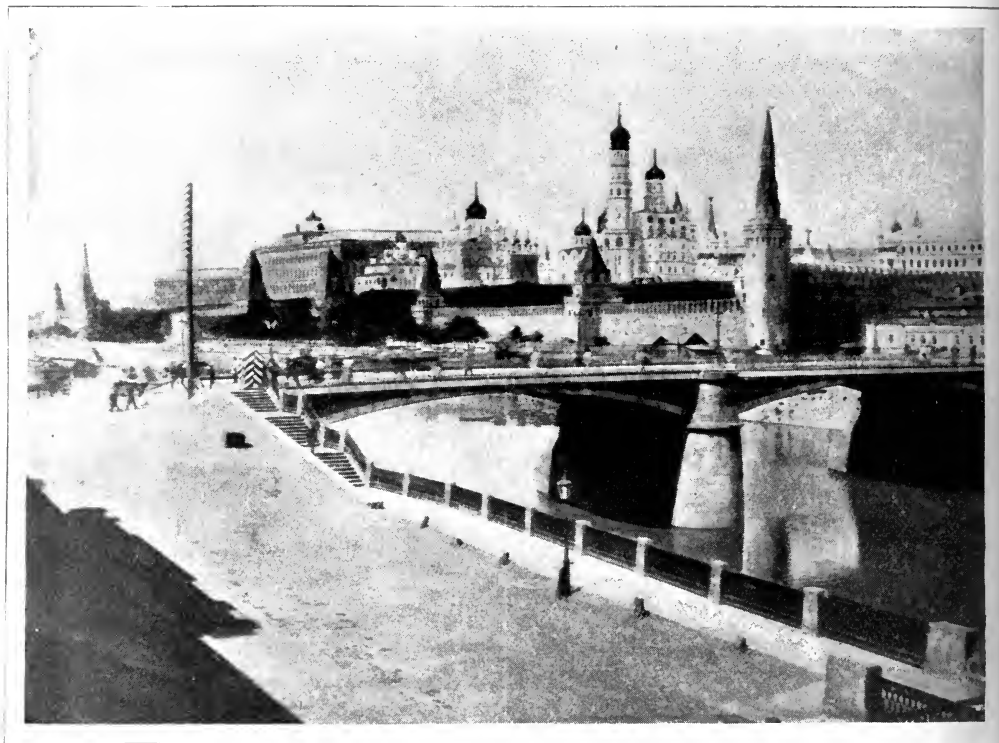
well as a political significance and has more bearing upon Russia's domestic affairs than upon her foreign relations. What in England would be regarded somewhat in the nature of an antiquated and tedious formality is in Russia considered a direct delegation of power by the Most High



NICHOLAS II., EMPEROR OF ALL THE RUSSIAS.

to His vicegerent on earth, for the czar is head of the Russo-Greek Church as well as chief of the state. To honor him in his latter capacity all Europe will be represented in the grim old fortress of the Kremlin at Moscow. The khans of Asia will be present in Oriental magnificence, the princes of India will come in more than regal splendor, and the gorgeous brilliancy of the scene will only be moderated here and there by the somber dress suits of a few American representatives. Coronation carriages of exquisite design, with

placed upon their own heads the royal or imperial crown. The act has ceased to have any political significance, and Europe need not tremble for the peace whether the present czar follows his father's example or humbly allows the ecclesiastical dignitary to place the golden emblem upon his brow. Of the crowns themselves there is a large selection because in former times each emperor used to have his own, which, at his death, would become part of the imperial treasury. One of the most interesting of these is that of Ivan V., which is frequently



MOSCOW: VIEW OF THE KREMLIN.

allegorical paintings upon the panels, for the use of their Imperial Majesties, have already been exhibited in St. Petersburg. The royal party will be met at the door of the Church of the Assumption by the aged archbishop. Then, amid smoking censers, the holy oils will be poured upon the head of Nicholas II., and he will stand in a new light before his subjects and a new chapter of history will begin for Russia.

Since Napoleon I. set the fashion, sovereigns at most of the coronations have

used and which imitates the form of the ordinary Russian cap with its fur border. Whether Nicholas uses this one or orders a fresh crown from some Paris jeweler will be variously commented on as significant of his desire to return to the ancient rigorous despotism or of a yielding to modern tendencies; but very little is to be learned from such a trivial incident. It is rather to the czar's past career and early training that we are to look for indications as to what the future will bring forth.

Nicholas II. is not likely to imitate either the fierce brutality of the early czars or their policy of excluding western progress. Russia does move, slowly, in spite of its autocracy, and the emperor is forced to move with it, whether he will or no. Every new line of railroad, every new telegraph or telephone wire decreases the absolute power of this one man over the lives and destinies of those whom accident of birth has made his subjects. Russia has become more civilized with the centuries, and its government can no longer be appropriately described as a

direction. As near as can be judged of his character thus far, he is a young man fond of pleasure, dancing, and society, who prefers to leave the cares of state to older and wiser heads. There will be very little of that initiative which distinguishes the German emperor.

But on the other hand those who may have thought that Nicholas would be likely to grant to his subjects a greater measure of liberty and perhaps even introduce into his empire a limited degree of constitutional government, should divest themselves of the il-



MOSCOW: GENERAL VIEW.

"despotism tempered by assassination." But people are asking whether the new czar will follow in the footsteps of his father, who endeavored to Russianize everything, and who was a consistent opponent of western civilization, or whether he will be like his grandfather, Alexander II., and try to introduce modern European methods into the semibarbaric system of the Muscovite Empire. It is probable that his reign will be marked by no pronounced tendency in either

lusion. An incident that happened soon after his marriage brings out this fact clearly. The *zemstvo* of Tver sent through the court minister its congratulations and coupled with the address an expression of a wish that the representatives of the *zemstvos* might be admitted to a share in the internal government of the empire. Now the *zemstvos*, or local assemblies of the communes of Russia, have from time immemorial had considerable authority in local affairs, regulating their own

roads, schools, and what would be classed as county matters generally in America, excepting of course taxation. The address was sent back to those who signed it with the statement that such documents could not be submitted to the czar by the court minister, but that they must come through the minister of the interior. Instead of taking the hint, the assembly sent the address to M. Durnovo, the minister of the interior, who intended to put an end to the subject by inflicting a severe rebuke. The affair came to the ears of the czar, who refused to receive the delegates of the offending *zemstvo*,

but admitted the nobility of Tver to his presence instead, together with the representatives of the other provinces, and addressed them as follows:

"It has come to my knowledge latterly that at some meetings of the *zemstvos* voices have made themselves heard from people who allowed themselves to be carried away by foolish fancies about the participation of the representatives of the *zemstvos* in the general administration of the internal affairs of state. Let all know that I devote all my strength to the good of my people, but shall uphold the principle of autocracy as firmly and unflinchingly as did my ever-lamented father."

The delegates were trembling with fear at this announcement, and the marshal of the nobility who held the dish of bread and salt

that was to be offered to the czar in accordance with the usual custom was so frightened that he let it fall, spilling the salt—a

very bad omen in Russia, as well as in other countries. The incident is now almost forgotten, but the speech above quoted was the first positive declaration of his policy made by the czar after his accession to the throne. To find other indications we must examine the early training under which his character was formed.

Nicholas did not inherit the rugged physique of his father, as he is short in stature and insignificant in appearance. He takes more after his Danish



ALEXANDER III., LATE EMPEROR OF RUSSIA.

mother, who is a sister of the Princess of Wales, and thus his striking resemblance to the Duke of York is accounted for. His complexion, however, is more sallow, and his expressionless, bluish-gray eyes are surmounted by bushy black eyebrows, while his square forehead and snub nose show his Tartar origin. He was born on May 18, 1868. When a child, he was considered mentally deficient, and developed so slowly that at one time he was thought to be almost an idiot. Under his mother's constant care he acquired many amiable, gentle, and homelike qualities, but at the same time always showed that he had a strong will. He preferred books to ath-

letics, but nevertheless got along slowly in his studies. He however became an expert linguist, speaking Danish, German, French, and English. The latter he owes to his English governess, Miss Laycock, who thoroughly drilled him in English literature and is said to have had great influence in the formation of his character.

General Bogdanovitch was his next preceptor. Under him the

young czarevitch received a good mathematical and scientific education. The dead languages and ancient history were almost completely ignored, but in their stead modern history and geography were thoroughly taught. A general knowledge of European literature was added as the mind of the young student developed, and then followed political economy, state

administration, finance, and law, in all of which Nicholas was an indifferent scholar, although he had the very best teachers. Next came his military training, which was begun at the age of eighteen, when he entered an infantry regiment of the Guard as lieutenant. In this department he was most thoroughly drilled. Three months of every year were devoted to practical work with

the regiment and in the field at the great summer camp of Krasnoe-Selo. At this time he began to lead a fast life and many are the stories told of his adventures in company with young officers of his own age whose acquaintance he thus made.

About this time also he formed a union with a beautiful Jewish lady. His infatuation for her was so great that he neglected

his studies, his military exercises, and everything else. The affair came to the knowledge of his father, the czar, and the young man was sent off on a voyage around the world to cure him. During his absence the woman, who had borne him two children, was peremptorily ordered out of Russian territory with her family and unceremoniously hustled across the German frontier. These are facts



THE EMPRESS OF RUSSIA.

which the press of Europe dare not speak of openly for fear of the censorship, but they give some insight into the domestic troubles and entanglements from which few courts are free, and justify again Shakespeare's saying,

"Uneasy lies the head that wears a crown."

The czar was said to have been so much affected at the discovery of his son's *liaison*

that he never recovered from the illness which it caused. This is a very romantic story, but the real truth is that gluttony and intemperance had as much to do with Alexander's death as anything else.

ascending the throne to marry an "unbeliever"; that is, one not a communicant of the Russo-Greek Church. But religion is little more than nominal with these courtly people, so Princess Alix easily consented to



PALACE OF THE ROMANOFFS, MOSCOW.

The voyage around the world did not mend his son's morals nor his manners. His companion, Prince George of Greece, was a kindred spirit, and their progress is said to have been a succession of speers. It was on this trip that the attempt was made to assassinate Nicholas in Japan, but political motives were not the cause of that affair. On his return he fell in love with the Princess Alix of Hesse and made up his mind to settle down. The czar was not very much pleased with this new move, but the Duchess of Coburg encouraged the match, which was also very agreeable to Emperor William of Germany. Nicholas went to London, where Queen Victoria saw him and gave her approval of the engagement, so that the czar was finally won over. But the question of religion proved an obstacle to an immediate union. Princess Alix was a Protestant and the unwritten law of Russia forbade any one

give up her beliefs for the throne of all the Russias. To satisfy public opinion, however, some show had to be made of her accepting the Russian faith. The most learned theologians were hired by the week to instruct her in the hairbreadth distinctions of the Greek creed, and great preparations were made for her reception into the church after her "conversion." While this somewhat tedious farce was being enacted, Alexander III. died and the new czar ascended the throne.

He was almost untried in government, having merely represented his father at a few state councils, but there is every indication that, while as peace-loving as Alexander, he will be less inclined to play a great diplomatic part in the affairs of Europe. At the funeral of his father his attentions to the Prince of Wales were marked. This and the fact that his wife is a granddaughter of

Queen Victoria are supposed to be evidence that he seeks closer relations between Great Britain and Russia. It is evident that he is anxious to preserve the peace of Europe from his selection of Prince Lobanoff as the successor of the late M. de Giers. The new Russian minister of foreign affairs was a special *protégé* of the great chancellor, Gortchakoff. He is noted for his moderation and prudence, is tinged with liberalism, and is a friend of progress. Under his administration we may expect to see a gradual and steady development of the policy of conciliation, Russia holding the balance between foreign nations, preventing war and patching up alliances which may tend to preserve the peace. Thus Prince Lobanoff, after his recent visit to Paris, much to the delight of the French, took occasion to visit Berlin,

France to act in unison with Germany. It is not in Europe that war clouds are to be most feared; it is in the far East, over the division of the spoils of the Korean conflict that trouble may arise. Japan feels sore at being deprived of the fruits of her victories, and sooner or later will come the inevitable clash with Russia, a struggle from which England can scarcely hope for benefit, whatever side she takes. With England and Germany on friendly terms in Europe, Russia can keep France within bounds. With Germany and France favorable to Russia's policy in the East, England may bluster but will probably not go to war, whatever may become of China or Japan.

England is also likely to allow Russia to pursue her policy of development in Asia without serious interference. It will be dif-



THE CHURCH OF THE ASSUMPTION, MOSCOW.

much to their disgust. When the Chinese loan was negotiated, Germany as well as France was invited to participate, and the three powers subsequently acted together. Probably no other nation could have induced

France to act in unison with Germany. The Pameer boundary settlement was distinctly to Russia's advantage, and the progress of the trans-Caspian railway is giving her a means of throwing an army upon the fron-

tiers of India at very short notice. John Bull, so used to enforcing his own desires by show of arms, will probably keep quiet when he may be thus directly menaced in his Asiatic possessions. Besides that, a combined European mandate may at any moment be issued ordering England out of Egypt if she proves too particular about the action of Russia in Asia or of France and Germany in Africa. As to Turkey, there is not much fear of trouble. If Russia could secure the right of way for her men-of-war to pass through the Dardanelles, Nicholas

chase of the southwestern railways and her attempt to make navigable the Kilia branch of the Danube show that her march is toward the East and that she does not dream of conquest in the West.

An amelioration of the condition of domestic affairs is to be looked for from the new czar. One of his earliest acts was to issue stringent orders against the use of the knout, which although nominally abolished forty years ago was still employed to such an extent, owing to the discretionary power given to the governors of Siberia, that three



THE WINTER PALACE AND ALEXANDER COLUMN, ST. PETERSBURG.

would probably forego the dream of his ancestor Peter the Great of making Constantinople a Russian city, and would guarantee the independence of the sultan's dominions by an offensive and defensive alliance. As to Italy's attitude, the appointment of Prince Lobanoff was very pleasing to the Vatican and consequently disliked by the Quirinal, while the visit of an Abyssinian mission to St. Petersburg and of Russian explorers to Ethiopia could hardly have been agreeable, though not of sufficient importance to cause a diplomatic rupture. Russia's pur-

thousand persons had been flogged to death within ten years. He is about to supersede the sentences of banishment to Siberia by transportation to Saghalin for a small number of the worst prisoners only, while the remainder will be kept in the ordinary prisons, where the treatment is more humane. He is doing his best to break up gambling in the army and to increase the *morale* of the troops. We hear no more of persecutions of the Jews, such as disgraced the last years of Alexander's reign. Economies have been made in the budget and the finances of the

empire are in a distinctly better condition. The great Trans-Siberian Railway is being rapidly pushed forward under the special direction of the czar, and railway building in European Russia is being projected on a large scale to allow greater facilities for the transport of food in times of famine and of soldiers in case of war.

Russia is vibrating with a new life, and the czar is carried along with a movement which he can neither greatly hinder nor hasten. But he has the good sense not to attempt any reactionary measures. Russian

manufactures are increasing by leaps and bounds, her commerce is enlarging, her system of education is being improved, and everything goes to show that with the consolidation of her Asiatic empire a new era of production will dawn upon the earth. Siberia alone is capable of supplying the whole world with food. Multiply by ten the "great West" as it was in the United States forty years ago and it will give some faint idea of the possibilities of New Russia, possibilities which under the mild rule of Nicholas II. are doubtless destined to become actualities.

THE COMPOSITION OF FOOD AND ITS USE IN THE BODY.

BY PROFESSOR THOMAS GRANT ALLEN, M.A.

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AS purchased in the market or brought to the kitchen, food materials contain a larger or smaller quantity of substances which ordinarily have no nutrient value. It is customary to speak of these as non-nutrients. Such substances as the bones and gristle of meat, the bran of wheat, the shells of eggs, oysters, clams, etc., the skin of potatoes and yams, the peel of bananas and oranges may be cited as examples of what are commonly known as non-nutrients. The amount of non-nutrients, or waste, in different food materials varies considerably; thus bread, cheese, and milk contain no waste, while in some kinds of fish the non-nutrients form 50 per cent of the whole. Between these extremes, may be mentioned the round of beef, in which the waste is 8 or 10 per cent, eggs, 14 per cent, leg of mutton, 18 per cent, and chicken, 40 per cent.

Those portions of the food which can be utilized by the body in the building of bone, muscle, and brain, and in the making of fat and nerve fibers, are called nutrients. These nutrients taken as a whole consist of five great classes of compounds, corresponding to the five principal constituents of the body. These classes are protein, fats, carbohydrates, mineral matter, and water.

Water does not add to the dry material of

the body. When taken into the body it does not undergo any change, but remains water. It is usual, therefore, to class it with the non-nutrients. We shall see, however, that water is a very necessary article of diet and plays no unimportant rôle in the nutrition of the body. Partly for this reason, partly for the sake of convenience I have here classed water with the nutrients.

In this series of articles on the foods we eat and the liquids we drink we shall often have occasion to use the terms I have just mentioned, since they are the alphabet of the food question. Perhaps the best way to define them is to give examples of the things for which they stand. Protein is a comprehensive term which we shall use to include: first, albuminous substances, such as the albumen of eggs, the myosin of muscle, the gluten of wheat, the casein of cheese, the legumen of peas, beans, and peanuts; second, gelatinous substances such as the ossein of bone (*i. e.*, all that soft portion of the bone which remains after the hard earthly matter has been removed), the collagen of tendon, and the gelatin obtained by boiling bones and the hard tissues of animals; third, extractives of flesh, including creatin, creatinin, etc., the chief ingredients of beef tea and meat extracts.

It is usual to call all these substances protein or proteids. They are alike in that they all contain the elements carbon, hydrogen, oxygen, and nitrogen. The presence of the last named element distinguishes this class from the other classes, so that they are frequently spoken of as nitrogenous foods.

Examples of fats are the fat of butter, fat of meat, olive oil, oil of seeds, as cotton-seed, corn, wheat, and other grains. The fats are composed of the three elements, carbon, hydrogen, and oxygen, the proportion of oxygen being relatively small, and much smaller than in the next class, the carbohydrates.

Carbohydrates is the name given to a large and important class of foods which includes all the sugars, such as grape sugar, milk sugar, cane sugar, maple sugar; the starches, which form such a large proportion of potatoes and breadstuffs, as flour, bread, corn meal, oatmeal, and rice; and such less digestible substances as gums, cellulose, and woody fiber. Carbohydrates consist of carbon, hydrogen, and oxygen, the hydrogen and oxygen being present in the proportion to form water, to which fact the class owes its name.

The mineral matters are sodium chloride (common salt), potassium chloride, a substance closely resembling common salt in appearance and taste, sulphates and phosphates of sodium, potassium, calcium, and magnesium. Sulphate of calcium is what we know as gypsum, or plaster of Paris; sulphate of magnesium we call Epsom salts. Minute quantities of these minerals exist in the raw food stuffs, and, unless dissolved and removed in unscientific processes of cooking, are consumed with the food, to the great benefit of the body.

Water is composed of hydrogen and oxygen, and seems to be well-nigh omnipresent. Most food materials, or rather, so far as I know, all food materials contain water. The amount varies from 2 per cent in cane sugar, and 4 per cent in oyster crackers, to 85 per cent in apples and 90 per cent or more in turnips and melons. One eighth of flour, one third of bread, three fourths of potatoes or chicken and seven eighths of milk or oysters is water.

I now have defined the five elements of which foods are composed. Let me take milk as an example of a food in which representatives of each of these five classes of nutrients can be found. The cream contains the fat, which we know as butter. The cheese, made from the skimmed milk, will consist principally of casein, a member of the protein class. From the remaining liquid, which is called whey, sugar of milk can be obtained by evaporating to a syrupy consistence and crystallizing. By evaporation of the liquid which still remains, water is driven off and the mineral matters are left.

Let us next consider why we need food, and how, when food is taken, the body is nourished by it.

Possibly no more dissimilar structures could be imagined than bone and muscle, or eye and artery. The teeth and tongue seem wholly unlike; the blood appears to have nothing in common with the brain, nor does the kidney bear much resemblance to cartilage. And yet there is one fundamental particular in which all of these structures are alike. They are composed of exceedingly minute bodies, called cells. These are of various shapes, round, branched, spindle, cylindrical, six-sided, or irregular. Many of them are capable of moving from place to place, most of them are able to reproduce themselves, and all have a birth, growth, development, old age, and death. These cells must reproduce new ones to take their places and to carry on the work which it was the office of the parent cell to perform. That these cells may maintain their usual activities as well as reproduce new ones it is clear that they must be fed. This, then, is one of the reasons why the body requires food,—that new cells may be produced, or in other words, that the tissues may be built up and developed, and their waste repaired.

But all cells do not die of old age. The death of some is caused by the nature of the work they are called upon to perform, and others again are burned up to keep the body warm. Let us see how these two processes are carried on.

Every motion we make, every word we speak, and every thought we think requires

the expenditure of energy. This energy is always obtained at the expense of the cell substance. In the change from the stored-up energy in the cells of muscle, brain, and nerve to the actual energy of motion, thought, and feeling, the cells are either enfeebled or destroyed. In restoring the vitality of the cells by means of food we at the same time renew their energy. Thus we see that the second great need of the body is energy, and that this is supplied by the normal activities of the cells when nourished by proper food.

There is another very important reason why the body should be supplied with food. Why does the frog go uncovered while birds wear feathers, mammals wear fur, and man clothes himself with cotton, wool, silk, or linen? The frog probably feels as comfortable in water at the freezing point as he would were the temperature of the water 100 degrees Fahrenheit. Why? His blood takes the temperature of his surroundings. In birds and the higher animals, including man, the blood must be maintained at a constant temperature or the animal suffers. As this constant temperature is about 100 degrees Fahrenheit, whereas the average temperature of the atmosphere surrounding the animal is about 60 degrees, heat will of necessity be rapidly lost from the animal by conduction. Hence birds and the higher animals are covered with something to prevent the rapid cooling.

Notwithstanding the fact that man clothes himself mainly for the same reason, large quantities of heat are hourly dissipated from his body. To make good this loss food must be taken into the body and burned, just as coal is in a furnace, the heat formed being distributed throughout the body to maintain a uniform temperature. We see, therefore, that a third need of the body which food supplies is the production of heat.

Food may therefore be defined as that which when taken into the body can maintain its structure and supply the materials necessary to the development of heat and animal activities.

In the limits of an article like this it is impossible more than to outline the processes

by which the above results are attained by the consumption of food. The building and repair are brought about in the following way: the nutrient portion of the food is converted into blood as the result of the process of digestion. A portion of the blood passes through the thin walls of the capillaries and bathes the cells of the tissues. The cells assimilate the food thus furnished them, grow and multiply, increasing the volume and firmness of the tissue in the young and repairing the structure in the adult.

The second office which food has to perform for the body, that of the development of energy, is secured in at least two ways. Actual energy, as in the motions of the body, mental processes, and nervous force, may be the direct result of combustion of the food in some cases; but it is more probable that the potential energy which was derived from food and laid up in the muscles, brain, and nerves is transformed into actual energy and we see the manifestations of this transformation of energy in the exercise of mind and body. We may also regard fat as a store of energy, since from its combustion in the body not only heat energy but mechanical motion may result.

The third need, the development of heat, is secured to the body in various ways by the consumption of food. The food may be used as fuel and consumed directly, as coal is in our houses or engines, or it may be first changed to fat, which is a very concentrated form of fuel, and afterwards burned. Again, food may produce heat by being converted into muscles, or lean meat, which is in turn drawn on as fuel or consumed in exercise, the result in either case being the development of heat.

In addition to its use as a reserve store of fuel, the fat laid up in the body helps to maintain a constant temperature. When food is converted into fat, it is stored in the body in various situations, but principally underneath the skin, where, besides its other offices, it prevents the escape of heat from the body, in virtue of the fact that it is a poor conductor.

That no erroneous idea may be conveyed by the comparison of the heat production in

the body with that in the steam engine, perhaps I should explain that, while the fuel in each case contains hydrogen and carbon, and while these elements are burnt (*i. e.*, combined with oxygen), in each case forming carbon dioxide and water vapor, the process of combustion differs in several important particulars in the two cases. First, the larger portion of the food becomes a part of the bodily structure, and then, but not till then to any great extent does it burn and give rise to heat and motion. The body, therefore, uses its own substance for fuel, which the engine cannot do. As a result of this, the body has the new and important office to perform of continually rebuilding itself from a part of the same materials which it uses for keeping itself warm and in motion. Second, in the body the combustion is slow and may take place in the midst of water and wet matters. Third, this combustion is not confined to one place, as in the engine, but may take place in all parts of the body, whither oxygen has been carried by the blood.

The principal furnaces of the body, however, are the muscles, though other structures may develop a considerable amount of heat. The work of some of these organs seems to take on a special character; thus the liver burns up, or oxidizes, certain substances which are no longer of any use to the body. It is, therefore, a sort of crematory for the disposal of some of the garbage.

We shall see that some substances, while they do not serve any of the purposes mentioned, are nevertheless useful in preventing other foods or the tissues from being consumed. Just how this takes place is not altogether understood.

In fulfilling the purposes for which food is intended the various classes of nutrients act in different ways. Of the protein compounds the albuminoids are preëminently the building material of the body. The albuminoids of eggs, milk, meat, cheese, wheat, and other foods are built up into the nitrogenous elements of muscle, tendon, bone, and blood, and of the milk and other secretions of the body. The gelatinoids of the food, such as the gelatin obtained by

boiling meat and bone, as in the process of soup making and in preparations of such dishes as head-cheese, jellied tongue, and pressed chicken, cannot be built into the albuminoid or gelatinoid tissues of the body, but they can be used to build fatty tissue, or, by being consumed can save the albuminoid foods or tissues from consumption. The reason is clear: the body must consume a certain amount of material to sustain its warmth. If this material be the gelatinoids, the albuminoids are saved for a purpose the gelatinoids could not fulfill.

Albuminoids after having been built into tissue may be decomposed and oxidized to yield heat and energy. Should the foods that ordinarily supply heat and energy be deficient in quantity or entirely wanting, the albuminoids are then used as fuel instead.

Again, when the amount of protein taken as food is in excess of what is demanded for the immediate uses of the body, the surplus is generally converted into fats or carbohydrates, and hence will at some time be used for giving warmth or muscular strength.

The nitrogenous extractives are used neither to build tissue nor to yield heat or strength. Beef tea and meat extracts, therefore, are not foods in the strict sense of the term, but it is believed that they at times enable the body to use other materials for its nourishment. That is to say, the extractives are used as stimulants. We should expect that the digestive apparatus in full health would respond but little to these mild stimulants. It is interesting, therefore, to know that experiments on healthy individuals seem to show that the presence or absence of the extractives makes no material difference in digestion. Be this as it may, there is no question as to the benefit to be derived from meat extracts and beef tea by the sick and convalescent. Their usefulness has been too often proved to admit of any doubt. They have been found to be especially helpful in cases of enfeebled digestion or where the digestive organs have been for some time inactive and require stimulating.

The fats of food—fat meat, butter, lard, etc.,—are either consumed directly to pro-

duce heat and muscular strength or are stored in the body where they serve various useful purposes. First, they are a sort of reserve fuel which can be utilized by the body whenever the fat-producing food is deficient in quantity, or when by reason of weakness or derangement of the digestive organs the amount of fat digested is less than the body requires. Again, this reserve fuel will be used whenever the body is called upon to do an extra amount of work, or to endure long continued or severe cold. Second, they aid in maintaining the normal temperature of the body by preventing the escape of heat.

The starches of potatoes, bread, rice, corn, and oatmeal, and cane sugar, syrup, the sugar of milk and of fruits, are either oxidized in the body to yield heat and power or are first converted into fats and afterwards consumed.

It will be seen from what has been said that the proteids can supply all the needs of the body. They contain nitrogen and can be used as tissue builders, or can be broken up into fats or carbohydrates and afterwards burned, thus performing the function belonging especially to these classes of nutrients. Carbohydrates and fats contain no nitrogen and therefore can never be used instead of the proteids for the building of tissue.

We come now to consider the functions of the mineral matters. Some of these, the phosphates of calcium and magnesium particularly, are required in the formation of bone, and indeed the first one is believed to be necessary to the formation of any albuminous material. Common salt seems to be necessary for cell activity. The phosphates of sodium and potassium are required to maintain the normal alkalinity of the blood. All these minerals, with the exception of common salt, are generally present in sufficient quantities in the food, and we can therefore scarcely realize their importance until we are deprived of them. The lack of calcium phosphate is manifested in the infant by rickets and in the adult by more or less imperfect teeth and bones. Where there is a lack of the alkaline phosphates, rheumatism, gout, or scurvy is apt to result. A lack of salt leads to serious disturbances of nutrition.

Water and its uses will be fully discussed in another article. For the present, I shall merely say that three of its most important uses in the human body are, first, to aid digestion and absorption, second, to aid in the chemical changes which go on in other food stuffs, and third, to furnish a medium for the digestive and other secretions of the body.

THE POOR COLONIES OF HOLLAND.

BY PROFESSOR J. H. GORE.

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THE indigent class in Holland is very large; but to the praise of the country it must be said that the agencies for the care of the helpless and needy are so numerous and so thoroughly organized that a case of real suffering for want of necessities occurs rarely, if at all. I have walked through the most wretched quarters of Amsterdam, in and out of narrow alleys, and while evidences of poverty were frequently apparent there was no begging. This attracted my attention and suggested an inquiry into the reasons for the absence of mendicancy.

If one will take the trouble to look over

the first seventy-five pages of the city directory, the names, purposes, offices, and officers of nearly one hundred charitable organizations will be found. Many of these have branches, and they, together with the church societies, have the city accurately divided into districts, so that any instance of begging or distress in any locality would be a reflection upon the efficiency of those immediately in charge. Also the policemen are cognizant of these local officers and can report to the appropriate ones such instances as may come under their notice. Of course there is some clandestine soliciting, the cause of

which will appear, perhaps, in what follows.

England, Belgium, and France have officially investigated the charitable organizations of Holland, and the published reports have given descriptions of many of them, but in no instance has any attempt been made to discuss the fundamental principle which underlies all, which is, to assist the destitute in meeting his wants and the wants of all who depend upon him without suggesting a feeling of dependence and without disturbing the family relations whenever they can possibly be maintained.

It is likely that the affections, as well as the exigencies of life which have so effectually kept the Dutch families intact, have been potent in forming the conditions under which they began to dispense their benefactions. Nor is it at all improbable that the large Jewish population—among whom the family ties are extremely strong—has been instrumental in giving direction to the elaboration of the systems now in vogue.

The type of this system is found in "De Maatschappij van Veldadigheid" (The Charitable Society). Organized in 1829, its work was general for a third of a century; then it awoke to a realization of the fact that it was good philosophy to "improve the conditions of the land by man, and that of man by the land." It therefore formulated in 1859 the rules and regulations which, with such changes as experience suggested, are now in operation.

In 1863 it borrowed \$56,000 and bought in the province of Drenthe, six miles from the town Steenwyk, 5,100 acres of land, with the intention of there colonizing such families as it designed to help. At the present time there are about 4,500 contributing members, each contributing annually \$1.04, and whenever twenty members are secured in one community they may organize a department, have their own officers, and a representation in the general meetings, which are held in Amsterdam, in proportion to their annual contributions. At the annual meeting of the society a board of directors is elected and to them is committed the general direction of affairs. They select a director of the colonies and he procures such

clerical and other help as the board authorizes.

For every \$24 annually contributed a department has the right to send one family to the colony, and this family remains as long as this sum is paid. In return for this contribution the department receives periodical reports from the director regarding all of its families, with a statement showing the financial status of each.

If attention is called to a needy family in a neighborhood in which there is an organized department with a sufficient sum to its credit with the society, the head of the family is sent to the colony on a tour of inspection. If he returns favorably impressed the entire family is given transportation thither. Upon arrival a house is furnished and the immediate wants of the household are attended to, not in the way of gifts but advances which must be returned in installments according to conditions previously made known to the newcomer.

All of the wage-earning members of this family are at once put to work on one of the society's farms or in some of the shops or factories operated by it. Wages, such as are current in that vicinity, are paid weekly, after having deducted the following items: the installment on the debt incurred upon arrival, house rent (not exceeding twenty cents), one cent infirmity fee for each person, four cents for the clothing fund, and a reserve for the family emergency fund equivalent to ten per cent of the earnings. That all transactions may be thoroughly understood each debit and credit is entered in a pass book.

The family can also obtain from the society a sheep or a goat, pasture it on the general farm for a nominal sum, and pay for it weekly. The owner is advised to insure this animal in the society's general fund, so that in case of death it is replaced by the society. At the very beginning a man is invested with the feeling of ownership and encouraged to economize and meet his obligations.

After two years of probation, if the man has given evidence of industrious habits and a commendable desire to pay his debts, he is promoted to citizenship, that is, he is placed

on a farm of about seven acres—apparently small, but so fertile that it is sufficient for the support of the family. This plot of land is either just vacated for some reason or else it has been in the hands of the director; therefore it is not barren, but is provided with such planted crops as would have been in place in case the tenancy had begun months prior thereto. But for this seed in the ground, as well as for the cow and provender furnished, the man becomes responsible. His wants are not magnified by the feeling that all he receives are gifts. He has just passed through the installment ordeal and knows the pressure of debt and the difficulties attending its removal.

In return for the improvement made during the probationary period the citizen is now admitted into new privileges. He has the full enjoyment of his farm, cultivates it as he deems best, can work for others when he has the time—even outside of the colony with the permission of the director—and has a vote in electing the delegate to the colonial council, while the only added burden is the rent for the land and three dollars annually toward paying his indebtedness. However, if he abuses his farm, contracts vicious habits, violates certain regulations looking toward the welfare of the community, or continually falls behind with the treasury of the society, he may be deprived of his citizenship.

Just here it may be remarked that the department has the right of saying who shall be sent from its district, but the board can, whenever it deems it best, dismiss a tenant. The department is responsible for the debts of those persons whom it has placed in the colony, but it must receive periodical reports regarding the conduct and financial status of all of its wards, consequently it may at any time say that no further advances shall be made to one who shows an unwillingness to pay his annual installments, though it cannot repudiate the past obligations.

A man cannot remain in the colony more than two years as a laborer; if he fails to give evidence of the possession of those qualities demanded of a citizen he must leave. But once a citizen he may remain so during

good behavior. That the conditions are favorable may be seen from the fact that of 364 families residing in the colony in 1894, three classed as laborers failed to qualify as citizens, and hence were dismissed, while not a single citizen family removed.

Let us see what these conditions are, in addition to those already mentioned. Over each of the seven districts into which the colony is divided there is an under director who is always ready to give advice regarding the working of the land. One of the government agricultural experiment stations is within the society's domains, so that each farmer can obtain the best information possible as to the seed varieties adapted to that climate and soil. Besides the usual public schools provided for communities of its size, the colony is blessed with three endowed schools, one of agriculture, one of horticulture, and one of forestry. In these professional schools the tuition is free to all colonists, and by way of proof of the good instruction there given it may be said that all of the graduates receive good positions immediately upon the completion of their course of study. Two churches, Protestant and Catholic, have been built, and ministration provided for by the society.

It might well be asked what more can be desired? In fact this question came into my mind innumerable times, first while reading the constitution of the society and its annual reports, and then again during my sojourn in the colony, visiting the homes of the laborers, walking over the farms of the citizens, watching the happy children at play, or their older brothers and sisters working in the basket factory, weaving jute, setting type, or drying fruit, looking through the Home for the Aged, the churches, the professional schools, and the public library. What more can be desired? The society would answer "more money." For although they have reduced their bonded indebtedness to \$37,200, and have live stock valued at \$5,000, a young forest of 943 acres, and real estate estimated to be worth \$520,000, still last year they lost \$3,008—that is, they came to the end of the year with that deficit.

Before anyone can say there must have

been bad management, let it be understood that first and foremost the departments did not pay their stipulated \$24 for each family; if they had, their contributions alone would have amounted to \$8,536, instead of \$5,508, the sum actually received. The society naturally expected the entire amount; they made their plans and promises accordingly, and in their disappointment lay the deficit. But from the beginning of the system down to the present time there has been an average gain of \$776.

To say how many persons have been aided would be a mere recital of statistics; to attempt to estimate the amount of good accomplished would be impossible. As already intimated, the assistance is of the best possible character: people are helped to help themselves; they are taught self-reliance; faith in mankind is engendered by the faith that is placed in the individual. The class of persons benefited may be inferred to be such as lack opportunity—people unable from any cause whatever to make a start. The society says, "We will put you in a position to prove your worth; then if found worthy you shall have a start."

Experience has shown that the best results are obtained with people from small towns, while those who have lived in a large city for a long or even a short period chafe under the restrictions of the colony and show a reluctance to exchange the freedom of a city for its restraints. This experience reflects itself in the donations as well as interest, they being the minimum in Amsterdam and Rotterdam per inhabitant.

For the government of the 1826 persons now at Frederick's Oord—this is the name of the colony—certain regulations are in force: requirements that children between certain years must attend school, and that all of a certain age must know the catechism of the Protestant or the Catholic faith; rules of conduct, chiefly of man toward man, in which there is a strong infusion of the golden rule; and in regard to the relations of all toward the colony.

For the enforcement of these regulations and the consideration of all matters of local public welfare there is a council, consisting

of the director, who is *ex officio* president, the bookkeeper, the treasurer, and three citizens, who are annually elected by their peers.

In order that one may see to what extent Dutch common sense is reflected in these rules, I shall give the misdeeds against which they provide, together with their several penalties:

1. Disobedience, insubordination, or insult offered any officer of the society or any of its employees.

2. Fighting or disturbing the peace in any other manner.

3. Drunkenness.

The fine inflicted for a violation of any of these is from ten cents to one dollar and twenty cents, with imprisonment for a period of from one day to three days, for the first offense, and ejection from the colony for a repetition.

4. Absence from the colony in excess of the twenty-four hours allowed or the leave granted by the director.

A fine of from four to twenty cents for each twenty-four hours of absence over and beyond the leave is imposed, with the imprisonment stated in the preceding case. However, if the absence in excess extend beyond three days, the guilty person forfeits all right to leave of absence for one year. In this connection it should be said that this, as well as all other rules, applies to the resident officers of the society. The director cannot absent himself for more than one day without the written consent of the president of the board and the under directors; clerks and all employees must obtain from the director permission for similar absences.

5. The occupation of quarters or buildings without the prior consent of the director.

The chief purpose of this rule is to compel the grown members of the families to live with their parents and not where fancy may lead them. This is deemed of such vital importance that its violation is followed by immediate dismissal from the colony.

6. Loss, destruction, theft, or pawning of the property of another.

These offenses call for the restoration of the property or its value, a fine varying

from twenty cents to one dollar and twenty cents, with the usual imprisonment and ejection for a repetition.

7. Injury to the morals of another.

The offender is condemned to a prompt dismissal.

8. Wanton wastefulness, carelessness, and laziness.

Punished by imprisonment, with a notification to that effect to the department which sent the offender. It will be noticed that in this instance no fine is imposed for the very good reason that a person so worthless as to fall under the condemnation of this statute would not be in a position to pay a fine.

9. Refusal to pay ones debts to the society.

This naturally demands a confiscation of the debtor's property and its sale. But the society is extremely indulgent. It makes due and charitably due allowance for crop failures, sickness, or unexpected losses of any kind. At no time does it lose sight of the fact that its purpose is to help, and in all of its safeguards and efforts to protect itself there is evident an incentive directed toward the borrower to pay his debts. For a cash payment of eight dollars he is given credit for an additional eighty cents, and inability to meet his obligations brings to the citizen such special advice and encouragement from the authorities as will insure better returns from his farm in the future. This aid I know is efficient, for in looking over the accounts of a large number of the farmers I found only one who owed as much as \$200, while I am sure the average indebtedness was not one fourth of that amount.

It must not be imagined that the colony is in any sense a normal agricultural school, that good farmers are here turned out and sent throughout the kingdom to teach others by precept and example how to farm. As already intimated, but few, very few, families willingly leave the colony. And why should they? They would necessarily be renters wherever they should go, and in the colony, where there is land enough for generations to come, they are not subjected

to exorbitant rents, their tenancy is secure, the will to do is accepted as a discounted deed, and their landlord is their best friend. Then again it is best that such persons should remain near to the hands that are ready to catch them should they stumble, close under the arm that is willing to shield them should adversity come. They are men who were helped to their feet, steadied during their early steps along the highway of independence, and strengthened for life's conflict with moral and financial support. They are not men strong in every sense or they would not be in the colony; there are men deficient in moral courage and unfortunate by accident or vice within the boundaries of this rich country or there would be no "*Maatschappy van Veldadigheid*." So when this society elevates a man into its citizenship it makes him in a true sense a citizen of Holland. The government appreciates this fact, and gives the colony an experiment station; General van Swieten saw its power for good, so when he wished to perpetuate the memory of a beloved son he endowed its professional schools; the corps of faithful ministers and teachers realize the importance of the work committed to them and labor with zeal and devotion. Her Majesty the queen, ever alert to the best interests of her loving subjects, is the society's patron and annual benefactor. And if the wealthy Hollanders knew how ably Mr. Van der Have directs the affairs of the colony, if they realized the earnestness with which the departmental officers discharge their gratuitous duties, and could see as I have seen the beneficent workings of the colony, the deficit of last year would remain forever without a successor.

Again I must call attention to the important fact that the beneficiaries are not abased by their benefits; they are not caused to feel that they are paupers, their independence is not expelled by the acceptance of gratuities. They experience the great joy of having found a friend who will loan them money without exacting usurious interest, give them advice free from selfish motives, and afford them the opportunity to become men.

That I have become thus well acquainted with the inner workings of the colony I am indebted to Mr. Van Eeghen, secretary of the Amsterdam department, and Mr. Bleeker, a member of the faculty of the Horticultural School, who gave me freely

of his time at Frederick's Oord. To what extent this or a similar system could be adopted in the United States, others must decide. I have here described an actuality, not a potentiality, and have discussed a condition, not a theory.

THEODORE ROOSEVELT.

BY FRANKLYN MORRIS.

IT is an indirect indictment of our times that Theodore Roosevelt of New York is at this moment one of the most conspicuous young men in the country. He brought to the performance of a public duty the simplest virtues upon which the integrity of the commonwealth is supposed to rest, and he was looked upon by the vast complex of political dishonesty in the metropolis as a curiosity. The unwavering integrity and indomitable courage with which he made good the assertion, "I will enforce the law as I find it without fear or favor," converted him, in the eyes of men who had been taught that the law was only an abstraction to be broken and evaded, into a human freak.

To have any law rigidly enforced by an executive officer, irrespective of the wire pullers who made it or of the lawless horde that broke it, was in itself a paralyzing phenomenon that actually took away the breath of the legislative shysters on the one hand, and the cringing political victims on the other.

At the time that he was made police commissioner there was but one issue in New York between decency and vice. It was the question of the enforcement of law. All

other questions were lost sight of by the better classes of the community in this fundamental and glaring exigency. The Lexow committee had shown that the police system of the city was in itself a tremendous organization of vice, officered in many cases by criminals whose records would have excluded them from any decent field of endeavor in society.

The published antecedents of some of the commissioners and captains set forth repeatedly in the daily press would have been sufficient cause for action in a case of criminal slander if brought against any notorious outlaw of the slums. It was shown over and over again that this stalwart *prætorian cohorts* of three thousand men, existing under a pretense of protecting the municipality from vice, was, under the mandate of the Tammany pretor, protecting vice itself,

and standing like a legion between the conservative efforts of the people and the enforcement of law. Nothing was more clearly demonstrated by Dr. Parkhurst's blistering facts and the official revelations that followed them, than that the bottom iniquity in all this burlesque mess of government was the lack of character and



THEODORE ROOSEVELT.

cleanliness in the men whom the people allowed their political bosses to foist upon them as public officers.

It was the virtuous wave of revulsion that brought Mayor Strong to the front, and after him put Commissioner Waring in charge of the street cleaning department and Theodore Roosevelt at the head of the police board.

The history of events subsequent to the entrance of these men into the executive labors of cleaning up the metropolis presents one of the most astonishing and humiliating records of partisan unscrupulousness and factional depravity that the vexed question of municipal government presents. With the character and official labors of two of these officers this article cannot deal. It is proposed only to touch upon the personal qualifications and the indomitable stand taken by Theodore Roosevelt.

This young man, in his inheritance, in his attainments, his ambitions, and his accomplishments, presented so extraordinary an antithesis to the coarse and ignorant bosses who for a quarter of a century had in great part directed the civic affairs of the city that his mere appearance in local politics gave birth to a new vocabulary of contempt. Born as late as 1858, he represented in himself two of the purest streams of continental blood in the country. His family name long preceded him in social and civic honor. He graduated from Harvard in 1880, and almost immediately gave himself to literary work in the intervals of legal study.

Of that literary work we shall speak presently. The fact that the young man, amply provided with a fortune and inheriting much of that sensibility which after several generations of development too often manifests itself among our young Americans in a mere gratification of the tastes, chose to work at all, and from his initial task to his final civic appointment exhibited in the character of his work a sturdy, unsophisticated Americanism and a certain masculine contempt for the immunities of wealth, cannot be passed over by any honest observer of his career. The very best evidence that the man was wholly free from the effeminacy of

the hour is to be found in his voluntary experiences as a ranchman in the West, where he roughed it not alone in the pursuit of big game but in the pursuit of knowledge.

These experiences, told in his books, "The Hunting Trips of a Ranchman," "Ranch Life and the Hunting Trail," and "The Wilderness Hunter," are unique in the literature of adventure, inasmuch as they are the contact of a gentleman and a scholar with the roughest and most exacting conditions of frontier life, and throughout evince the disciplined ardor of the naturalist and the enthusiasm of the lover of nature, without any of the Munchausinism of the romancer, or the recklessness of the sensation hunter. The books show a broad knowledge, a keen insight, and an intellectual grasp of the problems and promises of the great West, and they took their place at once both at home and abroad as the best contribution to a phase of life which had never been treated by a sportsman who was also a naturalist and an artist.

As a mere discipline, that experience was of inestimable value in toughening the fiber of a young man's character. To ride a hundred miles through the winds and snows of the pitiless winter in the wilderness, to bivouac under the cold stars, to live for months upon the simplest fare, to encounter all dangers, fight all privations, contemplate stoutly all disasters, and overcome all perils, is the rough schooling that evolves the sturdiest virtues of a brave man. In reading these books one can feel the charm of a courageous and candid spirit, seeking in the rough embrace of danger escape from the enervation of social life, and carrying with it the proof that a gentleman can be as hardy, as brave, and as indomitable as the frontiersman himself.

But this was not the life for which Mr. Roosevelt was built. It was just large enough to help develop the intrinsic qualities of his manhood, and he returned to active literary work in the East. This work now stands as a permanent contribution to the history of the country. It includes "A History of the Naval War of 1812," the "Life of Gouverneur Morris," and the

"Life of Thomas H. Benton," and an uncompleted work "The Winning of The West and Southwest from the Alleghenies to the Mississippi." The breadth of view, the honesty of conviction, and the candor of expression in these works mark the writer as a man not only of scholarly attainments and intellectual grasp, but show him to be deeply interested in and thoroughly familiar with the distinct issues of Americanism underlying all the great national issues of the country.

In 1881 Mr. Roosevelt was elected to the Assembly and served with honor through the sessions of 1882, '83, and '84 as a staunch Republican who early declared that every voter owes to the community a duty which can best be discharged through a party.

The appearance of this young college athlete, wearing a distinctly intellectual air, in the legislative hall at Albany excited only the self-satisfied disdain of the political hacks and bruisers who for a long time had acted as the bullying brokers between the enactment of a law and the execution of it. When it was found that he could not be frightened or cajoled, it was determined to down him in a personal encounter. This experiment signally failed when it was found that he was quite as able and willing to defend himself physically as he was determined and equipped to defend himself intellectually. He succeeded by indomitable pluck and unswerving persistency in securing the passage of the Civil Service Reform Law of 1894. It was the first blow from the shoulder at the state patronage system by which party organizations had bled the people and debauched the officials. In this fight he planted himself squarely and immovably in opposition to the spoils system which had become woven almost inextricably into the political sense.

When President Harrison was elected Mr. Roosevelt accepted a seat in the Civil Service Commission. It is not possible here to treat with particularity the work that he did while on that commission for nearly six years. But the record of it, to any one who will take the trouble to examine it,

leaves no sort of doubt in the mind that Mr. Roosevelt endeavored to carry out, without fear or favor, the purposes of civil reform in office. All the qualities of the man trained to candor in speech and absolute justice in action came into play and began to excite the decision and the opposition of officeholders who by nature and by habit were given to the sophistication of the truth in politics. I think the more dishonest partisans everywhere resented the mere appearance of a man of Mr. Roosevelt's independence of position and views in politics. The fact that he was not in politics for money was in itself held to be in some way an insuperable objection to him. "How could a man," it was seriously asked by a New York Democratic paper, "who is wealthy take any interest in the political purposes of the people? He can only play at the game as he played at hunting grizzlies." He was referred to in Tammany Hall as "the fellow who writes books and takes a bath before breakfast." And this indictment no doubt hurt him irretrievably with the political yeomen of the city who could not even read books, and many of whom took their baths afterwards under state compulsion.

But all this contempt was at the best vague and general, while the object was only trying to carry out the spirit of civil service reform. It was when Mayor Strong selected Mr. Roosevelt as a police commissioner and Mr. Roosevelt's theories were offered a practical field for immediate application that what before had been an abstract disdain became in the partisan press a concrete and ignoble persecution of the man.

The police department when Mr. Roosevelt took hold of it was in a condition of absolute demoralization. Nearly every official in it was tainted with popular suspicion. The charge of systematic blackmail rested against it. Legislative inquiry, made under conditions of partisan indulgence, could not prevent the exposure of ill-gotten wealth, the deliberate protection of vice, and the prodigious levy made by this department of the public service

upon the liquor dealers and the prostitutes in behalf of political bosses. The amount of blood money extorted by Tammany Hall from the law-breaking classes, and turned over to the enrichment of irresponsible rascals, and to the political defense of an ignorant and unscrupulous gang, was shown to be something incredible to the ears of honesty.

Two conclusions were arrived at by the sober sense of the community, out of exposition, exposure, and discussion. One was that the safety of the city demanded of the police department the enforcement of law. The other was that the department could never be wielded to the just and impartial enforcement of law until men selected for their integrity and their courage, and not for their political pull, were placed at the head of it. A traditional objection to this exists in New York in the shape of a partisan superstition that the men of means and independent character in the metropolis take no interest in public affairs and cannot be induced to assume any exacting public duties.

Mayor Strong's answer to this old notion was the appointment of Mr. Roosevelt upon the police board. Mr. Roosevelt was young, he was rich, he was educated, he had proven that he could take an interest in public affairs with some other object in view than revenue, and the whole reform element believed that he would enforce the law without fear or favor. As it turned out, it was his unswervable determination to execute the law that brought on the recrudescence of Tammany at the last local election.

What is synthetically known as the liquor law in New York is probably the most complex and contradictory collision of diametrically opposed views that any city was ever cursed with. It is generally conceded that the liquor traffic is the leverage of all other infamies, the nursing place of crime, the chief source of political emolument, and the willing backer of the unscrupulous men who turn legislation into a farce, and police regulations into systematic collusion with vice. But it has been plainly shown on the other hand that any attempt of rural

legislators to restrict the traffic or to preserve the Sabbath from its influence meets with the determined opposition of the great body of foreigners, as a puritanical interference with their rights. The attempt of the politicians to compromise these elements by passing laws which they never intended should be executed, and thus by duplicity to cajole the reformers and hoodwink the violators of the statute, led to the muddle which faced Mr. Roosevelt when he entered upon his duties. But he never hesitated for an instant. Virtually he said, "I do not care what law you put on the statute book. I may believe it to be pernicious and impolitic—but I will enforce it. That is what I am here for. It seems to me that by far the greater part of the present anomalous condition of affairs is caused not so much by the enactment of bad laws as by the failure to enforce them." His first step was to shut up the saloons on Sunday. As a moral triumph it was incalculable. He had the whole prodigious weight of the liquor interest against him, but he demonstrated that the police could enforce the law if directed by a firm hand to do so. This at the time was the one question that needed an authoritative decision. And so far as the executive branch of the city government was enabled to furnish it, the question was settled. With a man at their head the police could enforce the law. All other issues were secondary.

No sooner, however, was it fairly through the indurated epidermis of the law jugglers and the law breakers that a man had arrived who was intelligent and courageous enough to take a straight line to a given point and hold to it pertinaciously than there began that affiliation of kindred sophists and soakers to down him. *The New York World*, which had taken a large, free hand in reform, carried its sincerity up to the day of Mr. Roosevelt's appointment. Editorially it said:

"Mr. Roosevelt talks as straight as he shoots. If he carries out his pledges to enforce the law he will give us three years of reformed police administration, at least."

Again it said:

"If the substitution of Roosevelt for Martin as president of the board of police commissioners means anything, it means the substitution of the reform idea for the spoils system. The board is pledged to the enforcement of the laws, and in its fight against corruption and partisanship it should fight it out on this line if it takes all summer."

But the rigid enforcement of law was rather more than *The World* had bargained for. The pressure of the saloon interest was too great and the order came to "down Teddy."

The World then proceeded to show that the enforcement of law was not the issue, and that any attempt to enforce the law against the liquor saloons would make Mr. Roosevelt "a worse Pantata than any of the bosses we have just got rid of." "Better Croker by far than that puritanical despot who would deprive the honest man of his beer on Sunday."

Gathering momentum from its own discharges, this great journal then opened a terrific defense of the rights of man against the onslaughts of Mr. Roosevelt. It even dislodged some of its paid reading matter to make way for those sterling documents, the American Declaration of Independence and the English Bill of Rights. Burke, Thomas Jefferson, Washington himself was summoned from his pale repose to refute and discomfit this rash youth who had set about to fire the Ephesian dome of our perfect liberty. In the incredible space of three weeks the promise of the enforcement of law which had evoked such eulogiums became in its fulfillment the most audacious attack upon the liberties of the people since the passage of the Stamp Act. The new doctrine was enunciated that it was an intolerable burden to the people to enforce any law rigidly.

Throughout the campaign which resorted to these methods to undo the work of reform and assailed Mr. Roosevelt with abuse,

satire, and burlesque, he never flinched. He stood to his guns. He sealed up the saloons. He went into the canvass and with tongue and pen fought the good fight for the vindication of law. Over and over he declared that he would rather lose the fight and the position in a straight effort to be right than to win one and hold the other by compromising with his conscience or winking at violations of law.

How little the preponderating mass of voters in the metropolis understood the fundamental truths for which he stood, was seen in the election which returned Tammany an empty victory, while the rest of the country, with a clearer perspective, fled from the party that had brought about that victory.

Personally Mr. Roosevelt instantly impresses the observer as a man of character. He is a fluent and forcible speaker, who has the art of coming directly to the subject in hand with a terse vernacular, and who never minces matters with an audience. He carries with him the self-confidence of the man who has grounded himself on a conviction and will not compromise with men who are guided only by motives of policy. Of his habits and associations not a disparaging word has been said. When it is considered that he is comparatively a young man, with most of the pleasures and allurements of society within reach, that his record is a clean, manly one and full of serious purpose, that he has given himself to civic duties with bravery and self-denial, his short career offers to the young men of America a worthy object of admiration, and presents an almost unique object lesson of moral courage and lofty masculine ambition that to the clean-minded young voter, no less than the student of character, shines like a star above the smoky flambeaux of the political mob.

THE TURKS IN ARMENIA.

BY FRANCIS DE PRESSENSÉ.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE FRENCH "REVUE DES DEUX MONDES."

FIRST of all is there an Armenian question? A strange interrogation to place at the climax of a crisis to which everybody agrees in attributing a purely Armenian origin. It is no less true that the problem with which Europe is wrestling would be perhaps less insoluble if, in place of being narrowed, it had from the first been stated with the breadth which events have not been slow in giving it. No, there is no Armenian question. There is a great and terrible Oriental question of which the former is only one of the manifold phases; and to say the truth, there is no Oriental question that is separate and distinct from the complex whole of difficulties which are weighing upon modern Europe.

The Oriental question! It was born the day when Europe ceased to be haunted by the nightmare of the rising tide of Islamism; the day when, in place of invoking, as she was still doing in the liturgical prayers drawn up in the sixteenth century, the divine assistance against plague, famine, earthquakes, inundations, and the Turk, she commenced to see in the scourge of God an element of her equilibrium.

That chronic illness of an empire which can neither live nor die has had strange effects upon the attitude of peoples bordering on Turkey. They have aimed to keep alive as long as possible a state full of dissolution; at the same time they would not have been able without denying their past to withdraw their protection from their former patrons, the Christian nations to whom a sentimental feeling unites them and who only render them the sincere homage of imitation in seeking to get free.

Thus diplomacy is forced to the prodigies of a balancing artist. It is condemned to an absolute opportunism, if one can join these two words. It is forced to worship the accomplished fact, and in this way it has

the appearance of going to the worst extremes in opposite directions—on one side, of encouraging the Turks as a whole to safeguard their supremacy by all means, since once lost they would never regain it, on the other side, of encouraging the subjects to shake off the yoke by any means, since once free they will never more be subjugated. This policy is immoral, but it is inevitable.

When toward the end of the autumn of 1894 the rumor began to spread vaguely in Europe of a massacre of which the province of Bitlis had been the theater in the course of the preceding months of June and July, nobody could foresee the gravity of that incident, nor that the very destinies of the whole Ottoman Empire were going to be at stake. For a long time it was necessary to be satisfied with vague rumors that were immediately denied.

Little by little, however, the truth came to light. It was learned that in consequence of imprudent movements of the Armenian population of Sassoun, a mountainous district of the province of Bitlis, a conflict had taken place between these Christian peasants and the Kurd tribe of the neighborhood. The pasha of Bitlis wanted to show his zeal. He gathered the troops and hurled them against the Christian villagers of Sassoun. The vengeance was terrible. The soldiers of the regular army vied in ferocity with the irregulars of the Kurd tribes. It was a general massacre. Men, children, and women perished in great number, the latter after having suffered the most hateful outrages. All this was done by the order of the superior authorities and under their eyes. One might have said that a decree had been given to exterminate the Armenians of those regions. In whatever direction they turned their eyes, they met only executioners, no protectors or judges.

Whence came that outburst of fanaticism?

How had the Turks, who are generally passive and tolerant fatalists, been carried away to these excesses? No doubt a part of it was due to their surprise and their wrath. It appears well confirmed that the Armenians of Sassoun fired first. It was the continuance and the climax of an underhand agitation, beginning about 1888, maintained and propagated by agents of every sort and every nationality, which had already broken out in Constantinople in June and July of 1890. At the same time that was only an incident in a story that was very much older.

Armenia, lying at the cross roads of two great continents, has not had the privilege of being shut in by nature. She has never enjoyed a single day of independence. She has been obliged to pay homage in turn to Susa, Nineveh, Babylon, Antioch, Rome, Trebizonde, or to Constantinople.

When Islamism appeared upon the scene a wedge was driven to the very heart of the country. The Kurds, who came out in a mass from the bounding province of Kurdistan, adopted Islamism and established themselves as suzerains in Armenia. Armenia became the theater of a bitter struggle between the Persians and the Turks. That war, which lasted no less than three centuries, completed the ruin of the country and made brigandage a common pursuit.

Meanwhile the dawn of modern times and of better days was approaching on the other side of the Caucasus. Russia was coming down step by step the slopes of the great chain of mountains which serves as a frontier to Europe and Asia. More than a sixth of the whole surface of Armenia belongs to-day to the Russian Empire; a little less than a sixth at the southeast has remained to Persia; Turkey has preserved by far the largest part,—the western region, more than two thirds of the old domain. Nowhere, not even at the heart of their old patrimonial domain, not even in the province of Bitlis, do the Armenians form the majority of the population. In the province of Siewas, where they are most numerous, being no less than 170,000, they are in the presence of 840,000 Musselmans and form only fifteen per cent of the total population. On the whole there is

not a province, not a district, hardly a single canton where the Armenian population is a majority and can justly claim supremacy.

Yet in the last ten years the sentiment of nationality has appeared to re-awaken with extraordinary force among the subjects of the Sublime Porte. The spectacle of what is going on on the other side of the frontier in the great empire of the czar exerts a very natural attraction upon the Armenians who have remained under the Ottoman domination.

In Russia the permission to teach Armenian has again been granted by the highest authority. The subjects of Abdul Hamid, however rich they have been able to grow by reason of their marvelous aptitude for business, cannot help a feeling of envy when they compare the insecurity of their fortune and the mediocrity of their pleasures with the solid assurance and the unbridled luxury of the great Armenian merchants of Tiflis, of Batoum, or of Poti. Almost all the lucrative enterprises of that portion of the Russian Empire have fallen into the hands of their fellow-countryman, while they themselves are never sure of preserving their own harvests or cattle from the Kurds.

England having succeeded in annulling the treaty of San Stefano by which the Armenians were assured the possession of certain provinces in Turkey, it was necessary for Europe, assembled in the Congress of Berlin, to take up in part at least the work of Russia. By article sixty-one of the treaty of Berlin, the Sublime Porte pledged itself to accomplish without delay all the reforms demanded by the local needs of the Armenians in the provinces they inhabited and guaranteed their security against the Kurds and the Tcherkesses. On June 4, 1878, Lord Salisbury signed a secret agreement with Turkey by which England contracted an alliance with the Ottoman Empire for defense limited to Asia, stipulated the adoption of reforms, and had as a gratuity the temporary possession of Cyprus ceded to her.

Such was the condition of things less than six months after the treaty of Berlin. Then came the revolution of the palace in 1876. Abdul Hamid wanted to be his own grand

vizier. As a result a cabinet instability surpassing that of France upsets ministers one after another like men of cardboard. Abdul Hamid thinks that he has all the lines of power in his hands and he does not perceive that he is only an imperial puppet, moved by chamberlains and courtisans.

Over the provinces are placed administrators who are changed without ceasing. From the highest to the lowest, the functionaries scarcely have time to become acquainted with their offices. The unfortunate men have to pay in cash very dearly for their short proconsulships. They likewise have to defray the very high expenses of installation. They must therefore make hay while the sun shines.

For the Armenians this is not all. The Kurds have also their bills to present; for these warlike, wandering tribes have carved out for themselves in Armenia a species of movable fiefs. True Bedouins of the desert, endowed with the patriarchal virtues of that pillaging aristocracy, they claim a second time the tithes and revenues. They steal and kill without scruple.

Now the people upon whom this tyranny is practiced are not people brutalized by slavery. They are endowed with a remarkably practical intelligence. They only need to cast a glance to the other side of the frontier to measure the advantages of a civilized government. Revolutionary committees hold sessions in other countries, keeping up a continual agitation among them. Their mysterious emissaries scatter from place to place the word of command, which is almost always obeyed. It is a curious thing that for some time the signal for these patriotic conspiracies has come mainly from England.

Everything was ready in Armenia for a simple spark to set fire to the accumulated powder. The massacres of Sassoun were that spark. A very well conducted campaign was taken up by the English press, the great voice of Mr. Gladstone sounded for the last time. At the first rumor of massacre, the three cabinets of Paris, St. Petersburg, and London had moved and demanded an in-

quiry, in which their delegates should take part. From the commencement of May, the ambassadors of the three powers undertook at Constantinople those negotiations which were to last so long and lead them so far.

I would not swear that it was solely through mutual confidence that France, Russia, and England associated themselves. Nations sometimes form alliances not so much for the purpose of helping one another as of watching one another.

During long months from May to September, all the skill of the Porte was employed in delays and evasions. From the commencement of September the ambassadors, tired of waiting, summoned the Porte to come to the point. It was a question of choosing between the first plan of reform, instituting a sort of dualism, and a state within the state for the benefit of the Christians of Armenia, and the amendment proposed by Lord Salisbury which placed the principal guarantee of the new system in the direct control of the powers. Better still than that ultimatum, the outbreak of a civil war in his capital forced the hand of the sultan. The thirtieth of September saw an imprudent demonstration by the Armenians of Constantinople. The Turks, spontaneously or not, rushed upon them. For three days the streets, private houses, and shops were the theater of bloody and murderous conflicts. Driven to madness the Armenian population took refuge in the cathedral and the churches. It was feared even for the foreigners, and it is related that Sir Philip Currie, the English ambassador, commanded the admiral stationed with his squadron at Mitylene to force the passage of the Dardanelles, under full steam, if he did not receive every three hours a telegram with the word "safe."

Little by little quiet returned. Misfortune is good for something. The terrified sultan changed his grand vizier and his politics and yielded along the whole line to the demands of the three powers. The little tricks by which he strove to spare his vanity were of no great importance and the three cabinets would have had every reason to congratulate themselves on the success of their efforts if,

unfortunately, those efforts had not succeeded a little late.

The Armenians, tossed for six months between hope and fear, secretly plied by emissaries, committed faults. The Mussulmans, deeply irritated at the intervention of foreign countries, became angry at seeing the Christians, their inferiors for centuries, obtaining by reason of that protection the lightening of sufferings from which the Turkish people themselves are not free. They arose in a mass. It is only too certain that they found an eager emulation on the part of the soldiers and that the authorities shut their eyes, if they did not place themselves at the head of the movement. Are we to believe that the word of command came from the sultan's palace ordering Sicilian vespers in all Asiatic Turkey? The Armenians say so. Sufficient proofs are lacking. However it be, there is enough of this pandemonium let loose in all Asia Minor, which the imperial Ottoman government has shown itself incapable of repressing, to justify the weighty measures taken by Europe.

It is at this moment, in fact, that Europe came upon the stage. Up till this moment it had remained divided into two groups, of which the one had acted, while the other stood still. The triple alliance had been satisfied until now with the rôle of chorus in the antique tragedy. It was now necessary to give up this part. It was necessary to mobilize the European reserves. The situation had become too grave in Asia to allow tricks of diplomatic procedure, and then, if we must tell all, the danger of separate action had suddenly taken too threatening proportions on the horizon. The language of the English press and even of certain statesmen, and the enigmatical attitude of British diplomacy, all seemed to indicate some dangerous hazards. The too significant advances of Italy, that fashion of placing herself at the head of the cabinet of St. James and offering herself body and soul for any enterprise whatever, could not but increase the anxiety.

Now, it must not be forgotten that the

state of mind of the English people is not the same that it was twenty years ago. The prestige of the Manchester school has been dissipated. A powerful reaction has taken place in favor of imperialism. It would only depend upon Lord Salisbury to give the signal for aggressive politics. One word would suffice. This word would be welcomed with enthusiasm.

Formerly, Prince Bismarck was fond of saying that the whole peninsula of the Balkans was not worth the bones of a single Pomeranian grenadier. The young empire proposes good will toward Turkey. At present William II. has felt that the best means of serving Abdul Hamid is to join himself without reserve to those who wish to save him in spite of himself, even at the cost of a painful operation. He has seen that the combined action of Europe is the best preservation against the isolated action of this or that power.

For the second time in a year, a great international affair offers to France, to Germany, to Russia, the very natural opportunity to meet and help each other in an entirely conservative policy. Why should not the temporary combination which has offered such excellent fruit to China become the center of a European agreement in these affairs of the East? At the present moment this harmony is fully realized. At Constantinople the ambassadors continue to press the sultan to do everything to re-establish order and to give pledges of his good faith in some other way than by writing letters to Lord Salisbury. The powers exchange their views on the outcome of a situation still serious.

One fact is accomplished. It is the re-entrance of European harmony upon the stage. This Oriental question was gliding upon the slope at the bottom of which opens the abyss of a great European war. It is still far from a satisfactory solution. Yet it has lost something of its threatening gravity since Europe has regained full consciousness of its cohesion. With the help of this powerful implement, it is now necessary to obtain from Constantinople the maximum of advantage with the minimum of risk.

WOMAN'S COUNCIL TABLE.

COMMON SENSE IN THE PRONUNCIATION OF ENGLISH.

BY MISS E. F. ANDREWS.

OF WESLEYAN COLLEGE, MACON, GEORGIA.

THE reader may, perhaps, be disposed to question whether there is any such thing as common sense in the pronunciation of our language as taught at present. That there must be constant variation in usage, is inherent in the very life of language, but in these days of general education and still more general pretension, when new fads in pronunciation succeed one another as rapidly as the fashions in summer bonnets, the honest inquirer who wishes to speak his mother tongue intelligently, with the simple and rational aim of making himself understood, is only led deeper and deeper into the wilderness of phonological doubt by the *ignis fatuus* lights of a multitude of self-constituted guides.

The authorities, great and small, are pretty well agreed in telling us to follow the usage of the best speakers, each assuming to expound that usage for us after his own fashion, until the term "good usage" seems to us as shifting and illusive as the pronunciation it is said to regulate. The first thing, then, for us plain, everyday people to do, is to run down this vague generality to its starting point, and find out who are the acknowledged guides whose spoken word is to be literally our law, so far, at least, as our speech is concerned. Are they the scholars, the students of language, the writers, the teachers, or even the elocutionists and professors of the various schools of expression? I think the few examples given below, culled from the utterances of men and women who may, perhaps, be regarded as the representatives of the most cultured thought in America, if not in the world—the readers and speakers of the Assembly platform at Chautauqua—will suffice to settle this question in the negative. Many of the examples quoted are from the

lips of the picked representatives even of that picked assemblage, and as they were taken down phonetically in my notebook at the moment of utterance it cannot reasonably be charged that my memory has deceived me.

ecks'letation (exaltation)	derry farm (dairy farm)
Derbyshier (Derbyshire)	squir'ls (squirrels)
kit-ten (kitten)	Ameriken (American)
whäre (where)	fairst (first)
thäre (there)	ar (or)
cherecter (character)	ketch (catch)
kerry (carry)	Völytair (Voltaire)
euvoletionery (evolution-ary)	döös (does)
gran'futher (grandfather)	rivoleution (revolution)
jöry (jury)	cört (court)
effut (effort)	of cörse (of course)
före-head (forehead)	uv curse "
seuperrier (superior)	fetēesh (fetish)
program (program)	haff to (have to, in the sense of compelled to)
storr (store)	wind (wind, a current of air)
frens (friends)	hulsome (wholesome)
immejitly (immediately)	Jürüsülüm (Jerusalem)
wätter (water)	hygēen (hygiene)
yeers (ears)	cliew (clew)
labórat'ry (laboratory)	

Now, I do not propose to run my head into the hornet's nest of English orthoëpy by undertaking to say wherein any of these articulations may have been wrong, nor, indeed, as for that matter, to declare them wrong at all; all I would insist upon here is that some of them, at least, are unusual in the best society that most of us have access to, and hence their having been heard from the lips of students and scholars would not seem to indicate that mere scholarship can entitle its possessor to authority in matters of pronunciation. We must remember that social culture and literary culture are by no means synonymous terms; a man of the highest literary and scientific attainments may be entirely without social qualifications, and *vice versa*. Now, correct pronunciation be-

ing, of necessity, a matter of breeding rather than of scholarship, since no printed signs can convey those delicate intonations that characterize what we call a "patrician accent," it naturally follows that the good usage to which we must all bow in this matter, is, as Mr. Richard Grant White has already pointed out, that of people of the highest social position and culture. This law, in its last analysis, would also seem to justify the same author in his conclusion that we must accept, as our court of final appeal, the usage of that choice circle "known and recognized by the Prince of Wales" which, we are assured by a competent observer, constitutes the best English society as the word is at present understood in England. And since the majority of those who read these pages are probably not in the habit, any more than their author, of hobnobbing with earls and marquises every day, the effect of such a decision would be to relegate our speech, without more ado, to the ranks of the "base, ignoble, vulgar."

Fortunately, however, we need not be driven to so humiliating an alternative, for even admitting English usage to be the ideal standard, Professor Whitney tells us that discordant pronunciation, within certain narrowly defined limits, is the inevitable condition of existence of even the best regulated language, and we have no less an authority than Mr. Alexander Ellis for the statement that even among highly educated Englishmen marked varieties of pronunciation exist. Hence, absolute conformity to any standard, except by comparatively few, is, in practice, as unnecessary as it is impossible, and it need not be regarded as a hanging offense if we accent *orthoëpist* on the second syllable, or fail to discriminate to the thousandth part of a hair the difference between the sound of *a* in *ask* and *a* in *father*.

A tolerably wide acquaintance with English as spoken upon this continent, from Florida to Nova Scotia, and from New York to San Francisco, has led me to the conclusion that the language of the best people in all sections of our country, especially in the older states, is sufficiently uniform and sufficiently free from offensive provincialisms to

make the speech of well bred Americans a standard quite good enough for most of us. At any rate, it is likely to be the only standard available to the great body of Americans, and even if a favored individual here and there should have access to that charmed circle whose usage there are good reasons for accepting as the ideal standard, it would savor of affectation and snobbery to endeavor to engraft all their peculiarities of accent and intonation upon his own native utterance.

The only sensible and practicable thing, then, for most of us to do, is just what we shall do unconsciously and instinctively, if we let ourselves alone; namely, model our pronunciation upon that of the best bred people with whom we come in contact, assuming, of course, that our associations are with ordinarily well bred and well educated people. By applying that principle of common sense, which Fitz Edward Hall tells us is the safest guide in dealing with the intricacies of our common tongue, and remembering that the primary object of all speech is intelligible intercommunion with our fellow creatures, we shall see that it is an evidence of neither superior culture nor common sense to be ransacking the dictionary for orthoëpical niceties with which to astonish and confound our unoffending acquaintances.

The surest way to get a bad pronunciation, because an unnatural one, is to think too much about it. This is probably the reason why the very worst pronunciation ever heard among educated people comes from the professional elocutionist—unless, indeed, the average stock actor can hold a hand with him. These people feel that their speech is continually on trial, as it were, and suffer from the same sort of self-consciousness that afflicts most of us when trying to look our best for the photographer. They feel it incumbent upon them to show that they know how to speak English, and so they proceed to demonstrate their superiority by saying "me" for *my*, "varze" for *vase*, "nate-yure" for *nature*, and "preseume" and "purseute" for *presume* and *pursuit*, and a hundred other pedantries and affectations they would never

think of adopting if they would but suffer themselves to be natural.

With regard to this much disputed iotized *u*, Professor Whitney's advice, to be governed by ease of utterance, seems to me the only rational course. If the *u*, *eu*, or *ew*, be initial or in an accented syllable preceded by an aspirate *h*, or by *k*, *g*, *p*, *b*, *f*, *v*, and *m*, (and I should add *t*, *d*, and *n*, although unsupported here by the authority of Professor Whitney) pronounce it as in *usc*, *huge*, *gew-gaw*, *pure*, *imbue*, *feud*, *view*, *mute*, *tube*, *due*, *avenue*, etc. With the lingual consonants, *th*, *z*, *s*, *r*, *l*, the *yu* sound becomes difficult and the tendency to get rid of it is so strong as to make the pronunciation of those who retain it a subject of remark, to say the least. For the same reason, popular usage will, no doubt, in spite of the schoolmaster, or perhaps it would be more to the point to say in spite of the schoolmistress, cling to the sibilant sound of *t* and *d* in such words as *cordial* and *nature*, regarding which Professor Whitney says we may just as soon think of denying the *sh* and *zh* sounds of *nation* and *pleasure* as the *ch* and *j* of *nature* and *grandeur*.

In like manner, the so-called intermediate *a* in *ask* and *cant* is likely to remain a mere dead letter so far as the rank and file of the great English speaking public is concerned. The distinction between it and the simple shortening of *a* in *father* is too subtle for most ears, and involves a degree of orthoëpical hairsplitting that a busy man may well decline to undertake. Language, like water, tends to flow along the line of least resistance, and hence of two alternative pronunciations it is generally as wise as it is natural to take the easier. The English-speaking peoples of to-day are too busy to waste time on tedious and difficult articulations; hence the tendency to cut them down which has reduced three fourths of the words in our language to monosyllables, and has led our cousins across the water to chop down even such simple combinations as *Magdalen*, *Yarmouth*, and *Delhi*, into "Maudlin," "Yarmuth," and "Daily." To this same principle of economy of effort we may attribute that obscuring of unaccented vowels which bids fair

to simplify the chaos of English phonography by reducing them all to one great, universal grunt, as represented by the *u* sound of that graceless word. Of all the sounds emitted by the human voice, this, probably, requires the least effort to produce, and hence the tendency to substitute it for all vague or indistinct vowel sounds.

I need not consume the limited space at my command by adducing examples to prove what every one's own ears will give him ample evidence of, if he will but pay attention to the everyday utterances of the people about him, or even to his own. In many instances the usage is so thoroughly established that it would be worse than affectation not to follow it. In the vast number of cases where usage is less pronounced, reason and common sense would alike dictate that when the sound of the vowel is so obscure as not to make a distinct impression on the ear, like the *a* in *comfortable*, *o* in *clamorous*, and *e* in *funeral*, it is not worth while to trouble our heads about it one way or the other, but we may pronounce it as convenience and habit shall prompt. On the other hand, where the vowel still retains a personality of its own, however slight, as the *e* in *judgment* or the *o* in *opinion*, give it its due, but no more; it is better to err, if err we must, by giving too little stress than too much, since the former may pass as a mistake of mere carelessness, while the latter can proceed from nothing but sheer ignorance or affectation.

And so, after all has been said, the common sense of English pronunciation, like the common sense of so many other things, may be summed up in two words: be natural. If by chance you detect yourself in a patent vulgarity or provincialism, correct it at once, by all means; but remember that merely to bear the flavor of your native soil upon your tongue is not only not a vulgarity, but may be compatible with the most beautiful refinement of speech. And, at worst, it is better even that your pronunciation should be a little "off color," to borrow a metaphor from the stock breeders' vocabulary, than that it should be affectedly and mincingly correct.

FEATHERED LOVERS.

BY COLETTE SMILEY.

AT the head of the list of bird lovers, as an example unto all mankind, stands the bald eagle of the Yankee nation. He selects his mate, marries when young, after a brief but ardent courtship, and then, choosing a home that seems to be free from intrusion, settles down for life. Other birds may choose new mates from year to year if they wish; others still, like the partridges, may take more than one wife; the wretched cow birds may take none, but the eagle will scorn them all. Having made his choice he will love, cherish, and protect her as long as life is given to them.

One must go to Florida, in these days, to make a study of the bald eagle's habits, although a pair can be occasionally found in mountainous districts throughout the United States and some can be found scattered along the sea coast. I once saw a bald eagle petting his mate on top of an old dead tree near cape Henlopen at the mouth of the Delaware. He had been soaring in the air above and came to perch on a limb a little to one side but before her. Here he teetered up and down in a most active fashion, spreading his wings partly and making the most elaborate bows. Meantime he talked a steady flow of words that unappreciative listeners would have called anything but musical, and after a minute or so of this he hopped over to a perch beside her and rubbed his neck across the top of her head and down her neck. It was just a little ridiculous to a spectator—I never saw two lovers of any kind alone together who did not act a bit ridiculous from my point of view,—but the eagles were certainly no more ridiculous nor less sincere than the lordly lovers of the human race.

Among the most beautiful of birds is the red start, in his dress suit of black ornamented with epaulets and linings of salmon-colored silk, so to speak. A pair of these made a home where I could observe them

this year. Such restless little fellows as they were when they first came may rarely be seen, but their movements as they floated from limb to limb were the very perfection of grace. I did not see any courting, properly so called—none of the elaborate attentions in the way of bowing or dancing or displaying of plumage common to other bird lovers—but the male was never far away from the female and when one was found the other was easily located by listening for a call which the one in sight would answer. I think they were mated when they came and that they, like the eagles, mate for life. But after my little lady began to build her nest her bright colored spouse changed his habits wonderfully. I was unable to watch him save during two hours late in the afternoon, but for that length of time on several days he never left a tree which shaded the sapling in which the nest was built. This tree was a spruce that had a number of dead branches. It stood at the foot of a low, steep hill on which I found a convenient seat not forty feet from the spruce top, and where I could distinctly see him sitting on a dead limb. His sole occupation for periods of from ten to fifteen minutes at a stretch was to twist himself about on his perch and gaze down into the thicket below and call to some one there whom I could not see, "Sweet, sweet, sweeter! Sweet, sweet, sweeter!"

His voice rose with each syllable to the third, and then curved down to the starting point—a delicious little song—but it was not answered so far as I could hear, though I listened till nightfall came and the lover disappeared in the thicket below. That a red start should keep still—should be calmed by love—seems to me one of the wonders of bird life.

A class of lovers that may well be considered is that of which the bluebird is one conspicuous example and the goldfinch

another—the class in which the females do all the work of nest building while the males devote themselves to singing. At first thought these males are so very much like some men that we all know—men who are pretty and are given to compliments and who are enabled to dress well through the wisdom and labor of their wives—that they are slightly spoken of by nearly all students of bird habits. Even the gorgeous Baltimore oriole is but half complimented; for he only occasionally helps at the nest making. But let the observer consider the cases of these birds a little further and it appears that the oriole, at least, is deserving of sympathy rather than faint praise. No one can watch the oriole lady at her knitting for any length of time without seeing her good man try to help. He will bring something and offer to weave it in, but the chances are that madam will first order him off and then, if he persists, make a dash at him with her bill that sends him mourning to another tree. He really mourns, too, though in silence. I have known of a case where a male oriole sat watching his wife for a half hour without singing a single note. The bluebird, too, is often treated very brusquely by his little better half. The truth is the poor fellows who have been derided for singing in idle delight while their wives toiled are not a little henpecked.

The goldfinch cannot be called henpecked, but he certainly does not deserve censure. Madam builds her nest because she can do it better than he can. That he would like to help is perfectly plain to one who watches, for he goes with her as she flies away for material, sits by as she picks it up, and flies back with her as she returns to the nest to weave it in. And wherever he goes he bubbles over with song. People who blame the males for not helping to build do not understand, I think, the difference between work as we see it and work as birds see it. To us labor is drudgery, to the birds it is delightful play.

Of course the ideal lovers are those that share all things, including the fun of nest building, and more than half the American feathered folk do this, I believe.

But it is after the wife has begun to sit upon her eggs that the bird lover shows his character in most praiseworthy fashion. Not every one of them will bring food to her, nor do very many of them take turns in keeping the eggs warm, but with very few exceptions they all remain near at hand to help guard the nest, and console the sitter. The kingbird divides his time between catching insects and making life a burden for thieves, but he comes at intervals to the nest, flutters his wings and spreads his tail like “the bowing and hat lifting of bigger gentlemen” and then watches the nest while his mate flies away for a bit of recreation and something to eat. That feathered joker the catbird plays his maddest pranks on his neighbor within hearing if not within sight of his black little spouse, and it is fair to suppose that she knows very well he is doing so for her benefit and that she enjoys the circus more than any one else in the world. The robin, good fellow, has been known to stand on a perch with his wings extended that he might shade his little wife from the fierce rays of an afternoon sun. The American ostrich does more than all others—he not only sits on the eggs continuously till they are hatched but he feeds and trains the young, unaided. To the list of faithful lovers—those who are faithful after marriage—I know of but one exception positively—the ruby throat humming bird; but I think the least fly catcher does not come near the nest while the wife sits on the eggs.

But little has been said here so far about the ways of bird lovers before mating—the silent persistence of those that, like the catbird, follow their lady love from tree to tree though she drive them away when they venture near; the pretty way in which bluebirds and cedar waxwings come with dainties to eat which they offer to their sweethearts, only to be ignored, alas! in most cases; the fierce races the shrike must make ere his sweetheart will surrender; the mock fights in which, curiously enough, hawks and chipping sparrows, as well as some other birds, indulge. Surely all these are of great interest, but the fact is that the most conspicuous trait of feathered lovers is that they

are more assiduous in displaying their beauties of plumage, more regular and sweeter voiced in song, and more attentive to the sex after mating than before. We cannot as yet say there is no such thing as natural selection among birds to account for the development of colors, for instance, because we cannot tell what is in the mind of the female as the males posture before her; but we know that many females are chosen instead of exercising a choice and we know that the displays and antics which were supposed to influence their choice are made more freely after mating than before and

therefore probably had no weight in determining her course. It is quite easy when collating facts in nature to mistake an effect for a cause, and we have not yet all the facts in the lives of bird lovers, and so we cannot now form judgment in the scientific discussion that has grown out of their doings.

But this we do know, and knowing it may feel well content, that the gathering of the facts is one of the most delightful of occupations for him who has the leisure, and that bird lovers as a whole are the most beautiful, the most attentive, and the most faithful lovers known to nature.

SCIENTIFIC SEWING.

AS TAUGHT IN THE JEWISH TRAINING SCHOOL AND ARMOUR INSTITUTE OF CHICAGO.

BY ANTOINETTE VAN HOESEN WAKEMAN.

"The use of sewing is exceeding old,
As in the sacred text it is enrolled
Our parents first in Paradise began."

THE history of needlework forms no insignificant part both of profane and religious history. The classics and the scriptures abound in references to it. A Greek legend relates that it was taught to mortals by Minerva herself, and in Exodus we read that, "the Lord spake unto Moses" and gave him explicit directions as to the designs which should be wrought on the ten curtains of fine twined linen for the tabernacle and the veil of blue, purple, and scarlet which divided the holy place from the most holy.

But all that has been related or sung in regard to triumphs of the needle have been not of utilitarian achievements but of such as had as their aim ornate beauty. We look in vain for a record of systematic instruction in needlework of any other sort than art needlework. The commoner offices of the needle, from time immemorial, have been relegated for the most part to the chance achievement of the individual who transmitted it, if at all, without reference to or knowledge of the principles which made it excellent.

As never before, the highest and finest,

that which has been cultivated for and appropriated by certain exclusive classes in the past, is now being incorporated into the common, everyday life of the people. The work of the needle is no exception. As Froebel applied certain eternal principles and universal laws to the education of little children, so are these laws and principles being applied to teaching children the art of garment making and garment mending. In this way such instruction becomes truly educational in the broadest and most comprehensive sense, since it trains alike the mind and hand, and teaches the child to think coördinately and constructively.

In the Chicago Jewish Training School sewing and garment cutting is a part of the regular curriculum, and the pupils are given credit for good work in this department as they are for similar work in mathematics or any other study.

In the first grade the pupils work on what is known as "railroad canvas" and are taught to take the different stitches used in sewing with precise accuracy. First, there is the even-length stitch, in which just as many threads are taken up as are left. Then there is the basting stitch, which makes an even line as a guide for sewing.

After this comes the even back-stitch, then the over-hand stitch and then hemming. No pupil is promoted until she is able to do this work in the neatest and most perfect manner. In this and also in the second grade the square is the foundation upon which all the instruction is based.

In the second grade two sorts of linen canvas, softer and finer than that used by first grade pupils, which brings the little workers nearer garment fabrics, but which is still woven in plainly discernible squares, is used. To the stitches taught in the first grade are added hemstitching, catstitching, buttonhole, and featherstitch. This is done on *écru* canvas in bright thread, and so arranged as to form an all-over design, and is fashioned into a little bag.

In the third grade the first cutting is done, which is a gingham work-bag, that is simply a parallelogram, the elongation of the square which is the basis of the whole simple but perfect system of cutting that has been evolved by Miss Louise Heller, who is the head of the department.

The fourth grade is devoted to stocking and linen darning, which is so beautifully done that it resembles art needlework more than mending. In the fifth grade the pupil is taught by the addition of a few curves to convert the gingham work-bag parallelogram into a pattern for perfectly fitting drawers. First, a measure from the waist to the knee is taken; then four inches is added to half the waist measure for gathers; a hip line is drawn one inch lower than half the distance from the top to the bottom of the parallelogram; two and one half inches is added to the back and four to the hip and from these measures the pattern is drawn. All patterns are first drafted on the blackboard and then on paper. It is astonishing how quickly girls of from ten to fourteen years can draft a pattern. Many of them, after the measures are taken and tabulated, will draft a perfectly fitting dress waist pattern in three minutes. In addition to the cutting, hemstitching and marking are taught in this grade.

In the sixth grade the cutting and making of underwaists and all sorts of underclothes are taught. In the seventh grade instruc-

tion is given in cutting and fitting gowns and other clothes for little children, a huge doll being used as a model. It is touching to see with what tenderness and longing the poor little girls being taught in this school, which is located in the Jewish Ghetto of Chicago, who have never had a doll of their own, regard this handsome representation of childhood. The children are also taught in this grade to set gingham patches so nicely that it is impossible to discern them unless they are held to the light and the seams revealed.

In the eighth grade white patching is taught and the graduating dress made. The time occupied by pupils in this school in the sewing department is forty minutes twice a week by pupils of the first two grades, and eighty minutes by those of the other six. The work done by the girls who take this course and who have had no previous training or advantages of any sort is, not excepting the mending, exquisite.

Although sewing at Armour Institute is not a part of the regular course it is taught as systematically and carefully as are any studies in the school. A girl desiring admission to this department must either be able to pass a rigid examination in plain sewing, or commence at the beginning and take the regular course in plain sewing before entering either the dressmaking or millinery department.

Miss Florence E. Kennedy, who has charge of the department of plain sewing, insists, in the beginning, that her pupils shall sit properly, use a thread that is just as long as the arm and hand, measuring from the tip of the shoulder to the end of the forefinger, shall hold the work correctly, and shall know exactly what sort of a needle to use.

There is certain theoretical instruction which the pupil is required to note down in writing while at the same time it is practically applied. The examination at the end of a term consists not only of an exhibition of work but of a series of questions which must be answered from the notes which have been taken. For instance, the following set of questions constitutes the examination for the second term,—three terms of three months

each complete the course of plain sewing :

1. How much material is required to make a pair of drawers?—2. Give the general rules for drafting drawers.—3. How much do you allow for the trimming of drawers—of lace; of embroidery?—4. How much material is required for a skirt?—5. How many measures are required to draft a skirt?—6. How do you take them?—7. Give general rules for drafting.—8. How deep a placket is required?—9. How do you put the band on a skirt?—10. How many measures are required for a corset cover?—11. How do you baste a corset cover?—12. How finish the seams, front and bottom, of corset cover?—13. How much material is required for a nightdress?—14. Give general rules for cutting and making nightdress.—15. What would you be particular about in making undergarments?

The department is divided into special and technical courses. The special course is for

those who take instruction for individual and home use only, and the technical course is for those who are preparing to earn a livelihood. There is no difference in the instruction given; but those in the technical course take a lesson every day, and in the other course instruction is given but twice a week.

As it is with those who graduate from the Berlin's Littere-Vereins Haus, in Germany, the pupils sent out from this department of Armour Institute are capable of self-support. The records show that those who have taken the technical course have obtained positions without serving an apprenticeship and have held them successfully. No pupil is permitted to take away any work until after the examination, and there is on exhibition here, especially toward the close of a term, an interesting showing of beautiful work, both in the plain sewing and dressmaking departments, which has been designed, drafted, and made by pupils.

THE FOUNDING OF THE RED-CROSS SOCIETY.

BY GEORG BAUMBERGER.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UEBER LAND UND MEER."

IT was on August 7, 1895, that I went to the charming watering place Heiden in the Swiss canton Appenzell. It is worth while to make the journey just for the sake of visiting one man there—one now neglected and half buried in the obscurity of a plain district infirmary, but whose life work, itself immortal, has made forever immortal its performer, Henri Dunant. Here for years, less as a patient than as founder of the institution, Dunant has lived on three francs a day.

A deaconess conducted me to his abode. It was a clean, well lighted little room with two windows. A bed, a desk, and, wedged in between the two, a sofa with a faded covering, and a cupboard, two chairs, and a table constituted the entire furniture. The walls looked icy with their cold gypsum finish, unrelieved by a picture or any token of love. Above the table hung a little

mirror such as those found in servants' chambers, beside the bed a thermometer, and on the door the rules of the house. I must say right here that this poverty does not cast a word of reproach against the managers of the institution; they are among his best loved friends, Mr. Dunant told me.

Mr. Dunant himself greeted the visitor most amiably. He is a magnificent figure, this man almost seventy years old, with his noble, expressive head, delicate flesh tints, and silver-white hair and beard. There is somewhat of a patriarchal venerableness, and yet the air of a cavalier, about his appearance; withal he has a childlike, genuine modesty that forgets the ego in his devotion to his great life work. Here in his simple brown dressing coat, faultless from the white cuff peeping out to the plain house cap, only the noble pedigree of the man is concealed and not his noble life.

This impression is strengthened upon further conversation with him. He speaks the French of the polite world, every expression is fine, spiritual, and directed where it will fit, and one realizes that this man was capable of fulfilling a world-wide mission.

What has Henri Dunant done? He is the author of that great international treaty which under the name of the Geneva Convention was agreed to August 22, 1864, by Switzerland, Baden, Belgium, Denmark, Spain, France, Hesse, Italy, the Netherlands, Portugal, Prussia, Saxony, and Würtemberg, and afterwards at the conference at Berlin, 1868, by thirty-three more states; to-day the civilized people of five continents and even half barbaric states such as Siam and Persia belong to the Red Cross. It was the first great world's treaty to be concluded, the first one international on a large scale, and it broke the path for later similar treaties in other lines of work,

such as the international postal system. This world-embracing agreement was brought into prominence during the great war of 1870-1, when it proved a blessing to unnumbered thousands.

Jean Henri Dunant, born May 28, 1828, in Geneva, is a descendant of an old patrician family, whose members even before the Reformation had secured an important place in this proud city. In Geneva he belonged to a society of distinguished young people devoted to the assistance of the poor

and unfortunate, and as early as 1849 he began to consider the formation of a great international league for the alleviation of misfortune of all kinds. The thought took a more settled form after the Austro-Frankish campaign. His little book entitled "Un souvenir de Solferino" (A Souvenir of Solferino) appeared in 1868 as a fruit of experiences on the battlefield of Solferino, and in its awakening appeals to princes and people gave the first impulse to the renowned Geneva Convention and to the founding of the Red-Cross Society.

In 1862 he corresponded with the military author Colonel Lecomte, in Lausanne, in regard to the adoption by all nations of a uniform flag for the wounded and the sanitary *personnel*. Meanwhile he had won over to his idea General Dufour, who, not in sympathy with it from the beginning, had doubted its practicability; besides, the "Société genevoise d'utilité publique" (Geneva



HENRI DUNANT.

Society for the Public Weal) began to put in practice one of Henri Dunant's proposals, the formation of a corps for volunteer sanitary assistance for the poor. At a meeting of this society held February 17, 1863, General Dufour presiding, it was decided to draw up a memorandum of the scheme (which work was entrusted to Dunant) for submission to the international congress of charities that was to meet at Berlin late in the following summer. That congress, however, did not materialize, so

Dunant and Moynier, the president of the club, urged the convening of an international congress at Geneva.

From now on Dunant developed an almost superhuman activity; he rushed from court to court, from minister to minister, everywhere to win adherents to his idea. Only with such energy of action and agitation, combined with such worldly tact as he possessed, could the congress be brought about, for there was something unheard-of in the very idea of a private citizen backed by a few of his friends presuming to convene the powers of Europe in a congress.

In September Dunant hurried to Berlin to the international statistical congress, where he took lodgings in common with the physician in ordinary of the king of Holland, Dr. Basting, whose acquaintance he had previously made, and who as an inspired partisan of his idea became the soul of the Red Cross in Holland.

The affair came up for consideration in the fourth section of the congress, which took up a comparison of health and death statistics between soldiers and civilians. Dunant and Basting gave brief accounts of the projects and the manner of their execution. The section unanimously gave its approval in regard to the formation of volunteer sanitary corps in all states, but did not consider itself competent to pass an explicit resolution over the afore-mentioned Geneva congress for the neutralization of the wounded and those caring for the wounded; therefore the assembled congress in its last sentence unanimously expressed a wish for the success of that congress in which "all governments should recognize as neutral persons the wounded, the military and volunteer physicians, and their assistants."

Dunant immediately issued a circular setting forth the resolution, which was sent to all the ministers of war and foreign ministers as well as to the prominent men of all countries. With unceasing activity he worked to promote the idea of the projected congress among persons of high degree. Crown Prince Frederick William, who since the appearance of the "Souvenir"

had been in correspondence with Dunant, invited him to visit at Potsdam and encouraged him to persevere in his project. The Prussian minister of war, Von Roon, appointed a day to consider its special interests; accordingly on September 17 he held an interview with Dunant, showing much concern for the project's success.

At the same time Dunant was encouraged to greater efforts by the brother of the king, Prince Karl, and by Count von Stolberg-Wernigerode. In other courts too Dunant met with friendly advances.

In April, 1864, Druin de L'huys in the name of Emperor Napoleon sent to all the powers a diplomatic communication inviting them to a congress of nations for agreement on an international treaty. Dunant's work through the war of 1866 received a fitting act of sanction. He himself says of it:

"It was in September, 1866, that Queen Augusta was pleased to honor the Geneva Convention and the Red Cross in the person of their projector. She had an invitation sent me to participate in the festival in honor of the home return from Bohemia of the victorious troops. I accepted it and was made the recipient of distinctions which far exceeded my deserts and rather embarrassed me, especially when the Berlin papers came out with the strong statement, 'Never yet has a civilian been shown this distinction by the court nor been so overwhelmed with honors by the royal family as Mr. Dunant.' On the evening of the triumphal entrance of the troops I was invited to a grand reception in the royal palace. King William conversed a long time with me and then said in a raised voice, 'Now, Mr. Dunant, are you satisfied with me? I now have brought your work to a practical outcome.'"

The nations had solved their problem. Yet there was the problem of voluntary work, of private activity with which to cope. This work gathered strength almost of itself, once started by Dunant's efforts. But it was hard to realize how endlessly much there was to do in connection with it, how much correspondence, cheering up, advising, and fighting against prejudices that op-

posed themselves whenever most unexpected.

Still another great international work Dunant strove to bring about: an international convention to consider the prisoners of war and the betterment of their condition. The idea gained ground so much that Czar Alexander II. of Russia, in 1872 undertook the protectorate of the enterprise. Upon his urging the matter an international congress convened in 1874 in Brussels. "But the czar," remarked Dunant, "was unfortunate in his choice of persons to draw up the articles of agreement. His committee brought in a treaty of one hundred and forty-seven paragraphs. That was a treaty for the consultation of lawyers and not of diplomatists. A treaty to be submitted to diplomatists should have only a dozen articles at the most." Therefore the outcome of the Brussels conference

was a disappointment, and since then nothing more has been done in the affair. But civilization may yet arrive at the desirable goal to which the great Genevan has leveled the way.

For one great world-embracing idea this man gave up all his life and half his property, gave up the happiness of his home and family. Later through misfortune he lost the other half of his wealth; then quietly withdrew from the world to a rural infirmary. Here, forsaken and poor but not broken and embittered, he still works at his old plan. Asking of the world nothing for himself, but only desiring it to carry out his plans for its own good, the noble old man is as great to-day as he was at the height of his power. But has the world no duties to him because he himself exacts none?

THE KINDERGARTEN OF THE CHURCH.

BY MARY CHISHOLM FOSTER.

I.

A.—THE DEVELOPMENT OF THE INDIVIDUAL.

B.—MAKING TRUTH ATTRACTIVE.

THE Black Forest of Germany will be dear, forever, to the memory of all who love truth and admire bravery and self-sacrifice; for its reformers, poets, and musicians have brought blessing to the world.

One of its pictures is that of a little motherless boy, unguided by earthly hand or earthly voice, alone, and almost friendless, playing in God's great out-of-doors world, but happy in the companionship of fields and skies, birds and flowers, and the great Creator of all.

Through many vicissitudes and much trouble this boy reached manhood, and he, Frederic Froebel, crystallized his intellectual life, university attainments, and all his spiritual vigor into a child-garden where tender little human plants between the ages of three and seven years should be nourished and guided in their growth. To-day we have the kindergarten in America, a great

force giving practical proof of its founder's words, "Doing is better than knowing."

In answer to the question, "Why is the kindergarten taking such hold of people?" it has been said, "Because there is so much of God in it." Surely if this be so, that He is its strength and its impulse, it will be of blessing to all nations.

The kindergarten stands for individual development. Here the little child may find through the principles of self-activity a pleasurable means of satisfying the natural instincts of humanity. These are implanted by God. They are classified as activity, sociability, rhythmic, imitative, investigating, digging in the soil, and creative.

In the imitative period the spiritual life begins to assert its predominance over the animal nature, and it is here that the kindergarten and the church have their opportunity to make goodness and truth as attractive as evil and error. This is saying much, for under the old system of repression, "Don't" and "You mustn't," evil allures the child constantly.

A recent magazine picture shows a stylishly dressed boy in his ten-inch-length trousers standing before his mother in the parlor and saying: "Mother, if you knew that I would die to-morrow would you grant me the dearest wish of my heart to-day?" "Yes, Lionel, what is it?" "Oh, let me go and play *just once* with the *real bad boys*!"

There is a thought of philosophy in the remark of little Tommy who said, "Mamma, there is something queer about me, because I think it is *such fun* to make marks on the wall paper and it is hard work to make them in my copy book!"

Now if Lionel and Tommy had kindergarten privileges, the good would be presented in such a way as to give them fully as great pleasure as evil occupations could. Tommy would be glad to forget the wall paper and lead pencil if he might have a crayon book and "make marks" of different lengths and positions upon its large outlined squares, and all this with a crayon pencil of whatever color he might choose.

The kindergarten is healthful in tone, and harmonious in its embodiment of what is scientific, ethical, and spiritual. Without force it arouses in the child "an inner want for instruction," as Froebel has said, and a wholesome tonic in harmony with the instincts of the child is presented in the winsome, "Do this," "We may do that," "Come and let's try this way." The want of employment, the desire for destructibility, and other conditions of mind are met in the use of the materials of the kindergarten. The appetite for truth, the sense of beauty, the feeling of color, the spontaneous activity of the most alert mind and dexterous hands receive scientific direction in the kindergarten. The little child wants to be good, because he is taught in many ways that this is right and that, after all, it is the best kind of "fun" to be gentle and loving and true. Then, a hearty active boy will not object to his name if it be George Washington, as did "little Georgie" who said, "Papa, was George Washington a great man?" "Yes, he was," replied the father. "Was he an awful good man?" "Yes." "Well why did you name me for him, then, papa?

Didn't you want me ever to have any fun?"

We consider it to be a most important part of the work of the church and of the school, from kindergarten to university and including home life also, to make truth and beauty attractive. The spirit of unity and devotion to this work will win grand results in the elevation of the individual.

Many who have but casually observed the kindergarten object to it as a place where "play is all there is of it." This is not all, but if it were, remember that play is an important part of life to men and to women.

The inner-connection principle and the study of sequences and relationships all tend to the continued progress and success of endeavor. This connection should, however, be carried to a point beyond nature and the faculties of the mind. The heart and a faith in the supernatural should be developed also. Froebel was a teacher of religion and of the Bible, as well as of nature and humanity. Plato said: "Man is a plant, not of an earthly, but of a heavenly growth." Believing this, we should, in the kindergarten, proceed upon the Bible law of sequence, "first that which is natural and afterwards that which is spiritual," and after the work pertaining to sensation and nature has been done we should follow this with direct instruction from the Bible itself, it being the text-book of nature, art, science and religion. This, the only complete text-book, should be studied in the regular kindergarten course that kindergartners may know the completeness of the Froebelian science and may understand what this wonderful teacher means by his utterances such as these:

"Only the Christian, only the human being with Christian spirit life and aspiration can possibly attain a true understanding and a living knowledge of nature."

"Religion is the endeavor to raise into clear knowledge the feeling that originally the spiritual self of man is one with God, which is founded on this clear knowledge, and to continue to live in this unity with God serene and strong in every condition and relation of life."

To do this, we must learn how; to learn that, we must study the life of the Great Teacher Jesus, follow His example, and obey His words.

EDITOR'S OUTLOOK.

PRIVATE CITIZENS ELECTED TO THE PRESIDENCY.

THE goal of ambition for many eminent statesmen has been the presidency of the United States. Some of our most intellectual public men, who have been the idols of their parties, have died without reaching the coveted place. Among them are Daniel Webster, Henry Clay, Stephen A. Douglas, Salmon P. Chase, and James G. Blaine. It is doubtful if any one of them would have added anything to his fame if he had been chosen president, because the office of president has afforded but few men an opportunity for the exercise of great abilities except in the regular routine of office work. Washington, Jackson, and Lincoln all served in this office in troublesome times, when they had extraordinary opportunities for exercising wisdom and the qualities of statesmanship which should characterize a man who fills that office.

A few men have been elected to the office of president from private life. Among the number were the three men we have named, Washington, Jackson, and Lincoln, together with Polk, Taylor, Franklin Pierce, James Buchanan, Benjamin Harrison, and Grover Cleveland for his second term, making in all nine men. It does not follow that they were elected because they were private citizens, but rather because they had distinguished themselves in military life or in the civil service before they retired again to secular pursuits.

It affords satisfaction to all lovers of true democracy to think that we have had so many evidences that the idea of equality is not a mere sentiment among the masses, but that it is a reality, and it stands out in glaring contrast with the idea of the divine right of kings and hereditary royalty in the Old World. It illustrates the American idea of democracy, and it is a lesson which will remain to enforce the equality of all men before the law as long as the American form of government shall stand.

Of course it is full of meaning of another kind; namely, that men of ability who have carefully prepared themselves for the public service, and who have been faithful to the trust committed to them have not been lost sight of by the whole people. So that when they retired from high office, from the United States Senate, ministry at foreign courts, or from humbler positions, to serve as private citizens, whatever may have been the cause of the retirement, whether local prejudice or the change of fortune for their party in their local territory, the fact remains that the people of the country had learned their worth and did not forget them when the opportunity came for advancement to the place of highest responsibility. Very often the man has been selected who least expected the promotion, while those who had spent a political lifetime in making friends, building up a personal political organization, and making exploits in the arena of politics to attract attention that they might be lifted to this high office, have gone down to their graves without realizing their ambition.

A few men have found their election to the vice presidency a stepping stone to the presidency. Tyler became president because the elder Harrison died. Fillmore succeeded to the presidency on Taylor's death, as Andrew Johnson took Abraham Lincoln's place, and Chester A. Arthur finished the term of James A. Garfield. Nothing could have been more unexpected to every one of these men than that after having been elected to the vice presidency, which makes a man an officer in waiting, he should be called suddenly to assume the immense responsibilities of president.

There is much of romance in the life story of every man who has been elected to the presidency from private life. But the men who have been the most distinguished while holding the office of president were among the number that were elected from the seclusion of private citizenship. Three of these

we have named, Washington, Jackson, and Lincoln. Only one of the whole number is made conspicuous by rumors in the political world concerning his desire to become a religious teacher. Of Franklin Pierce it was often said in his day that he resigned his seat in the United States Senate to become a Methodist preacher. He never carried out his purpose after he left the Senate because it was supposed that the idea of being president soon filled his mind and exerted an overwhelming influence in his life, so that he became a man in waiting for the nomination to the presidency which ultimately came to him. It all illustrates the human nature of men who fill our high offices, and shows how easily they may veer from the course they have marked out for themselves or that the people have designated for them.

We call attention to the fact in the history of these nine men who were elevated to the presidency from private life as evidence that the people of the republic began to elect presidents by showing gratitude for service rendered, as when they elected George Washington while he was living a quiet private life at Mt. Vernon. It shows also that, while the population of the country has increased from five millions to sixty-five millions of people, the democratic idea of electing a private citizen to our highest office still has a hold on the mind of the American people, as for instance Grover Cleveland who now serves as president was elected while doing business as a lawyer in his private office in New York, and it is current history that some of the men most talked about for the presidency in 1896 will be private citizens when the conventions meet to nominate candidates for this great office.

THE CAUSES OF STRIKES.

A SURVEY of the records of strikes annually occurring in the United States is calculated to convey a serious impression as to the growing perplexity of the labor problem. For the six years ending December 31, 1886, strikes were undertaken in 22,304 establishments. Seventeen causes operated directly in 20,136 establishments, or 90.28

per cent of the whole number effected. During the seven and one half years ending June 30, 1894, there were 46,863 establishments effected, and of this number 81.23 per cent, or 38,068, were concerned with strikes due to seventeen leading causes.

A careful estimate of the facts at hand leads to the conclusion that the question of wages in one form or another was the issue in by far the largest number of the establishments having to deal with strikes during these two periods of thirteen and one half years. Then in very much smaller proportion other causes are found to have been operative, notably those relating to the hours of labor, conditions of work, and recognition of labor organizations by employers.

The fact that disputes as to wages are involved in the majority of strikes forces into recognition the fundamental aspects of the problem. Production is the result of the combined resources of capital and labor. Two distinct classes, whose interests would seem to be in the main identical, are engaged jointly as employer and employed. The one owns the instruments of production, the tools and machinery, the other performs the work. Thus the machinery of capital augmented by the labor of the workingman renders a given product. Directly the question obtains as to the relative share of each factor in that product. Before the era of strikes this question was not a pertinent one. Then industrial forces were not to be set off in two divisions, for the man who owned the tools performed the work. There were no wage disputes, for the employer was himself the employed.

To-day two separate classes contribute to the product of industry, and the equitable division of that product is a matter of vital concern. Obviously the question is not so much, do strikes pay, and how may violent outbreaks against social order be suppressed, but, rather, how much of justice is there in the demands of labor and the protests of capital, and what measures will best conserve the interests not alone of one class or another, but of society as a whole.

CURRENT HISTORY AND OPINION.

ALLEN GRANBERY THURMAN.



ALLEN G. THURMAN

EX-UNITED STATES SENATOR ALLEN G. THURMAN, familiarly known as the "Old Roman," died at Columbus, Ohio, on December 12. His death, as his physician states, was caused by old age and injuries from a fall received some two months before. He was born in Virginia in 1813. Six years later his family removed to Chillicothe, Ohio, and here he made his home until his removal to Columbus in 1853. He studied law with his uncle, Gov. William Allen, and with Noah H. Swayne, and was admitted to the bar in 1835. Mr. Thurman was a prominent Democrat and served his party in various responsible positions: two years as member of Congress from Ohio (1845-7), four years as judge of the Ohio Supreme Court, fourteen months of this time being passed as chief justice, and two terms as U. S. senator from Ohio (1869-1881). In the Senate he was the acknowledged leader of the Democratic party while he won the respect of his political opponents. James G. Blaine in his "Twenty Years in Congress" says: "Mr. Thurman's rank in the Senate was established from the day he took his seat, and was never lowered during the period of his service. He was an

admirably disciplined debater, was fair in his method of statement, logical in his argument, honest in his conclusions. His retirement from the Senate was a serious loss to his party—a loss, indeed, to the body." In 1867, Thurman was his party's candidate for governor of Ohio, and his opponent, Rutherford B. Hayes, was elected by a majority of less than 3,000 votes. Several times Mr. Thurman came prominently before the Democratic party as a candidate for the presidential nomination and in 1888 having received the nomination of the party for vice president, he was defeated with the ticket headed by Grover Cleveland.

(Dem.) *The Courier Journal.* (Louisville, Ky.)

Senator Thurman was recognized as a giant, whose wonderfully logical mind, whose simplicity and directness, and whose blunt honesty won for him not only the devotion of his party associates, but the esteem of his opponents. Disdaining the quackery of the demagogue, the "Old Roman's" sympathies were always with the people, and his greatest services were in defense of their rights. As in Congress among his colleagues who best knew his ability his character as a jurist and statesman was best appreciated, so among the masses of his countrymen he was held in sincere affection as a great democrat in the truest sense of that word.

(Dem.) *The World.* (New York, N. Y.)

In the death of Allen G. Thurman the country loses one of its ablest statesmen and the Democratic party a strong, pure, and noble leader. He was one of the last of the old school of statesmen. As a representative in Congress, a judge, and senator he was upright, faithful, and able. His character and his public services, and especially his defense of the rights of the people against the great railroad corporations, should have insured him a place in the cabinet of President Cleveland in 1884.

(Ind.) *The Post.* (Cincinnati, O.)

The "Old Roman" was a rugged figure in American politics, his name the synonym of honesty. Even those who could not subscribe to his views believed in his sterling integrity and gave to him that honor due a statesman whose actions were governed by the highest principles. One of the old school in politics, the nation is better for the lessons of his life. He was one of those men whom the world calls self-made. One of the people, he believed in the people and the people believed in him.

(Rep.) *The Advertiser.* (Boston, Mass.)

The senator from Ohio was often mistaken, but he was always honest. His errors were of the head, not of the heart. Many a time in later years, since Thurman's retirement from the activities of party strife, have his former associates looked toward that stalwart figure with regret that his sagacious leadership and powerful aid were withdrawn from a party which had no great men to spare. Though disdaining the arts by which popularity is too often obtained, though stern sometimes, and sometimes taciturn, though a rugged fighter in the arena of debate, the best men of both parties who knew him well learned to cherish for him an esteem that amounted to affection. He will be missed. His name will not easily or soon be forgotten.

THE VENEZUELA BOUNDARY DISPUTE AND THE PRESIDENT'S MESSAGE.



DAVID J. BREWER.
Associate Justice of the United States
Supreme Court.

ON December 17, President Cleveland submitted to Congress the recent official correspondence between the United States and Great Britain regarding the Venezuela boundary question and a special message setting forth what he considers to be the duty devolving upon the United States. The correspondence consists of the dispatch which Secretary Olney last July submitted to Great Britain through U. S. Minister Bayard and two documents sent in reply by Lord Salisbury through Ambassador Pauncefote. Secretary Olney in his dispatch, after reviewing the controversy between Great Britain and Venezuela and stating what is, in his opinion, the application of the Monroe Doctrine to the dispute, calls for a definite decision as to whether Great Britain will or will not submit the entire question to arbitration. Lord Salisbury takes the ground that the controversy is one "with which the United States have no apparent practical concern" and declares that while England is still ready to submit to arbitration her title to a part of the disputed territory, she does not consider as open to question her rights to the territory within the Schomburgk line—the line laid down in 1840 by the British engineer, Robert Schomburgk.

President Cleveland in his message commenting upon the correspondence said there is little room for doubt as to the course this government should pursue. He declared that it was now incumbent upon the United States to determine for itself what the true boundary line is and he suggested that Congress make an appropriation to cover the expenses of a commission to be appointed by the Executive for that purpose. "When such report is made and accepted it will, in my opinion," he said, "be the duty of the United States to resist by every means in its power as a willful aggression upon its rights and interests the appropriation by Great Britain of any lands or the exercise of governmental jurisdiction over any territory which after investigation we have determined of right belongs to Venezuela. In making these recommendations I am fully alive to the full responsibility incurred, and keenly realize all the consequences that may follow."

The reading of the message was enthusiastically received by the House and the next day that body unanimously passed a bill appropriating \$100,000 to defray the expenses of such a commission. Two days later this bill passed the Senate by unanimous vote and on January 1 the president announced the following commission: David J. Brewer of Kansas, associate justice of the Supreme Court of the United States; Richard H. Alvey of Maryland, chief justice of the Court of Appeals of the District of Columbia; Andrew D. White of Ithaca, N. Y., ex-president of Cornell University; Frederic R. Coudert of New York City, a member of the New York bar; Daniel G. Gilman of Maryland, president of Johns Hopkins University.



ANDREW D. WHITE.
Ex-President of Cornell University.

GENERAL AMERICAN COMMENT.

REPUBLICAN PRESS OPINION.

The Transcript. (Boston, Mass.)

The Monroe Doctrine, as it is popularly understood, is popularly approved. But this approval may be stretched too far by new interpretations of the doctrine. . . . The president's definition of the Monroe Doctrine claims for it a place in the code of international law on the broad ground that whatever is vital to this nation's safety belongs there.

On this proposition, at once all-embracing and conveniently indefinite, we can either let alone any question in South America which does not necessarily concern us, or handle any one that does. This shrewd opportunism it is pretty safe to attribute to Mr. Olney's astute and practical counsel.

The Pioneer Press. (St. Paul, Minn.)

President Cleveland has for once put himself in harmony with the national traditions and the na-

tional sentiment of the American people. There need be no fear that Great Britain will take up the gauntlet thus thrown down by the United States.



DANIEL C. GILMAN.
President of Johns Hopkins University.

The Tribune. (New York, N. Y.)

Amid all the cordial and loyal support that is now being given to him by men of both parties, the feeling can not be ignored that this is a startling "new departure" for Mr. Cleveland. His foreign policy hitherto has displayed scarcely a tithe of the patriotism, lucidity, and strength of this latest message. It has been unsatisfactory, at times even offensive, to the best sentiments of the American people. Now he has at last discovered what public opinion really is, and has concluded that it is best for him to follow it. He does more. With the zeal of a new convert he seeks to lead it. He is not content with diplomacy, but resorts to defiance. In response to the just demand of the American people that the dispute shall be impartially arbitrated, he pronounces an *ex cathedra* decree that Great Britain is in the wrong, and that the only thing for us to do is to appoint a partizan commission to confirm the judgment we have already rendered. That is diplomacy as a self-opinionated tyro conceives it. He is so unused to taking the right course that when at last he seeks to do so he does it blunderingly. What we wish to emphasize is the lesson which this incident teaches in favor of a continuous and consistent foreign policy.

DEMOCRATIC PRESS OPINIONS.

The News. (Savannah, Ga.)

The president's Venezuelan message meets the hearty approval of the people. They believe the Monroe Doctrine should be upheld, and that it must be upheld now or forever abandoned. They are not anxious for war with Great Britain. They want peace with all the world, and they would willingly do all that could be done with honor to maintain it,

but they prefer war, knowing full well what it means, rather than have peace on terms that would not be creditable to the nation.

The Times. (Richmond, Va.)

If the president's doctrine is sound, we should have the same right to drive the Catholics out of Canada and Mexico as we have to take our present ground with England.

The Sun. (New York, N. Y.)

The American people will deal roughly with any senator, or any representative, who seeks to cripple the hand of the Executive, uplifted at this juncture in discharge of an exalted mission and in vindication of the nation's honor. Not an hour should be lost in placing our navy on the strongest possible footing through the swift completion of vessels on the stocks, and through the purchase of foreign iron-clads. The extension and improvement of the fortifications of our chief seaports ought to be pushed night and day. The immediate adaptation of our military organization to the requirements of sudden and considerable expansion will not of course be overlooked. Of equal if not superior importance is the work that ought to be accomplished in the course of a few months by American diplomatists. It will be the fault of our state department, and we do not believe that Mr. Richard Olney will omit any precaution at this crisis, if such an understanding is not betimes arrived at with the court of St. Petersburg and the French Republic as will assure to us the coöperation of the French and Russian navies in the event of war. It should be the aim of American diplomacy to see to it that of the naval battles, which the British government no doubt imagines would be confined to American waters, some at least



FREDERIC R. COUDERT.

should be fought out in the British Channel and the Irish Sea.

INDEPENDENT PRESS OPINION.

The Journal of Commerce. (New York, N. Y.)

Mr. Cleveland has made a most serious mistake.

His policy in this matter is not only precipitate and untimely, it is madness itself. He has out-jingooed the jingoes; and from being the embodiment of sober judgment he has become the hasty abettor of

while the British side would be unrepresented; and the commission's verdict would consequently be such as to lead to threatened ejection of England from the country claimed by Venezuela.



RICHARD H. ALVEY.

Chief Justice of the Court of Appeals of the District of Columbia.

a political fanaticism. In thus inviting war, he has not shown the discretion of providing a way of escape from that alternative. He would send his own commission to investigate the merits of the boundary claims; such meager information as could be obtained would come from the Venezuelans,

The Army and Navy Register. (Washington, D. C.)

What would our chance be in case of war? There is no question as to the superiority of Great Britain's navy and our inability to cope with her on the seas, provided she sends her best fleet to our waters. But England has other interests to look out for, and it is not probable that she could afford to dispatch all of her powerful vessels to this country. If she did, our weakness in the navy and in coast defenses would place us at her mercy, for a time, at least. Her army is not extraordinary in numbers, neither is it in the highest state of efficiency, in other respects, as European armies go. It is more than a match for our small force, to be sure, and greater in numbers, but it would be lost in the vast area of this country and be annoyed and harrassed at every turn, and finally defeated.

The Wool and Cotton Reporter. (Boston, Mass.)

We are convinced that the final outcome of President Cleveland's message will be mortifying to our national pride. The fear in our mind is that the message will be classed as another indication of the inability of Americans to properly manage their affairs, and that it will not inconsiderably retard the recovery of confidence on the part of foreign investors in our financial enterprises.

GENERAL FOREIGN COMMENT.

The Citizen. (Ottawa, Canada.)

President Cleveland is apparently willing to run the risk of war with England in support of monstrous and unjustifiable claims for the purpose of appealing on the eve of an election contest to the baser element of the population of the United States.

The Times. (London, England.)

Convinced as we are that a rupture between the two great English-speaking communities would be a calamity, not only to themselves, but to the civilized world, we are nevertheless driven to the conclusion that the concessions that this country is imperiously summoned to make are such as no self-respecting nation, and, least of all, one ruling an empire that has roots in every quarter of the globe, could possibly submit to.

The Standard. (London, England.)

The position taken up by Mr. Cleveland is posthumous. No citizen of the United States would for a moment dream of admitting its soundness in any analogous case in which the interest or honor of his own country was concerned. . . . We decline to humiliate ourselves and refuse to accept the decision of the United States' Executive in matters altogether outside of its jurisdiction. . . .

Happily for the sobriety and endurance of the traditions of American diplomacy, Lord Salisbury has effectively disposed of the delusion that the Monroe Doctrine is in any way pertinent to the question of the Guiana-Venezuela frontier.

The Gazette. (Cologne, Germany.)

Against pretensions of this kind all of the European states will stand by England, for it is a question to be decided once and for all whether unbridled claims of the United States shall be recognized, or European civilization subordinated to North American civilization on the American continent. Great Britain has the fullest moral and material right to persist defiantly in a conflict so passionately initiated.

La Patrie. (Paris, France.)

England is in a dilemma. Submission is equivalent to humiliation and resistance is equivalent to war, an implacable duel with all the energy and the moral and material forces which America has at its disposal, including the Irish, whom England's iniquitous rule has exiled to the New World. Europe will not intervene. It would not dare to brave an American coalition roused to anger by an attack upon its dearest interests.

THE PHILADELPHIA STREET CAR STRIKE.

DURING the week immediately preceding Christmas, from December 17 to 24, Philadelphia was the scene of a serious strike of street car employees. It occurred on the lines of the Union Traction Company, and included all the street railways of the city excepting the Hestonville, Mantua, and Fairmount road. The first day was one of great lawlessness. Much damage was done to tracks and cars, and the carrying of passengers was practically brought to a standstill. During the succeeding days order was, in a measure, restored and cars guarded by policemen ran at irregular intervals. The strike was inaugurated by the Amalgamated Association of Street Railway Employees, and its alleged cause was the failure of the Union Traction Company to listen to requests for arbitration. The principal demands made by the strikers were that ten instead of twelve hours should constitute a day's work, that motormen should be afforded protection from the severities of the weather, that men should not be discharged for membership in a labor organization. The Traction Company held that no complaints had been made by its workmen as such, and refused to recognize the intervention of the Amalgamated Association. The strike was finally terminated by an agreement in which the company declared (1) that it did not propose to interfere in the connection of its employees with any lawful organization, but that such connection was not to be recognized in the business relations of the two parties, (2) that grievances should be considered fairly and promptly, (3) that all men discharged (except for just cause) since December 10, should be reinstated, and the men be allowed to divide the runs other than the runs laid out for those in the company's employ when the agreement was made. A partial estimate of the losses occasioned by the strike has been made as follows: to the Union Traction Company in receipts \$230,000, to the strikers in wages \$63,000, to the city in the cost of preserving order \$50,000, to the city and county in property destroyed \$8,000, to the merchants in trade, \$2,000,000. On January 3, a part of the employees entered upon a second strike but action was not harmonious and work was resumed within a few hours.

The Inquirer. (Philadelphia, Pa.)

The men have not got everything that they might desire and they must trust themselves to the consideration of the company, but they are wise in doing that. Public sympathy has unquestionably been with the men in their very moderate demands for justice, and public sentiment will make it impossible for the Traction Company to do anything underhanded.

The Weekly Times. (Hartford, Conn.)

The strike lasted a week, and in the agreement now made the men gain nothing but a qualified agreement not to interfere with the men belonging to unions and the restoration of men discharged since December 10, so far as there is room for them without throwing out new men who have been employed since the strike began. . . . For the past week the citizens of Philadelphia have suffered great inconvenience and some danger, the strikers have lost their wages, the trolley companies have been put to expense, the city has incurred an obligation for property destroyed by rioters, and the mayor has lost the opportunity to win esteem by maintaining order. Instead he has threatened, but done nothing. It is impossible to see that any one has gained by the strike, except the very ones who should have gained nothing, the busybodies who instigated it and who cannot suffer, whatever its result.

The Evening Post. (New York, N. Y.)

The strike has served incidentally to show one advantage of the high license system that prevails in Pennsylvania. . . . Appreciating the danger to the public peace involved in keeping the saloons open evenings while many thousands of idle and

desperate men were abroad, the director of public safety requested the holders of licenses to close their places at the end of the afternoon. He could only ask this, not require it, as the law gives no city official the right to close saloons except during the hours required by the state law; and yet the mere request was universally complied with throughout the city. Such action would hardly be possible in a city of low license, and the incident furnishes a fresh argument in favor of demanding a large sum for the privilege of liquor-selling.

The Commercial Advertiser. (New York, N. Y.)

The solution of the problem of a satisfactory system of street railways, under which the public shall have such a service as they need and are entitled to, and under which there shall be no strikes and tie-ups, no seasons of violence and danger and inconvenience and interruption of business, lies in the municipal ownership of the street railways. When we have this, we shall have a better service and lower fares. There will be no interest on millions paid to original owners for franchises that were a free gift from the city.

The Public Ledger. (Philadelphia, Pa.)

If with the signing and sealing of the agreement by the contestants to end the railway strike there could be an end of all recollections of the evil deeds which characterized it as it proceeded day by day in the sacrifice of the rights, convenience, and comfort of the people, the reign of lawlessness and riot, the shedding of blood, and the destruction of property, the subversion of law and order, there could also be only one sentiment, that of profound gratification and rejoicing with regard to it.

A CAMPAIGN OF WONDERS IN CUBA.

The Sun. (New York, N. Y.)

We do not know where to look in any military book, for the history of a campaign like that of the Cuban revolutionists against the power of Spain. Were it spoken of as extravagant in its audacity, the expression would be unsatisfactory; for the results of it are sufficient proof that it is not extravagant, and the characteristics of it are not described by the word audacity. A few months ago Mr. Gladstone wrote a letter in which he exalted the heroism of the Montenegrins, in their wars against the Turks, as unparalleled in the world's records; but it seems to us that the revolutionary campaign of the past ten months in the island of Cuba would not suffer in a comparison with the most heroic campaign ever carried on by the Montenegrins or by the people of any other country on earth. The skillfulness of the strategy of the revolutionary commander, and the bravery of the patriots who follow his leadership, have certainly never been surpassed in any war of which we have the records. They are more like the wonders of a romance than like the authentic annals of our time. And we form our judgment of them not from the rumors that reach us from either side, but from the undisputed advance of the revolution. Surely, when Cuba shall gain the freedom for which she is waging war, her children will have reason to be proud of the sires by whom it was gained, proud as the Montenegrins when they rehearse the story of 1796 and subsequent years.

By our latest advices from Cuba we learn that Maximo Gomez is still in the West, fighting in the open field when that suits his purpose, evading the enemy when that seems desirable, sweeping the country when an end may thus be gained, threatening Havana as a means of creating alarm in the Spanish stronghold, escaping among the mountains, bursting into view upon the seacoast, burning the plantations of Cuba's adversaries, breaking over the Spanish military cordon from Havana to Batabano, concealing himself in the swamps, laughing at all the "traps" which Martinez Campos has set for him, and outwitting the enemy in every maneuver that has been directed against him. The reports of these incidents are authenticated, not merely by the letters

and despatches printed in *The Sun*, but also, and more especially, by Gomez's presence at a hundred places between Santiago and San Cristobal.

It is a splendid campaign which the revolutionary commander is conducting, and the best part of it has been recorded in the first fortnight of 1896. Take but a few of the facts: Gomez, a man of small military experience, is waging war against the greatest of Spanish generals, the most skillful of Spanish strategists, the most courageous of Spanish veterans, the most loyal and devoted servant of the Spanish crown. He is waging war against an army more than ten times the size of his own, an army fully equipped, well provisioned, shielded behind forts, supported by a navy, and operating in an island where the principal advantages are on the side of Spain. He is waging this war with a force of undisciplined volunteers, badly armed, ragged, half-starved, unpaid, and destitute of artillery; a force picked up during the months of his advance through the country, from east to west. This force, while suffering heavy losses and untold hardships, has been constant to its duty for nearly the whole of a year, and has never quailed before the foe. Look at a map of Cuba from the eastern department to the western, follow in the track of Gomez's advance, mark his strategy, take notice of his deeds, and an idea may be obtained of his generalship all through the campaign. We repeat that it is a campaign that has not been surpassed in military history. We have suffered some apprehension for the patriot cause within the past fortnight, or since Gomez entered the provinces of Havana and Pinar del Rio, where the Spanish forces are concentrated, where their defenses are the strongest, and where Martinez Campos has always expressed a desire to meet him in battle. But Gomez has met with no serious reverse up to this time, and has thus disappointed his enemies as much as he has surprised and pleased his friends everywhere.

May his record be as good in the future as it has been at all times in the past, and may the campaign which he has carried on so well for so long a time end with the freedom of Cuba!

THE PRESIDENT'S FINANCIAL MESSAGE AND THE ACTION OF CONGRESS.

IN times of peace it rarely happens that two messages relating to questions of far-reaching importance are sent to Congress by the president within a week, yet this has just occurred. Three days after submitting to Congress the Venezuela correspondence, President Cleveland sent a second special message bearing upon government finances. He stated that heavy withdrawals of gold again made action for the protection of the reserve necessary, and he urged Congress to adopt measures of relief before the holiday adjournment. In compliance with his request both Houses gave up the customary holiday recess, and December 26, Chairman Dingley of the House ways and means committee reported an emergency tariff bill designed to provide an increase of revenue. The House adopted the measure the same day. This

bill, which is designed to become inoperative August 1, 1898, restores 60 per cent of the McKinley duty on wools and lumber, 60 per cent of the McKinley specific duty in addition to the Wilson ad valorem duty on woolen manufactured goods, and the McKinley specific duty in addition to the Wilson ad valorem duty on woolen carpets. There is also a 15 per cent "horizontal" increase on all other articles named in the Wilson Act except sugar, on which the duty is not changed; but no duty is to be increased beyond the provisions of the McKinley Act. Three days after the passage of the revenue bill, the House, to afford means of replenishing the gold reserve, passed a financial bill authorizing the secretary of the treasury to issue five year three per cent coin bonds to be sold by public subscription, and the proceeds used for the redemption of United States legal tender notes, and this alone. By this bill the secretary is also empowered to issue three year three per cent certificates of indebtedness to an amount not exceeding \$50,000,000. Upon reaching the Senate, both the tariff and bond bills were referred to the committee on finance. This committee substituted for the latter measure a bill providing for the free and unlimited coinage of silver at a ratio of sixteen to one, and directing the secretary of the treasury, in redeeming treasury notes and greenbacks, to use his option as to whether they shall be paid in gold or silver. By reason of the make up of the Senate, the balance of power being held by the Populist and Silver senators, it was not considered improbable that the free silver bill would pass the Senate. The fate of the tariff bill, in the Senate, could not, however, be presaged. The action of the Senate, in contradiction of that of the House, was such as to convince the president that the conflicting interests represented in Congress could not be sufficiently harmonized to bring about prompt and definite action looking to the financial relief of the government, and another issue of bonds became among the possibilities.

(Rep.) *The Advertiser.* (Boston, Mass.)

Our Democratic friends must, it would seem, admit that the Dingley bill is as just and wise as it is necessary. It is conceived distinctly on a revenue, as distinguished from a protective, basis. It will, indeed, afford "incidental protection," but only incidental. Any tariff bill that lays duties on imported articles which compete with home products is inevitably protective. That the Dingley bill is far from being a revival of the McKinley Bill is shown by the fact that, so far as the two measures cover the same ground, the rate named in the measure passed by the House is, for the most part, but 60 per cent of the rate named in the Bill of 1890. The expectation, based upon careful study and expert opinion, is that the new measure will result in an addition of between \$40,000,000 and \$50,000,000 per annum to the government's income. That will suffice to stop the growth of the deficit and probably to yield a small but comfortable surplus.

(Dem.) *The Times.* (New York, N. Y.)

That which should be considered earnestly by all business interests is the determination of the Republican party to disturb and embarrass those interests, to turn back the rising tide of recovery from depression, by legislative and political agitation concerning the entire tariff structure. Thoughtful men know what the effect must be upon industry and trade. While it would, we think, be very noticeable in the woolen industry, it would be observed everywhere. This scheme is a cruel and wicked one. There is no reasonable excuse for the presentation and support of it. If the Republicans really believe that the revenue should be increased at once, they know that it could be increased sufficiently by the imposition of internal taxes which would cause no general disturbance whatever. But they are

playing the game of politics, and are not unwilling to check a business revival which has taken place under the Democratic tariff which they have continuously denounced as an injurious and depressing law.

(Ind.) *The Star.* (Washington, D. C.)

It is admitted by the administration that there has been an insufficiency of revenue in the past, but it is estimated that the present tariff law will work out its own salvation in the coming fiscal year, and more than meet the necessities of the government. This is, of course, a matter of hope. The Republicans of the House refuse to accept that hope and insist upon making sure that the revenues of the government shall be sufficient. They propose a system of present relief that to their minds seems adequate. The president's idea of the situation is that there should be a complete and final redemption of the troublesome notes by a bond issue of great size, and he persists in entertaining the belief that the Wilson-Gorman Tariff Act will meet the necessities of the government. The practical outcome of the controversy is a matter of doubt. Everybody but the administration believes that there is need of additional revenue from some source.

(Rep.) *The Recorder.* (New York, N. Y.)

Our government is pledged to maintain the parity of gold and silver. To discriminate against silver by saying that we will accept only gold for new bonds is to violate that policy. Moreover, it is useless. Only legal tender will be accepted, of course. So long as the interchangeability of gold, silver, and paper is practically maintained by the directions given to subtreasuries, it does not matter a picayune what the bonds are paid for with. Coin bonds will serve every purpose of gold bonds and avoid national self-stultification.

(Dem.) *The Times.* (Kansas City, Mo.)

The only thing the bond bill will accomplish, if it passes, will be to stop the Republicans from criticizing in future the policy of the administration in having issued bonds. They will then be in the same boat with the administration, in the respect of endorsing bond issues as a proper mode of relief. The only difference will be that the passage of a bond bill will be the height of Republican statesmanship, and will be accepted as their plan of relieving the treasury, while the Democratic administration declares that bond issues are but temporary makeshifts and that nothing short of the retirement of the greenbacks and other legal tenders will afford adequate relief to the treasury.

(Ind.) *The Times.* (Philadelphia, Pa.)

The great obstacle in the way of remedial legislation is not so much the president as the Senate.

While the bills proposed by Speaker Reed's committees do not commit the government in any degree to the cheap-money craze, they scrupulously avoid a clear proclamation in favor of honest money; but the Senate is differently constituted, and there is now little likelihood of any financial bill passing that body without the free silver heresy engrafted into it. . . . It is needless to worry about the possibility of Speaker Reed and President Cleveland harmonizing on remedial legislation to meet the present necessities of the government. It is quite possible that they could harmonize their ideas sufficiently to accept the same measure, but with free silver running riot in the control of the Senate, not only is public and private credit greatly threatened, but the necessities of the government are likely to be made the mere plaything of the most arrogant and senseless demagogues of modern history.

THE BOND ISSUE.

FOR the fourth time in two years, the administration has considered it necessary to make use of the power conferred by the Resumption Act of 1875 authorizing the secretary of the treasury to issue ten year five per cent or thirty year four per cent bonds to maintain the fund for the redemption of United States notes. For some weeks the press had freely predicted a bond issue similar in terms to the issue of February, 1895, and rumors were prevalent of pending negotiations between the president and prominent bankers for the placing of the bonds. These rumors were, however, put to rest by the publication on January 6 of a general call for sealed proposals for the purchase of bonds. The issue is for \$100,000,000 of thirty year four per cent coin bonds in denominations of \$50 and multiples of that sum. Payment for the bonds must be made in United States gold coin or gold certificates at the treasury at Washington or at the subtreasuries at New York, Boston, Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis, or New Orleans or may be made at San Francisco with exchange on New York. Proposals will be received until February 5, 1896, and the right to reject any or all bids is reserved. Whether or not the people can and will respond to the call is being widely discussed.

(Dem.) *The Argus.* (Albany, N. Y.)

There is no room to question the popularity of this action. Judging by the experience of other nations, and notably that of France in regard to the Prussian indemnity after the War of 1870, the response of the people will be prompt and satisfactory. At all events the people will have had the first opportunity to come to the relief of the government and extend financial aid.

(Dem.) *The Sun.* (New York, N. Y.)

If the secretary were in earnest in the effort to sell the present issue, he would adopt measures similar to those adopted by Secretary Sherman in 1879. He would name a price for the bonds a little under the market, say 114, and offer to allow to every national bank, every banker, and every broker, a commission for selling them. If this commission were as much as one per cent it would be only one tenth of that which last week he was credited with being willing to pay to a syndicate. Probably one quarter of one per cent would suffice.

(Dem.) *The World.* (New York, N. Y.)

In declining a discrediting offer of 104¾ for bonds

worth 117 and directing a public sale which is sure to bring their full value, the president has successfully defended the financial credit of the nation. But he has done more. He has maintained the standing of the nation in honor, dignity, self-reliance and integrity. He has revived the shaken faith of the people in the honest and capable administration of public affairs. He has proved, or will yet prove, to Wall Street sharks and syndicates that the successful financing of the government does not depend upon one man. He has demonstrated anew the patriotism of the people—that love of country which resents wrong, injustice, robbery, and secret double-dealing by its servants.

(Ind.) *The Sun.* (Baltimore, Md.)

The present invitation for a popular subscription to a \$100,000,000 loan does not necessarily indicate that either the president or the secretary have changed their views, or that a resort to the syndicate plan may not, after all, prove necessary. The secretary's circular may be regarded somewhat in the light of an experiment. . . . Failing the expedient of a popular loan, there is no reason to doubt that

the bonds will be taken, presumably upon the same terms as before, by a syndicate of bankers.

(*Ind.*) *The Post.* (Washington, D. C.)

The truth of the matter is that there can be no such thing as a "popular loan" in this country under existing circumstances if gold only is to be accepted by the treasury. The whole thing looks like an attempt to fool the people and to placate the noisy and cheap demagogue. Ninety-five per cent of the yellow metal in the United States is held by banks, bankers, and capitalists. Practically none is in the hands of the people. If the government should offer to receive gold, treasury notes and certificates, silver and greenbacks, generally, as is suggested in the bond bill now before the Senate, the people could and would take the loan and be glad of the opportunity. But to stipulate for gold only is to turn the whole matter over to the New York syndicate and the European money lenders, and that upon virtually their own terms.

(*Rep.*) *The Journal.* (Kansas City, Mo.)

The game of fast and loose is being played by Cleveland and Carlisle. The so-called popular loan was not even hinted at until Mr. Morgan had made his arrangements to take the loan, and in doing so had in the natural course of business cornered the gold market. The eleventh-hour announcement that the people would have a chance to take the loan was made in the very face of the knowledge that gold was selling at a premium. And more than that, the president and everybody else knew that people not directly in the money business were not likely to sit down and go into an intricate computa-

tion to determine just how much of a premium they would be expected to offer on four per cent bonds in order to bring them down to an actual basis of three per cent.

(*Rep.*) *The Inter Ocean.* (Chicago, Ill.)

At last the administration has yielded to the pressure of public sentiment, and, in theory at least, given the people a chance at the new bonds. . . . There seems to be no little suspicion in financial circles that this offer to place the new bonds as a popular loan is not made in good faith, and that there is really no intention of depriving Morgan and his "coparceners" of their anticipated commissions on placing these bonds. The *Inter Ocean* is slow to believe that President Cleveland and Secretary Carlisle would stoop to play a confidence game on the American people.

(*Rep.*) *The Mail and Express.* (New York, N. Y.)

The success of this proposed popular loan would, in our opinion, greatly strengthen the cause of sound money in the confidence of the people. There is no good reason for the failure of the proposition. If the syndicate can get the requisite gold, then the people should have no difficulty in getting it. If a few bankers can succeed in such an undertaking, there is no reason why seventy millions of people, constituting the government, and claiming the banks as their agents, should fail. There is at least \$500,000,000 in gold distributed throughout the country. That gold is largely free, and will respond in a sufficient quantity to any advantageous offer, unless its free use be interfered with.

THE ARMENIAN TROUBLES.

THERE is little room to doubt that the adoption of the reform measures has not improved the condition of the Armenians. Reports of massacres continue to be received and the plundering of villages is apparently unchecked. The communication of Secretary Olney on the Armenian situation which was, at the request of the Senate, submitted to Congress by the president on December 19, is of interest, both as showing what measures Minister Terrell has taken for the safety of citizens of the United States in Turkey and as giving a general view of the Armenian troubles themselves. According to Secretary Olney, the physical safety of Americans seems to have been secured and the Turkish government is to be held responsible for their property destroyed. Nevertheless, a late telegram from Minister Terrell, he says, expresses grave apprehension for the ultimate fate of American citizens unless combined action is taken by the Christian powers, and of such action there appears to be little hope. The secretary's view of the situation as a whole differs in no important manner from the reports heretofore received. Since the disturbances in Constantinople September 30 and October 1, frequent outbreaks in the provinces have occurred. Trebizond, Bitlis, Diarbekir, Malatia, Siva, Hadjin, Aintab, Kharput, and Marash have all suffered loss of life more or less heavy.



HON. ALEX. W. TERRELL.

United States Minister to Turkey.

Malatia, Siva, Hadjin, Aintab, Kharput, and Marash have all suffered loss of life more or less heavy.

Minister Terrell is quoted as estimating the total number of Armenians killed up to date at 30,000. Dispatches later than Secretary Olney's statements report a massing of troops for the destruction of Zeitoun, a massacre at Shar November 16, and one at Caesarea November 30. The powers after securing the admission of six extra guard-ships to the Bosphorus have to all appearances settled down to a policy of inactivity.

The Argus. (Albany, N. Y.)

That American missionaries and other Americans resident in the troubled section have escaped with so little injury has been due undoubtedly to the determined attitude of Secretary Olney and Minister Terrell. The sultan has understood that demands for the protection of American citizens must be complied with and that there must be no double dealing about it. It would have been well for the hapless Armenians if their fate, like that of Venezuela, had come within the scope of a Cleveland or an Olney, rather than a Salisbury.

The Tribune. (New York, N. Y.)

So far as the miscalled great powers of Europe are concerned, then, we may consider the Armenian question settled. The concert of the powers is unbroken. So is their inaction. Perfect harmony prevails among them. So does utter inhumanity. The Turk has played fast and loose with them at will, fooled them, baffled them, insulted them, defied them. They have endured it all with meekness and humility. They have seen tens of thousands of Armenians wantonly butchered by official decree, women violated, infants tortured to death, hundreds

of thousands doomed to death through starvation and exposure, a whole race all but exterminated, and all this by a power for whose existence they are responsible and for whose good behavior they have long stood surety. And they have not ventured to speak one brave word, or to strike a single blow, to stop the hideous work.

The Evening Post. (New York, N. Y.)

One fact of prime importance connected with the Armenian question has been generally ignored, namely, that the Kurds who have done most of the killing and devastating in that region, although Mohammedans, and under the nominal sway of the sultan, are really independent, and have been so from the earliest times. . . . The Kurds are an exceedingly high-spirited and vigorous race, much prone to plunder and accustomed to having their own way. It is doubtful if the sultan could bring them under effective control if he should use his whole power to that end. The misery of the situation, therefore, is that the powers at Constantinople are insisting that the Sublime Porte shall do something that it is unable to do, but which it will not acknowledge its inability to do.

RED-CROSS RELIEF IN ARMENIA.

MISS CLARA BARTON of Washington, D. C., as president of the American National Red-Cross Society some time since accepted the call which came to her from all parts of the country and declared that she would go to Turkey in person to superintend the distribution of relief to the Armenians, as soon as sufficient funds were placed at her disposal to insure success. The society accepts the estimate that there are about 350,000 people utterly destitute in the plundered districts who must be helped over to the next harvest, six or eight months hence. \$100,000 in cash with a guarantee of \$400,000 more are deemed sufficient to warrant beginning the undertaking; while \$5,000,000 has been named as the total amount that will be needed. January 11, Miss Barton announced that such satisfactory guarantees of the necessary aid had been received that she would be ready to sail for Armenia in about two weeks. The Red-Cross Society is founded upon an international agreement signed at Geneva in 1864 by representatives of the powers. A full account of the society's organization and of its founder will be found in this issue of THE CHAUTAUQUAN. The United States became a member of the international association in 1882. To the American committee is due the enlargement of the work of the association from the relief of suffering caused by war to that arising from famine, pestilence, flood, or any other calamity which may assume a national character. Miss Barton is now over sixty-five years old and has been for many years prominent in works of organized charity.

The Mail and Express. (New York, N. Y.)

Above the diminishing heads of Europe's concerted powers, and above the bloody plains of Armenian slaughter, there towers to-day the heroic figure of an American woman to whom the world already owes much, and who now, despite the burden of over sixty-five years, is personally leading a movement which, if successful, must greatly increase this debt of gratitude and appropriately round out a life of exceptional usefulness and self-sacrifice.

The Record. (Philadelphia, Pa.)

No other benevolent organization in the world except the Red-Cross Society, whose agents are guaranteed protection by international treaties, is in a position to successfully undertake this work of rescue; and it would be a singular departure from their characteristic sensitiveness to appeals of humanity and charity if the American people did not respond with alacrity to the only condition made by Miss Barton in assuming her gigantic task.

UTAH, THE FORTY-FIFTH STATE OF THE UNION.

THE forty-fifth state has been added to the Union. January 4, President Cleveland signed the proclamation formally admitting Utah to the sisterhood of states. January 6, Governor Wells and the other state officers took the oath of office. Utah comes into the Union under Republican control and will add one representative and two Republican senators to the United States Congress.

The Evening Post. (Chicago, Ill.)

The fate of Utah will depend upon herself. There is no real progress possible for the new state unless her policy is kept strictly in line with the political and ethical principles which have made the Union what it is. Ecclesiastical domination or interference in her politics must not be attempted or tolerated. Her laws must conform to the spirit as well as the letter of the Constitution under which, as under an imperial ægis, the sisterhood of states rests in security. If Utah enters the Union animated by that purpose she may be as valuable in the future as she is welcome to-day.

The Journal. (Kansas City, Mo.)

A worthy member of the national family, all eyes are upon her at present, but it is a scrutiny inspired

by friendly interest and not suspicion. No one is frightened at the silly bugaboo of polygamy. That is a corpse that is buried in a grave from which it cannot be dragged forth. No deader is human slavery in this country than the institution of plural marriages. There should be no fear that the altered relations of statehood will serve as a protection to revive practices abolished while Utah was a territory. No state can set at defiance the laws of this nation. But there is not the slightest reason to doubt that the Mormon Church has accepted events as they have transpired, and that its leaders would, if they could, resurrect the institution of polygamy. The people of Utah are American citizens and law-abiding citizens before anything else. If they had not been they would not have been invested with the priceless dignity of statehood.

THE TRANSVAAL INVADED.



DR. F. S. JAMESON.

ment. On the news of Jameson's defeat, Emperor William of Germany telegraphed President Kruger congratulating him on having been able to repulse the invader without an appeal to friendly powers, thus safeguarding the independence of his country. As England by treaties with the Transvaal made in 1881 and 1884 has the right to control the foreign affairs of the republic, the emperor's telegram and the belief that he has promised assistance to the republic has aroused intense feeling in England. Extensive preparations more or less warlike are being made by that nation, 'preliminary to a demonstration in opposition to the attitude of the German emperor.

The Transcript. (Boston, Mass.)

While the occasion of the crisis is the claim of the British to a share in the government of the republic, the cause is undoubtedly found in the vast golden wealth of the mines in the Witwatersrand.

DR. JAMESON, administrator of Mashonaland for the British South Africa Company, on December 29, led a force of 500 or 600 armed men into the Transvaal, or South African Republic. His avowed purpose was to render assistance to the Uitlanders, foreign residents, of Johannesburg who were denied the franchise and other privileges by the Boer government. As the Uitlanders failed to support the movement promptly, Jameson was defeated near Johannesburg by the Boers. Eighty of his men were killed and he and a large part of the remainder were taken prisoners. Jameson's act was repudiated, without delay, by the South Africa Company, by Governor Robinson of Cape Colony, and by Mr. Chamberlain the British colonial secretary. Mr. Cecil Rhodes, who has since resigned the position of prime minister of Cape Colony, is believed by many to have been a party to the invasion, though he disclaims any previous knowledge of it. President Kruger has signified his intention of delivering Jameson and his fellow prisoners to the British colonial government at Cape Colony for punishment.

It was an unlucky hour for the Boers' dream of complete independence when the richness of the gold-bearing quartz of "the Rand" became known to the world. Miners flocked in from all quarters and of course the English miner was foremost.

The city of Johannesburg has boomed almost to greatness, for it now has with its suburbs not far from fifty thousand inhabitants, or ten times as many as Pretoria, the Boer capital. . . . The South African Republic is guilty of having within its borders gold-mines yielding from \$25,000,000 to \$35,000,000 a year, a circumstance which, together with its resistance to British influence, may cost it dear.

The Sun. (New York, N. Y.)

There is no doubt that the miners have genuine grievances. They are heavily taxed, and they ought to see more benefits in the shape of good schools for their children, more adequate police protection from the rowdy element, and a better system of mining inspection. Much has been done for them by the government, but they can rightfully demand more. . . . But it is one thing for the foreigners in the Transvaal to claim, in a reasonable spirit, what may be their due, and quite another to organize lawlessness for the purpose of subverting the government. This cannot be tolerated. We shall see how quickly and effectively certain European powers that have African interests will protest against this attempt to ride roughshod over an independent gov-

ernment. The present strife is a thinly disguised movement to transform the South African Republic into a British possession. Other powers will not permit it, and they will interfere, if need be, without the formality of appointing a commission of inquiry, as we have done in the case of Venezuela.

The Record. (Philadelphia, Pa.)

Kaiser Wilhelm's dispatch to "Oom Paul" Kruger congratulating the president of the Transvaal upon the prompt defeat of "Dr. Jim" and his British marauders by the Boers will leave no doubt that the little South African Republic has secured a powerful protector. The appearance of Germany as the champion of the Boers and the Kaiser's subscription to the principle that the inhabitants of the Transvaal shall be permitted to shape the destinies of their country without outside interference practically amount to an extension of the policy of the Monroe Doctrine to the affairs of the eastern hemisphere. British aggressions in all the four quarters of the globe have evidently aroused a spirit among the nations which will effectively limit the further extension of the British Empire.

THE REPUBLICAN NATIONAL CONVENTION.

THE Republican National Convention will meet at St. Louis, Missouri, June 16, 1896. This was decided by the national committee in session at Washington, December 10. Balloting for the place of meeting was spirited. At the start San Francisco had more votes than any other city, and held nearly all of them until the last. New York received one vote on the first ballot and then dropped out of the contest. Pittsburg started in with nine votes but they were gradually absorbed by St. Louis. On the fifth ballot St. Louis gained a majority, with sixteen votes cast for San Francisco and six for Chicago. The selection of St. Louis was then made unanimous. This will be the eleventh national convention of the Republican party. Five times the national organization has convened in Chicago, twice in Philadelphia, and once each in Baltimore, Cincinnati, and Minneapolis. Eight of the ten conventions have been held in June. The exceptions were the Chicago conventions of 1860 and 1868 which met in May.

(*Rep.*) *The Globe Democrat.* (St. Louis, Mo.)

In 1896 for the second time in its history the Republican party is to hold a national convention in a southern state. Missouri, of course, is really a northern or western and not a southern state, but in a social and partisan sense—it was a slave state, and it has been Democratic for many years, like the other states in which slavery existed—it has been classed with the South. It will do no harm to defer to that notion in this instance. The object in holding the convention in Baltimore was to strengthen the Union cause in the border states, then an object of great interest to the government. The selection of St. Louis as the meeting-place of the convention of 1896 is a recognition of the fact made plain by the elections that the geographical line erected by Texas annexation and made hard and fast by the Kansas conflict has at last dropped out of politics. The solid South has been abolished. Freed from the obstructions by which its growth was restricted, the

Republican party has crossed into a new field, and has started out on larger and grander conquests than it has yet achieved.

(*Ind.*) *The Times Herald.* (Chicago, Ill.)

The business men of the country will not be pleased with the treatment they have received at the hands of the Republican national committee. From Massachusetts to Georgia, and from Providence to San Francisco, the boards of trade and other commercial bodies memorialized the committee, asking that a late date should be set for the nominating convention. Being the first of the committees to assemble, it naturally received the brunt of these addresses, but it dismisses them in a manner brusque to the point of discourtesy. It is not unlikely, however, that this committee will be left to fight the air for two or three months. The Democratic committee may find it the part of wisdom to delay their convention until September, and certainly should not make it earlier than the latter part of August. But

if national committees cannot bring about short campaigns national conventions can, and the question will be so adjusted by them that in the years to come political contests will be reduced to the minimum.

(Dem.) *The Sun.* (New York, N. Y.)

Missouri is the largest and most important of the states of the border belt. It has seventeen electoral votes to thirteen of Kentucky, eight of Maryland, and six of West Virginia. These votes the Republicans confidently expect to secure in the presidential contest next year; and their hopes in this regard are encouraged by the fact that at the last state election in Missouri the Republican plurality was 3,000, and

the present Legislature has a Republican majority. To reinforce, perhaps, the successes achieved in these border states, St. Louis appears to have been chosen; and if the expectations of the Republicans are realized, it will roll up a majority—St. Louis casts more than 70,000 votes—large enough to overcome the prepondering Democratic lead in Missouri's rural counties. . . . What place the Democratic national committee, at its session, will fix upon for the Democratic Convention is not clear, though the choice of St. Louis by the Republicans should improve the prospects and increase the political availability of New York. Missouri has seventeen electoral votes; New York thirty-six.

ENGLAND'S NEW POET LAUREATE.

ON the last day of 1895, Alfred Austin was appointed poet laureate of England. This position has been vacant since the death of Tennyson, October 6, 1892. The new poet laureate was born in 1835. Out of deference to the wishes of his parents, he studied law and was admitted to the bar of the Inner Temple in 1857, but his own desire was to devote his life mainly to literature. The first volume of verse to appear under his own name was "The Season," written in 1861. Numerous poems have been published since; of these a collected issue of six volumes was made in 1892. Mr. Austin is also the author of three novels, a work entitled "The Poetry of the Period," "A Vindication of Lord Byron," written in reply to Mrs. Stowe's "The True Story of Lord Byron's Life," and a number of political writings. He was one of the founders of the *National Review*, and has written extensively for the *London Standard* and the *Quarterly Review*. Mr. Austin's recent poem in the *London Times*, entitled "Jameson's Ride" has called forth so much adverse criticism that we append two stanzas of it:

"Wrong! Is it wrong? Well may be;
But I'm going, boys, all the same.
Do they think me a burgher's baby
To be scared by a scolding name?
They may argue and prate and order;
Go tell them to save their breath.
Then over the Transvaal border,
And gallop for life or death.

"I suppose we were wrong—were madmen;
Still I think at the judgment day,
When God sifts the good from the bad men,
There'll be something more to say.
We were wrong, but we aren't half sorry,
And as one of the baffled band,
I would rather have had that foray
Than the crushings of all the Rand."

The Tribune. (New York, N. Y.)

The appointment of Mr. Alfred Austin to be poet laureate will doubtless cause much regret throughout the English-reading world. That will be not because it is Mr. Austin, instead of some other candidate, who has been chosen to succeed Tate and Pye, but because any appointment whatever has been made to the place filled by Dryden and Tennyson. . . . Mr. Austin is, at any rate, a respectable poet, as well as a worthy man. If he has written nothing that greatly thrills the reader, he has written many verses over which one would not willingly fall asleep. In other directions he has been an industrious and not unsuccessful literary worker, and as a journalist he has won actual distinction. Of course these latter facts have no bearing upon his qualifications for the laureateship, though they probably had as much weight as his poetry in determining the official choice. He is now in the afternoon of a long and busy life, and it would be ungracious to begrudge

him whatever fame and profit may accrue to him from the title.



ALFRED AUSTIN.

THE ORGANIZATION OF THE HOUSE AND SENATE COMMITTEES.



HON. NELSON DINGLEY, JR., OF MAINE.
Chairman of the Ways and Means Committee.

SPEAKER Thomas B. Reed, December 21, announced to the House of Representatives the standing committees of that body. In the distribution of chairmanships eighteen states are represented; New York leads with ten, Pennsylvania comes next with nine, Iowa received six, Massachusetts five, Illinois four, Michigan and Maine three each. Three election committees were appointed instead of one as has been the custom. Representative Nelson Dingley, Jr., (Rep.) of Maine was accorded the chairmanship of the committee on ways and means. His associates on this committee are Congressmen Payne of New York, Dalzell of Pennsylvania, Hopkins of Illinois, Grosvenor of Ohio, Russell of Connecticut, Dolliver of Iowa, Steele of Indiana, Johnson of North Dakota, Evans of Kentucky, Tawney of Minnesota, Crisp of Georgia, McMillin of Tennessee, Turner of Georgia, Tarsney of Missouri, Wheeler of Alabama, and McLaurin of South Carolina, (ten Rep., six Dem.). The committee on rules is made up of the speaker and Congressmen Henderson of Iowa, Dalzell of Pennsylvania, Crisp of Georgia, and McMillin of Tennessee.

In the Senate, the assignments made by the "steering" committees of the Republican and Democratic parties and subsequently approved by party caucuses and acquiesced in by the Populist and Silver senators, were agreed to December 30, by a vote of thirty to twenty-eight. In the list as adopted every Republican and every Populist senator has a chairmanship while eleven committees were granted to the Democrats.

The Kennebec Journal. (Augusta, Me.)

Some have argued that political expediency should prevent Speaker Reed from according so many of the desirable honors to his own state, which in any event is sure to support his presidential candidacy. Those who based their expectations upon the hope that mere political expediency would govern Mr. Reed in making these appointments, did not know the man who fills the speaker's chair. Mr. Reed was not making idle talk when he said once that he had rather be right than be president. That fact ought now be apparent to the entire country. And we believe that there will be few complaints and that the speaker's manly, statesmanlike course will meet with general approval.

The Mail and Express. (New York, N. Y.)

Particularly strong is the leading committee, ways and means. Indeed, we doubt if the House of Representatives has ever had in this little working body a list of men of greater average ability, riper experience or sounder judgment. It is an ideal group, ready to meet every emergency and to shirk no responsibility. The remainder of the committees bear the stamp of conscientious selection, and if the speaker has not done all that he would like to do for a few members of experience and ability, he has done his best, and, in view of the perplexing national situation confronting him in the eleventh hour of his selection, has organized his working forces with a skill and breadth of vision on which he, as well as the country, is to be congratulated.

The State Journal. (Columbus, O.)

Ohio men in Congress did fairly well in their committee assignments, and with the exception that the state was treated with a scant courtesy in the matter of chairmanships by Speaker Reed, there is but little to complain of. It must be remembered that Speaker Reed is very much in earnest in his race for the Republican presidential nomination, and as a candidate he must be expected to do all he can honorably to enhance his chances for the place. Ohio is no worse off than Indiana, which got but a single chairmanship—Hon. H. U. Johnson, whose great claim to distinction is that he is opposed to the re-nomination of ex-President Harrison.

The Times Herald. (Chicago, Ill.)

The placing of Mr. Dingley, of Maine, at the head of the ways and means committee is responsive to the best Republican sentiment of the country, which recognizes the Maine statesman as the logical leader of the Republican side of the house. The speaker was doubtless constrained to overlook the fact that he hailed from his own state in deference to his recognized ability and his splendid equipment for the important post.

The Dispatch. (Pittsburg, Pa.)

It is very much to be feared that the more the make-up of the committees is studied, the more will it appear that Mr. Reed has been endeavoring to shape them to his presidential ambitions, with the not infrequent result of pleasing very few and displeasing a great many.

SUMMARY OF NEWS.

HOME.

December 6. The first annual report of Attorney-General Harmon is made.—Inspector Conlin made chief of police of New York City.

December 8. Resolutions denouncing the atrocities in Armenia adopted by Brooklyn and New Haven churches.

December 9. American Federation of Labor holds its fifteenth annual convention in New York.—The nomination of Judge Rufus W. Peckham for associate justice of the Supreme Court confirmed by the Senate.

December 10. The first Republican governor of Kentucky, Col. W. O. Bradley inaugurated.—A bill providing for the issue of long term bonds in small denominations to cancel demand notes introduced by Senator Sherman of Ohio.

December 11. Pittsburg chosen by the Prohibition national committee for the convention in May, 1896.

December 12. The National Civil Service Reform League convenes at Washington, D. C.

December 13. The American Red-Cross Society decides to take charge of relief work among the Armenians.

December 14. Ten thousand garment workers of New York threaten a strike.—Miss Helen Culver gives a million dollars to Chicago University for the biological department.—Francis Schlatter continues to work "cures" in New Mexico.

December 15. President Cleveland arrives in Washington from his hunting trip in North Carolina.

December 16. A certified copy of the state constitution adopted by Utah received by President Cleveland.—Gold amounting to three millions exported.—A mass-meeting held in New York protests against Sunday opening of saloons.

December 18. Sugar bounty pronounced constitutional by Judge Pardon of the United States' Court in New Orleans.—Five thousand coal miners of Indian Territory go out on a strike.

December 19. An explosion of fire-damp kills several miners in Cumnock, S. C.

December 20. A trial trip made by the United States battle ship *Texas*, which proves it to be the swiftest battle ship of the kind in the world.

December 23. The Memphis cotton exchange starts a movement to reduce cotton acreage.

December 24. Heavy storms in the Southwest cause much damage to property.—The Brazilian House of Representatives congratulate the House on President Cleveland's Venezuelan message.

December 26. Scientists open a convention at the University of Pennsylvania.—The damage by

floods in Missouri and Kansas reported to be \$5,000,000.—The House committee of foreign affairs decides that action in regard to the Cuban revolution should be postponed until further information concerning the condition of the rebellion is received.

December 28. The gold reserve is \$63,717,997.

December 29. The American Bimetallic Union is formed by a consolidation of the American Bimetallic League, the National Bimetallic Union, and the National Silver Committee.

December 30. A meeting held in the City Hall, Boston, in the interest of relief work in Armenia is addressed by Clara Barton.

December 31. The exposition at Atlanta closes.—A syndicate organized to purchase \$200,000,000 worth of government bonds.

January 1. Governor Morton, of New York, announces his intention to become a candidate for the presidency.

FOREIGN.

December 7. An edict issued by the Chinese government for the building of a railroad from Tientsin to Peking.

December 10. The bimetallic leagues of Great Britain hold a conference at Paris.

December 12. The British Parliament prorogued until February 11, 1896.—Adrien Lachenal elected president of Switzerland.

December 14. The discovery of a conspiracy against the czar causes many arrests in Moscow.—A decree of reform for Asiatic Turkey issued by the sultan.

December 19. Credits asked for by the government for campaign purposes are approved by the Italian Chamber.

December 28. Havana is the scene of demonstrations in honor of General Campos and expressive of loyalty to the Spanish government.

December 29. Congratulations extended to Mr. Gladstone on his eighty-sixth birthday.

December 30. Russia reported to be massing troops on the Korean frontier.

January 3. Martial law declared in western Cuba by General Campos.

NECROLOGY.

December 8. George Augustus Sala, English author and journalist. Born 1828.

December 18. Captain Isaac Bassett, assistant doorkeeper of the United States Senate. Born 1818.

December 24. John Russell Hind, English astronomer. Born 1823.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR FEBRUARY.

OUTLINE OF REQUIRED READING.

First Week (ending February 3).

"Initial Studies in American Letters." Chapter III. concluded.

"Some First Steps in Human Progress." Chapters I. and II.

In THE CHAUTAUQUAN :

"The Industrial Condition of the South before 1860."

"Irving's Life of Goldsmith."

Sunday Reading for February 2.

Second Week (ending February 10).

"Initial Studies in American Letters." Chapter IV. to page 109.

"Some First Steps in Human Progress." Chapter III.

In THE CHAUTAUQUAN :

"The Air We Breathe."

Sunday Reading for February 9.

Third Week (ending February 17).

"Initial Studies in American Letters." Chapter IV. concluded.

"Some First Steps in Human Progress." Chapters IV. and V.

In THE CHAUTAUQUAN :

"The Monroe Doctrine."

Sunday Reading for February 16.

Fourth Week (ending February 24).

"Initial Studies in American Letters." Chapter V. to page 136.

"Some First Steps in Human Progress." Chapter VI.

In THE CHAUTAUQUAN :

"Footprints of Washington."

"The American Press."

Sunday Reading for February 23.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Lesson.
2. A History—The lucifer match.
3. Book Review—"The Vicar of Wakefield," by Oliver Goldsmith.
4. A Geographical Study—Japan. A map exercise showing its size and position, with a general description of the country, the habits, and customs of the people.
5. Table Talk—Clara Barton.*

* See *Current History and Opinion*.

SECOND WEEK.

1. General Discussion—Methods of obtaining food. See "Some First Steps in Human Progress."
2. Character Study—Emerson.
3. A Talk—The effect of Hawthorne's early life on the character of his writings.
4. Experiments—In connection with the week's reading interesting experiments can be performed with very little trouble and expense. To show the presence of carbonic acid gas in the breath, lower a lighted candle into a glass jar into which some one has breathed, and the candle will be extinguished; breathe through a tube into a glass filled with lime water and the water will become turbid, and after standing a few minutes a sediment will form in the bottom of the glass. Invert a glass jar over a lighted candle, and if no air is allowed to enter the candle will burn but a short time, showing that the oxygen has been consumed.

In performing experiments in frictional electricity great care is essential to their success, and they should, as far as possible, be conducted in a room whose atmosphere is comparatively dry. A simple apparatus for detecting electricity, called an electroscope may consist of a small ball of elder pith suspended from a bent glass tube by a silk thread, or a straw suspended by a silk thread so that it will hang horizontally will serve the same purpose. If a stick of sealing wax is rubbed briskly with a piece of flannel and held near the electroscope, the pith ball will be attracted by the electricity until it touches the wax, when it will fly in the opposite direction. Rub a warm, dry glass tube with a piece of silk and test for electricity in the same way. Gutta-percha rubbed with fur will produce enough electricity to attract pieces of paper. Heat a piece of foolscap paper and a board of the same size until both are dry. Place the paper on the board and rub with a piece of rubber. Remove the paper from the board and test it for electricity as in the other experiments. Support a dry pane of glass at each end by a book. Place under the glass some bran. Rub the glass with a piece of silk and notice the effect. These experiments carefully prepared and performed by some member of the circle previously appointed will prove very entertaining and instructive.

THIRD WEEK.

LINCOLN DAY—FEBRUARY 12.

"Great truths are portions of the soul of man;
Great souls are portions of Eternity."

—Lowell.

"He is of a noble strain, of approved honor and confirmed honesty."—*Shakespeare*.

1. Table Talk—Events and incidents in the personal history of President Lincoln. As far as possible these should be given in proper sequence, making a connected biography. Special topics may be previously assigned to various members of the circle, such as: (1) Lincoln's ancestors; (2) his boyhood; (3) his education; (4) his military career; (5) his business ventures; (6) his political life; (7) his character. These subjects may be increased to suit the needs of the circle.
2. Discussion—What Lincoln did for the nation.
3. Stories Retold—Each member should be prepared to tell some story illustrating some trait of Lincoln's character, or to repeat some story told by him.

FOURTH WEEK.

LOWELL DAY—FEBRUARY 22.

"Joy comes, grief goes, we know not how;

Everything is happy now,

Everything is upward striving;

'Tis as easy now for the heart to be true,

As for grass to be green, or skies to be blue,—

'Tis the natural way of living."

—"*The Vision of Sir Launfal*."

1. Roll call—Each member responding with a selection from Lowell.
2. Biographical Sketch—Lowell.
3. A Review—"The Biglow Papers."
4. Table Talk—Lowell's place in literature.
5. Reading—"The Vision of Sir Launfal."
6. Paper—Lowell's pen portraits: as "Columbus," "Kossuth," "To H. W. L.," "Wendell Phillips," and others.
7. Readings—"The Singing Leaf" and "A Chipewewa Legend."
8. Paper—The "Harvard Commemoration Ode."
9. Paraphrase—"Under the Willows."

WASHINGTON DAY—FEBRUARY 22.

His integrity was the most pure, his justice the most inflexible I have ever known.—*Thomas Jefferson*.

A Talk—The early life of Washington.

A Talk—Washington in the French and Indian War.

A Paper—The military campaigns of the Revolution.

A Review—Washington's presidency.

Reading—"Under the old Elm," by Lowell.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR FEBRUARY.

"INITIAL STUDIES IN AMERICAN LETTERS.

P. 83. "Mon'o-dy." From the Greek *monos* (single) and *ode* (song): primarily a musical composition in which one voice-part predominates; a lyric poem usually of a mournful nature having a single theme.

"Praed" [präd]. Winthrop Mackworth (1802-1839). An English author.

"*Vers de société*." French. Society verse.

"*Tendenz*." An Italian word meaning tendency: novels written to explain some principle or doctrine.

P. 85. "Chingachgook" [chîn-gäk'gook].

P. 91. "Phi Beta Kappa." The name of a college fraternity.

P. 92. "Arminianism." The doctrines taught by Jacobus Harmensen (1560-1609) the Anglicized form of whose name is James Arminius. He was a Protestant minister of Leyden, Holland.

"So-cin'i-an-ism." So called from the doctrines taught by two Italian divines, Laelius Socinus (1526-1562) and Faustus Socinus (1539-1604).

P. 94. "*Milieu*." A French word meaning medium.

P. 95. "Humanitarian." Affirming that Christ is human but denying his divinity; also hav-

ing a philanthropic interest in the human race.

P. 96. "Spurzheim" [spoortz'hîm].

"Phalansteries" [fâl'an-ster-îz]. The buildings used as dwellings by the members of communities holding goods and property in common.

P. 98. "Orphic." Relating to Orpheus, the god of music, who in Greek mythology is said to have been able to move mountains and trees with his strains of beautiful music.

"Sartorial." Relating to a tailor.

P. 99. "Av-a-tar'." In Hindu mythology a word used to mean the manifestation in human form of a deity; incarnation of a god.

P. 100. "*Reductio ad absurdum*." Latin. Reduction to an absurdity.

P. 108. "Mazzini" [mât-sē'nē].

P. 119. "*Noms de plume*." French meaning literally pen names; assumed names.

P. 122. "Fouqué" [foo-kā].

P. 126. "*Clientèle*" [klē-on-tāl']. A French term whose meaning is expressed by the English word clientelage; a body of supporters, or clients.

P. 128. "*Outre Mer*" [ootr mēr]. A French title meaning beyond the sea.

P. 129. "*Juvenilia*." Latin. Youthful writings.

P. 130. "*Kyrie eleyson*" [kír'î-ê-lā'son]. A Greek prayer used as a response in the liturgies of Oriental churches, the literal translation of which is Lord, have mercy. This petition with "Christ, have mercy," which was inserted in the Latin litanies, was repeated three times.

P. 131. "Es-o-ter'ic." From a Greek word meaning inner, within; intended only for those specially initiated; abstruse. It is supposed by some that this word was originally applied to the teachings of Aristotle which were especially for his private pupils in contradistinction to his *exoteric* teachings, intended for the general public.

P. 132. "Hor'ta-to-ry." Containing advice or exhortation.

"Apostrophe." A rhetorical figure in which the writer makes a sudden digression from a particular method of discourse to address a person or object.

P. 133. "*Hæc fabula docet*." Latin. This fable teaches.

P. 134. "Schopenhauer" [shō'pen-how-er]. Arthur. A German author and philosopher born in 1788.

"Dac-tyl'ic hex-am'e-ter." A poetic line composed of six feet or meters the first four of which may be either spondees or dactyls, but the fifth is a dactyl and the last a spondee. A dactyl is a foot consisting of a long syllable followed by two short ones or according to English prosody an accented syllable followed by two unaccented; a spondee consists of two long syllables.

The following selection from "Evangeline" is marked to indicate the meter.

Ye' who be- | lieve' in af- | fec'tion that | hopes', and en- | dures',
and is | pa'tient,
Ye' who be- | lieve' in the | beau'ty and | strength' of | wom'-
an's de- | vo'tion,
List' to the | mourn'-ful tra- | di'tion still | sung' by the | pines'
of the | for'est;
List' to the | Tale' of | Love' in A- | ca'die | home' of the |
hap'-py.

P. 135. "Trochaic." Composed of trochees, metrical feet of two syllables, a long followed by a short one. In the following lines from "Hiawatha" the meter is indicated.

Out' of | child'-hood | in'-to | man'-hood,
Now' had | grown' my | Hi'a | wa'tha,
Skilled' in | all' the | craft' of | hunt'ers.

"An-thro-po-mor'phic." From the Greek words for man and form. "Characterized by anthropomorphism" which is "the conception of animals, plants, and nature in general, by analogy with man."

P. 136. "Pindar" (522-443 B. C.). A lyric poet of Greece.

"SOME FIRST STEPS IN HUMAN PROGRESS."

P. 17. "Polynesia" [pol-i-nē'zha]. The islands of the Pacific Ocean east of Australia, New Guinea, and the Philippine Islands.

"Kamtschatka" [kām-chāt'ka].

P. 19. "Guacho" [gwā'kō]. Also spelled Gaucho. Herdsmen of mixed Indian and Spanish descent living on the pampas of South America, chiefly in Argentine Republic.

P. 20. "Fuegians" [fū-ē'jī-anz]. The Indians of Tierra del Fuego.

"Pyrite" [pī'rīt or pī'rīt]. The same as iron pyrites, a metallic mineral containing sulphur and iron. It is very hard and resembles brass in color.

P. 21. "Dobritzhofen" [dō'brits-hof-er].

"Congreves." Matches; so called from the name of Sir William Congreve the inventor.

"Ainu" [ī'nōō].

"Somali" [sōō-māl'ēz]. Inhabitants of North-eastern Africa south of the Gulf of Aden.

"Veddah." Probably the aborigines of Ceylon.

"Dyaks." The natives of Borneo.

P. 30. "Bongo." A tribe of negroes living in eastern Soudan.

"An-da-man-ese." The inhabitants of the Andaman Islands in the Bay of Bengal.

P. 35. "Tahitians" [tā-hē'tē-anz]. The inhabitants of Tahiti one of the islands of the Society group.

P. 36. "Caribs." Indians who at one time lived in Guiana and parts of the West Indies. The Spaniards applied this term to any Indians whom they considered savage or cannibals.

"Oo'la-chan." Also spelled eulachon. The candle fish.

P. 37. "Taro" [tā'ro or tā'ro]. A food plant cultivated in the tropics and valuable for its tuberous root which is eaten after being boiled or baked. Sometimes it is made into bread or pudding.

"Pan-da'nus." The fruit of the screw pine.

P. 38. "Haidas" [hī'dās]. A tribe of North American Indians occupying the Queen Charlotte Islands which belong to British America.

"Tsimshians" [tsim-shē-ānz]. A division of North American Indians who live in the western part of British Columbia.

P. 40. "Spaghetti" [spā-get'te]. A kind of macaroni made in tubes smaller than the ordinary macaroni.

P. 41. "*Pomme blanche*." French meaning literally white apple.

P. 44. "Wends." "A name given in early times by the Germans to their Slav neighbors."

"Melanesia." A collection of island groups in the Pacific Ocean the inhabitants of which are related.

P. 45. "Fans." An African nation living in the French possessions in western Africa.

"Ny-ām-ni-āms'." A nation of Africa consisting of several small tribes which live in the valley of the Welle and Shari rivers in the region of the Soudan.

Monbutts [mon-bōō'tōōz]. A tribe living in Central Africa.

P. 46. "Maoris" [mā'ō-riz, or mōō'riz].
 "Marquesans" [mār-kā'sanz]. The inhabitants of the Marquesas Islands, a group in the South Pacific.

P. 47. "St. Andrew's cross" is the Latin cross in its oblique form, or the same as that used in mathematics to indicate a multiplication.

P. 50. "Stone Age." See page 107 of THE CHAUTAUQUAN for October.

"Sho-sho'nes." Members of a tribe of Indians formerly living in the northwestern part of the United States.

"Mokis." Indians of northeastern Arizona.

P. 54. "Havasupai." [hā-vā-sōō'pī].

P. 56. "Zuñians" [zōō'nyi-ans]. A branch of North American Indians comprising only one tribe, the Zuñi, which lives in western New Mexico.

P. 58. "Pygmies." Dwarfs living in Africa. "The existence in Africa of an undersized race,

with a stature averaging that of a boy of twelve or thirteen years, was known to the earliest writers, as Homer and Hesiod. . . . The pygmies are found all the way from Egypt to the Cape (Bushmen) and from Kamerun to Zanzibar, in sporadic bands of timid and nomadic hunters and fishermen, paying tribute to Bantu or Hamitic chiefs."—*The Century Cyclopedia of Names.*"

P. 59. "Par excellence." Preëminently.

P. 64. "Salaams" [sa-lāmz]. An Oriental salutation or expression of deference made by bowing very low and at the same time placing the palm of the right hand on the forehead.

"Cap'si-cum." A species of plant yielding berries of various forms having a pungent taste and which when ground produce Cayenne pepper.

P. 65. "Saghalien" [sā-gā-lēn']. An island north of Japan belonging to Russia.

REQUIRED READINGS IN "THE CHAUTAUQUAN."

"FOOTPRINTS OF WASHINGTON."

1. "Barbadoes" [bār-bā'dōz]. An island of the West Indies belonging to Great Britain.

2. "Duquesne" [dū-kān'].

3. "Great Meadows." Located in southwestern Pennsylvania.

4. Jumonville [zhū-mōn-vēl'].

"THE AMERICAN PRESS."

1. "Junius papers." "During the vehement quarrel between Great Britain and her colonies (1765-1775) a series of letters 'addressed to King George III., his ministers, and other distinguished public men in England, were published in the *Public Advertiser*, and were generally signed 'Junius' or 'Philo-Junius.' In the first authorized collection of these letters there were forty-four by 'Junius' and fifteen by 'Philo-Junius.' They treated of public men and public measures of that day in a style that produced a profound impression and interest in the public mind, and excited the hottest indignation of those who felt the lash. . . . The government and those interested in the matter tried in vain to ascertain the name of the author. It was evident that he was a man of wealth and refinement, and possessed access to minute information respecting ministerial measures and intrigues. . . . The names of more than fifty persons have been mentioned as suspected authors. An array of facts, circumstances, and fair inferences have satisfied the most careful inquiries that Sir Philip Francis was 'Junius.'"—*Harper's Cyclopedia of United States History.*"

"SUNDAY READINGS."

1. "Cō-per'ni-can." Relating to Copernicus (1473-1543) a Prussian astronomer. In 1543 he published a work explaining his theory that the planets revolve around the sun.

2. "Origen" [or'i-jen]. One of the fathers of the church born probably in Alexandria about 185. In the school at Alexandria of which he was for some time the head he confined himself to religious instruction. His school was closed by civil authorities and he was expelled from the city. When permitted to return he refused remuneration for his teaching and denied himself the ordinary comforts of life. He was a prolific theological writer, his commentaries upon the Scriptures being more complete than those of any other ancient writer. He died in 253.

3. "Hegel" [hā'gel]. A philosopher living in Germany from 1770 to 1831. "His philosophical system was during the second quarter of the nineteenth century the leading system of metaphysical thought in Germany. It purports to be a complete philosophy undertaking to explain the whole universe of thought and being, in its abstractest elements and minutest details."

4. "Augustine" (345-430 A. D.). A father of the Latin Church. A single volume of his "Sermons" contains about 700 productions. His best known works are his "Confessions," and "The City of God."

5. "Sirens." Sea nymphs who allured mariners by enchanting music and then destroyed them.

6. "Eonian" [ē-ō'ni-an]. From a Greek word meaning lasting for an age; hence continuing for an indefinite period, everlasting.

"THE AIR WE BREATHE."

1. "Carbureted hydrogen" is a compound consisting of carbon and hydrogen which united in the proportion of one part carbon to four parts of hydrogen forms the fire damp which occurs in coal mines. Sulphureted hydrogen consisting of one part sulphur and two parts of hydrogen, is a colorless gas

having a disagreeable odor. When inhaled it is very poisonous.

2. "Ptomaines" [tō'ma-īnz]. "A generic name of alkaloid bodies formed from animal or vegetable tissues during putrefaction."

3. "Me-tab'o-lism." All the chemical changes taking place in the body, by which the tissues are either renewed or changed for some special purpose.

4. "O'zone." A condensed form of pure oxygen. It is a colorless gas possessing a chlorine-like odor and if inhaled for any length of time it produces bad results.

5. "Vol'ta" Count Alessandra (1745-1827). An Italian physicist, celebrated for his inventions in electricity.

6. "Pouillet" [pōō-yā']. A French scientist.

7. "Dynamic Electricity." Current electricity in contradistinction to that which is produced by friction, called static electricity.

8. "E-lec-trol'y-sis." The process of separating a chemical compound into its constituent parts by means of an electric current.

"IRVING'S LIFE OF GOLDSMITH."

1. "*Teller*." A periodical established in 1709 by Sir Richard Steele and published until 1711. "Addison wrote forty-one papers; Addison and Steele together thirty-four. Steele wrote a much larger number alone."

2. "*Spectator*." An English periodical founded in 1711, and published daily for nearly two years. The principal contributors were Addison and Steele, 274 of the 555 numbers published being by Addison and 236 by Steele.

3. "Pistol." A noisy, boastful character in Shakespeare's "Merry Wives of Windsor."

4. "Disraeli" [diz-rā'li, or diz-rē'li]. An English author and statesman who died in London in 1881.

5. "Cham" [kām]. The title of the sovereign prince of Tartary which is also written khan, hence, prince.

6. "Smollett," Tobias George. A British historian and novelist who lived from 1721 to 1771.

7. "*Bee*." "A periodical which appeared October 6, 1759, eight weekly numbers only being published. Oliver Goldsmith was the author of nearly all the essays."

8. "Chinese Letters." Articles first published in a daily paper and republished a short time after under the title "The Citizen of the World." "These consist of a series of essays on society and manners, written in the assumed character of a Chinese philosopher resident in London."

9. "Langton," Bennet (1737-1801). At one time a professor of ancient literature at the Royal Academy, but chiefly known as a friend of Dr. Johnson.

"Beauclerk" [bō'klār̄k]. An intimate friend of

Dr. Johnson's, and said to have been a charming conversationalist. He owned a library of 30,000 volumes which was sold at auction in 1781.

"Reynolds," Sir Joshua (1723-1792). A painter of portraits. His pictures of Johnson and Goldsmith are among his most famous works.

10. "Burke," Edmund. An English author and statesman who lived 1729-1797.

"Garrick," David. (1717-1779). A noted English actor and playwright.

11. "Fortunatus." The hero of a story popular in Europe, the earliest known version of which was published in the sixteenth century. When in need of money the goddess of fortune presents Fortunatus a purse which can never be emptied.

12. "Falstaff." A good-natured, witty character in Shakespeare's "Merry Wives of Windsor" and in "Henry IV."

13. "Colman," George (1732-1794). The author of several dramas and an intimate friend of David Garrick.

"THE MONROE DOCTRINE."

1. "Ukase" [u-kāse]. An order issued by the Russian government. The legal code of Russia is a collection of ukases which have been issued from time to time.

2. "Nootka Sound Convention." At this convention was settled the dispute between Great Britain and Spain, caused by the Spaniards seizing a number of British vessels in Nootka Sound, on the west side of Vancouver Island.

3. "Treaty of Westphalia." The Thirty Years' War was concluded by this treaty.

4. "Hapsburg." A royal family of Germany.

5. "Cis-Atlantic." The prefix *cis* is a Latin preposition meaning on this side: hence on this side of the Atlantic Ocean.

6. "Castlereagh" [kās-l-rā']. Robert Stewart, a British statesman who was made Viscount of Castlereagh in 1795. In 1822 while temporarily insane he committed suicide.

7. "*Versus*." Latin. Against.

8. "Panama Congress." One of the objects of this congress which was proposed by the Spanish-American republics was to secure an agreement by each government represented to "guard against the establishment of any future European colony within its borders."

9. "Clayton-Bulwer treaty." Relating to the establishment of water communication between the Atlantic and the Pacific oceans across the peninsula of Panama. It was negotiated by Sir William Henry Bulwer, British minister to the United States, and Senator Clayton.

10. "Juarez" [hoō-ā'res].

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

“INITIAL STUDIES IN AMERICAN LETTERS.”

1. Q. Why were the Knickerbocker writers so called? A. Because they were contributors to the *Knickerbocker Magazine*.

2. Q. Where did these writers reside? A. In New York City.

3. Q. Who is the author of “The American Flag?” A. Joseph Rodman Drake.

4. Q. What other poem by the same author is still popular? A. “The Culprit Fay.”

5. Q. By what poem is Halleck best known? A. By “Marco Bozzaris.”

6. Q. Who was the first American novelist of distinction? A. James Fenimore Cooper.

7. Q. How many novels did he write? A. Over thirty.

8. Q. What was the purpose of his society fiction? A. To attack the abuses and follies of American life.

9. Q. What is said of the character of his society novels? A. They are worthless.

10. Q. In what was Cooper greatest? A. In the story, in the invention of incidents and plots, in the power of narrative and description in tales of wild adventure.

11. Q. What character did he create? A. The Indian of literature.

12. Q. What was his first successful novel? A. “The Spy.”

13. Q. Who was Cooper’s one great creation in the sphere of character? A. Leatherstocking.”

14. Q. During the era of national expansion about what subject did the debates center? A. The question of state rights.

15. Q. What is the character of Calhoun’s speeches? A. They are severely logical, free from bad rhetoric, the reasoning is cogent, but they lack emotion and imagination.

16. Q. Who is considered the greatest of forensic orators? A. Daniel Webster.

17. Q. What thought prominent in his orations makes them universally interesting to the present generation? A. The thought of American nationality.

18. Q. How is his oratory described? A. As massive and sometimes even ponderous.

19. Q. Who was the foremost legal orator of this era? A. Rufus Choate.

20. Q. Of what nature were the addresses of Edward Everett? A. Of the memorial and anniversary kind.

21. Q. What movement gave to American litera-

ture the Concord group of writers? A. The humanitarian movement in New England.

22. Q. Who was the principal leader? William Ellery Channing.

23. Q. In the second stage of this movement what doctrine was advanced? A. Transcendentalism.

24. Q. In what did it culminate? A. In the establishment of *The Dial* and the Brook Farm community.

25. Q. Who was called the prophet of this sect? A. Ralph Waldo Emerson.

26. Q. What was the most important literary result of this experiment? A. Hawthorne’s “Blithedale Romance.”

27. Q. For what have Emerson’s writings been criticised? A. For their obscurity.

28. Q. What writings show his power of character analysis? A. “English Traits” and “Representative Men,” also his memoirs of Thoreau and Margaret Fuller.

29. Q. Who was the most noteworthy of Emerson’s pupils? A. Henry David Thoreau.

30. Q. What is the theme of his writings? A. Nature and its phenomena.

31. Q. Who is called the greatest American romancer? A. Nathaniel Hawthorne.

32. Q. What was a favorite theme on which he wrote? A. The conscience.

33. Q. In his early works with what problems did he deal? A. The problem of evil, the subtle ways in which sin works out its retribution, and the fate the wrongdoer makes for himself in the inevitable sequences of his crime.

34. Q. In what respect is “The Scarlet Letter” Hawthorne’s greatest book? A. In tragic power, in its grasp of the elementary passions of human nature, and in its deep and subtle insight into the inmost secrets of the heart.

35. Q. Which of his novels is richest in descriptive beauty? A. “The Marble Faun.”

36. Q. To what class of men is America indebted for her literature? A. To college graduates.

37. Q. About what college was there gathered a group of literary men? A. Harvard College.

38. Q. Between 1821 and 1839 how many eminent men graduated from this college? A. Eight.

39. Q. What two historians had previously graduated from the same institution? A. Bancroft and Prescott.

40. Q. Who was the most widely read and loved of American poets. A. Henry Wadsworth Longfellow.

41. Q. With what did Longfellow's fame begin?
A. With the appearance of "Voices of the Night."
42. Q. How is his poetry characterized? A. As possessing warmth, sweetness, and a great richness and variety.
43. Q. What effect on Longfellow had his visit to Europe? A. It deeply imbued him with the spirit of romance.
44. Q. Which is called his most imaginative poem? A. "The Occultation of Orion."
45. Q. What is his characteristically American work? A. "Hiawatha."
46. Q. As a translator what is Longfellow's greatest work? A. His translation of Dante's "Divina Commedia."
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- "SOME FIRST STEPS IN HUMAN PROGRESS."
1. Q. To what extent is fire used? A. There is no race known which does not use it.
2. Q. From existing evidence what conclusion has been made concerning the length of time fire has been used by man? A. That as far back as man's existence has been traced he knew and used fire.
3. Q. What evidence of this fact exists? A. Stones showing the effects of heat found in the cave dwellings of France, and the flints of Thenay.
4. Q. Without fire what must have been the condition of man? A. He had no means of cooking food, he probably was without convenient tools for felling trees or making canoes, without means of warmth, and without protection against beasts in the darkness of the night.
5. Q. How did man probably learn of fire and its nature? A. From those kindled by nature.
6. Q. What three methods of making fire prevail throughout the world? A. By friction, by percussion, and by chemical means.
7. Q. What is one of the simplest methods of making friction fire? A. The rubbing-out process.
8. Q. Among the Siamese what process has been found? A. The sawing-out process which consists in moving a piece of bamboo rapidly back and forth like a saw through a notch cut in a second stick, until a spark is produced.
9. Q. What is the most widely distributed method of producing friction fire? A. By fire-drills.
10. Q. By what names are the different drills known? A. The bow-drill, the pump-drill and the brace-drill.
11. Q. How do the Fuegians obtain fire? A. By striking a flint with pyrite.
12. Q. In Alaska what materials were struck together to produce fire? A. Two pieces of quartz.
13. Q. When was its production by chemical means developed? A. In the present century.
14. Q. When were Walker's congraves introduced? A. In 1827.
15. Q. When did matches first appear in America upon a commercial scale? A. In 1833.
16. Q. What proof is given that the oldest method of producing fire is by friction? A. This method survives in the religious ceremonies of several nations.
17. Q. What is Lippert's opinion in regard to its first value? A. That it was used as a guard against animals and spirits.
18. Q. What is said of its influence? It has made the home and its discovery was the beginning of woman's slavery.
19. Q. Where has mankind searched for food? A. In the animal, vegetable, and mineral kingdoms.
20. Q. In what condition was it probably first eaten? In a raw condition.
21. Q. How do the eaters of cooked food compare with those who eat uncooked meat? A. The former are more enterprising and energetic than the latter.
22. Q. In what order were the different processes of cooking probably introduced? A. Roasting or parching, baking, then boiling.
23. Q. Of what were the oldest boiling pots made? A. Of skin, bark, or wood.
24. Q. How was food boiled in these vessels? A. By dropping hot stones into the water with which they were filled.
25. Q. Upon what does the food of man largely depend? A. Upon the locality in which he lives.
26. Q. How does food affect the life of man? A. It largely determines his character, and the devices necessary to secure his food dictate and influence his arts and industries.
27. Q. What is the principal food of the Indian tribes of the Northwest? A. Fish and other water animals and birds.
28. Q. What motives have been assigned for cannibalism? A. Necessity, desire, vengeance, religious motives, filial piety, and legal punishment.
29. Q. Among the lower races what is a common art? A. Basketry.
30. Q. In its simplest form in what does it consist? A. In the plating of splints.
31. Q. How was the baking of clay probably first suggested? A. By the habit of lining cooking vessels of basket work with clay to protect the basket from burning.
32. Q. Through what stages of evolution has ornamentation of pottery in the Southwest passed? A. It was at first incised or indented; then it became relief ornament; then came black patterns on light ground; and lastly colored patterns on white or colored surfaces.
33. Q. What were the primitive weapons used in hunting? A. The hands.
34. Q. Among low and rude folks what is the most common weapon? A. The crooked stick.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE.—V.

1. What renowned poet was said as a critic to be to American literature what Jeffrey was to English literature?
2. Whom did Victor Hugo pronounce the "prince of American Literature"?
3. What poetess who wore an outlandish necklace made up of souvenirs given her by her friends, was called "the wittiest woman in America"?
4. Who wrote under the pen name of "Patty Lee"?
5. When asked if he did not think her the best woman-poet on this continent, of whom did Emerson say, "Perhaps we might as well omit the word woman"?
6. What noted writer and friend of Emerson's went to prison rather than pay his tax toward the support of slavery in South Carolina?

7. What noted traveler made a metrical translation into English of "Faust" that is a marvel of poetic diction and reputed to be "the best annotated edition yet given of this greatest of German poems"?
8. What was the title of Francis Robert Goulding's book which brought him into fame?
9. What noted poet was a tender and sympathetic hospital nurse in the U. S. Civil War?
10. What did Bryant claim was the wittiest book ever printed?

AMERICAN HISTORY AND GEOGRAPHY.—I.

1. What explanation has been given for the circular form of the northern boundary of Delaware?
2. How is the northern boundary of the United States from Superior west marked?
3. What is said to be the origin of Washington's birthday as a holiday?
4. What cities have been capitals of the United States since 1776?
5. Which mountain system of America is first in political and historic interest?
6. What valleys pass entirely through this system?
7. In what way have these passes affected the development of this country?
8. Who was the "Pathfinder of the Rocky Mountains"?
9. What state was named in honor of Charles IX. of France?
10. Who was the author of the first geography published in America?

PSYCHOLOGY.—V.

1. In what way only may that which is called

sustained voluntary attention be secured?

2. What is the natural tendency of attention when left to itself?
3. How may the attention be kept upon one object for any length of time?
4. Who has proven by experiment the truth of this fact?
5. Of what practical benefit is it to increase the power of attention?
6. What is meant by the will power?
7. What is the essential phenomenon of the will?
8. What may be called the preëminent will power?
9. Under what circumstances does the normal will perform the act of choosing?
10. In what two ways may will be expressed?

CURRENT EVENTS.—V.

1. When was the American Red Cross Society organized?
2. Where is Transvaal? What is its largest town?
3. When was its independence first recognized? What is another name for this state?
4. Who are the Boers [pronounced böörz]?
5. When was Cuba first conquered by Spain?
6. When did General Campos land in Cuba with his army?
7. What is the origin of the term poet laureate?
8. When was the laureateship made a permanent office in England?
9. How many poet laureates has England had?
10. How many years have elapsed since the last states were admitted to the Union?

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN" FOR JANUARY.

AMERICAN LITERATURE.—IV.

1. Henry Wadsworth Longfellow. 2. Hawthorne, to whom it had been given for a novel, turned it over to Longfellow. 3. Edward Everett. 4. Mrs. Lydia Huntley Sigourney. 5. Six years. 6. Augustus Baldwin Longstreet; "Georgia Scenes." 7. He said she made him laugh too much. 8. Seventeen. 9. Ralph Waldo Emerson. 10. "The Scarlet Letter"; in ten days after publication 5,000 copies had been sold.

AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—IV.

1. The alarm felt by many people at the immigration of foreigners caused the organization of this secret society to oppose the easy naturalization of foreigners and to prevent their election to any civil office. The constant answer of "I don't know" by

its members, when asked questions concerning it gave the organization its name. 2. John Ericsson. 3. It changed the style of war vessels and the navies of the world were reconstructed after the system introduced by Ericsson. 4. Cyrus Field. 5. Five, appointed by the president of the United States, the queen of England, the king of Italy, the president of Switzerland and the emperor of Brazil. 6. Thomas Benton. 7. Captain Eads. He constructed jetties. 8. America. 9. The occupants of tenement houses and flats will gradually leave the crowded portions of the city and seek homes along the railroad lines. 10. Charles Goodyear.

PSYCHOLOGY.—IV.

1. Clearness, distinctness, extension and comprehension. 2. The retentive faculty or memory. 3. By accurate definition. 4. Upon our habits of attention. 5. As the power of self-concentration or that condition of the mind in which the energy of one or

more of its faculties is concentrated on an object. 6. That which is caused by the will power. 7. That which is aroused by anything interesting or exciting in itself. 8. By strengthening the will power. 9. A tendency to be aroused entirely by sensorial stimuli. 10. From two and a half to four seconds.

CURRENT EVENTS.—IV.

1. In the northeastern part of Asia Minor. In 1375. 2. The inhabitants of Kurdistan, a region in eastern Asiatic Turkey and western Persia. 3. From the name of its founder Osman, or Othman. 4. Abdul Hamid II.; Alexander W. Terrell. 5. Yes, according to an article of the Berlin treaty of 1878. 6. In 1848 at the home of Mrs. Elizabeth Cady Stanton. 7. It means a provision for a more extensive use of silver in coinage, at the same time providing against the dangers caused by a change in the relative commercial value of gold and silver. 8. The free and unrestricted coinage of silver and gold. 9. Brussels in 1892. 10. The Horr-Harvey debate.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—R. C. Browning, Orange, N. J.

Vice Presidents—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton Smith, Detroit, Mich.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Dora D. McKean, 46 Fiftieth St., Franklin, Pa.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

A MEMBER of '96 writes, "I am glad to know of the interest in the Current History course. It is indeed an excellent thing. I am taking a course in English under Professor McClintock in the Chautauqua Correspondence College, and this occupies all of my time for serious study. However, I read the *Current History and Opinion* in THE CHAUTAUQUAN each month, and besides am reading the regular course for '96; so you see I am not idling away my time nor losing my connection with the C. L. S. C. work."

CLASS OF 1897.—"THE ROMANS."

"Veni, Vidi, Vici."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr.

A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorp, Swarthmore Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Hervey, New York City.

Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.

Secretary—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

A LARGE enrollment of the Class of '98 has been reported to the office at Buffalo. The class is showing commendable enthusiasm and keeping up its proportion in the most encouraging manner. An unusual degree of enthusiasm was developed by this class when it was started at Chautauqua in 1894, and it is hoped that a large proportion of the class will plan to gather there again in '98.

CLASS OF 1899.—"THE PATRIOTS."
"Fidelity, Fraternity."

OFFICERS.

President—John C. Martin, New York City.

Vice Presidents—The Rev. Cyrus B. Hatch, McKeesport, Pa., Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella F. Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

• CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.
 CLASS COLOR—BLUE.

AMONG the letters received from inquirers, is one from the Life-Saving Station at Brant Rock, Mass., which reports that some of the men there are interested in the Chautauqua plan. A letter also comes from one in Indiana, who writes that she has bought the books for the year's reading and is about to join the Class of '99. She adds, "Almost every one I have spoken to on the subject tries to talk me out of it as I am getting old; but I want to have something to think about to keep my mind off myself. I always longed for an education, but only had the common school of my time and had to work hard, so it seems the first time my chance has come, and I would like to improve it."

A MEMBER from Pennsylvania writes of the success of the C. L. S. C. Vesper Service held in his community. A number of pastors were present, and gave short talks on the C. L. S. C. The work received a new impetus, and it is hoped that the enrollment will be decidedly increased. A correspondent from New York State reports that as a result of the Vesper Service, a circle of thirteen members was organized. From Iowa comes the report, "I think the Vesper Service has materially increased

the interest in Chautauqua work here. There are two circles doing good work. The pastor of a church in this community also proposes to try the Chautauqua Extension Lecture plan." From New Jersey comes the report, "We used the Vesper Service and have a very large Chautauqua circle. Meetings are attended every week by a large number—as many as can get into a parlor." From Maine comes the following: "From the use of the Vesper Service, together with subsequent meetings and my own experience as a Chautauquan, we have been able to organize a circle of thirteen members for the Class of '99."

GRADUATES.

MISS LANDFEAR, the secretary for South Africa, who at present is teaching in this country, writes concerning a diploma of a member of the Class of '95 in the Orange Free State, "This will be the first C. L. S. C. diploma to enter that little country. The graduate has filled out both four-page and White Seal papers through the four years' course, and has taken the Bible Seal and Current History course for last year. He is also planning to take up a course of study in the Chautauqua Correspondence College."

CURRENT history is always a matter of great interest to Chautauquans, and a large number of graduates are working for the seal which can be secured by students of this course.

THOSE who are particularly interested in the subject of American history and would like to work in the same general direction as the undergraduates, will find the two special courses in American history exceedingly interesting and valuable. The pamphlet of suggestions which accompanies each of these courses gives many valuable hints as to methods of study.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
 BRYANT DAY—November 3.
 SPECIAL SUNDAY—November, second Sunday.
 MILTON DAY—December 9.
 FRANKLIN DAY—January 17.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 LINCOLN DAY—February 12.
 SPECIAL SUNDAY—February, second Sunday.
 WASHINGTON DAY } —February 22.
 LOWELL DAY }

LONGFELLOW DAY—February 27.
 SHAKESPEARE DAY—April 23.
 MICHAEL ANGELO DAY—May 10.
 SPECIAL SUNDAY—May, second Sunday.
 HUGH MILLER DAY—June 17.
 SPECIAL SUNDAY—July, second Sunday.
 INAUGURATION DAY—August, first Saturday after first Tuesday.
 ST. PAUL'S DAY—August, second Saturday after first Tuesday.
 RECOGNITION DAY—August, third Wednesday after first Tuesday.

WHAT OUR SECRETARIES ARE DOING.

The Rev. George M. MacAdam of Deadwood, S. Dak., has recently been appointed secretary for

western South Dakota. Mr. MacAdam has had long experience in C. L. S. C. work, and is now closely identified with the Black Hills Assembly.

It is proposed to hold a rally of Chautauquans from that part of the state at the Assembly during the coming summer, and Mr. MacAdam's appointment will undoubtedly add much to the strength of the work in South Dakota.

Among other outgrowths of C. L. S. C. work it has been interesting to note the progress of the Catholic Reading Circle, which has recently adopted the Chautauqua plan of a department of Current History and Opinion in its admirable monthly magazine, *The Catholic Reading Circle Review*.

Mr. Arthur Marvin, president of the New Haven Chautauqua Union, reports that the union has recently been reorganized with a membership of about two hundred. A lecture was given on November 21 by Professor Scripture of Yale University, the author of "Thinking, Feeling, Doing," and was illustrated by many experiments, such as measuring to the one one thousandth of a second the time it took a person to think. The lecture attracted widespread attention. The union is to be congratulated upon its successful organization.

The New York Union is also holding a very successful series of lectures which, besides giving the members of the C. L. S. C. an opportunity to come together, serves the very useful purpose of putting money into the local treasury for the extension of the work in New York City.

The Rev. Rollin R. Marquis, state secretary for Missouri, reports that several new circles have been organized in his section of the state and that the outlook in Missouri is very encouraging.

The department of Jewish studies in the C. L. S. C. is about to complete plans for the organization of a summer Assembly, which was projected some months ago and now seems to be approaching a successful completion. Fifty acres of land on the banks of Lake Taminent at Forest Park, Pike Co., Pa., have been presented to the association by the late Mr. Jacob Ottenheimer of New York, and the Conference of American Rabbis and the National Council of Jewish Women, and other organizations have agreed to coöperate. Dr. Berkowitz, the head of the Jewish Department of the C. L. S. C., is in consultation with the Chautauqua authorities in order to start the Assembly on the best possible basis. Further reports will be looked for with interest. The lecture course established by this department in Philadelphia is making favorable progress.

Mrs. W. J. Dean of Oshkosh, Wis., one of the county secretaries, reports that the C. L. S. C. is making decided progress in her community. Beers' American literature has been adopted as a textbook by several reading circles which are not Chautauqua circles. One large class, called the Woman's Reading Club, uses the periods marked out by Beers as the background of its work. The W. C. T. U.

Reading Circle is making use of the *Current History and Opinion* of THE CHAUTAUQUAN, and the Chautauqua Circle of Oshkosh is devoting special study to the United States Constitution.

Mr. A. E. Faine, secretary for Perry County, reports a flourishing condition of the circle in his town and large correspondence with outlying districts. The circle has a club room of its own.

ATLANTA CONGRESS OF CHAUTAUQUANS.

The fair southland is proving a favorable ground for the growth of the C. L. S. C. movement; marked success characterized the Chautauqua congress which was held in Atlanta, Ga., December 5 and 6. The excellent programs were furnished by Miss Bunnie Love, the C. L. S. C. secretary for the South, who was the leading spirit of the congress. In addition to the large local force quite a number of Chautauquans from the neighboring southern states were present. Of these Professor C. C. Thach, who holds the chair of literature in the Alabama Polytechnic Institute, delighted the audience with a paper entitled, "Chautauqua Literature as a Means of Culture." The following is an excerpt from his speech:

"Beneath the superb world of gleaming domes, throbbing machines, and shining fountains, that outward world of the tangible and the visible, stands the great world of the intangible and the invisible, a world, indeed, more real and more mighty, by far, than the world that is seen and that is touched; I mean the world of thought, the world of ideas, the world of aesthetic beauty. Architecture, with her master hand, painting and sculpture, and music with her sweet and piercing strains, these, I take it, are the powers that from heaps of jarring matter, void and rude, have builded a fairyland for the delight and charm of man more beautiful and gay than was ever called forth by the spell of Aladdin's wonderful lamp.

"Sister to these arts, and the oldest and greatest of all, is the sovereign art of literature. She it is that in the eloquent words, both of pen and tongue, has already won the ear of the world and allured the nations to behold the glories of our festival—and, when in turn its walls and turrets shall, like the baseless fabric of a dream, fall away into nothingness again, will it be some Grady with burning speech, or, forsooth, some Stanton in numbers melodious and sweet, who shall embalm in imperishable form the fair white city that lies yonder sleeping in the tranquil starlight?

"Now to promote and foster a wider appreciation and a more discriminating taste for whatever is wholesome, beautiful, and true in the great realm of literature, is the primary aim and purpose of the vast organization in whose interest we meet this evening, and which is known throughout the world as the Chautauqua movement."

NEW CIRCLES.

CANADA.—The regular C. L. S. C. course has been undertaken by a circle at Bedeque, P. E. I.—A class at Trenton reports organization.

MAINE.—A circle of seventeen members reports from Calais.

NEW HAMPSHIRE.—C. L. S. C. organizations have been effected at Canaan and Warren.

MASSACHUSETTS.—Monroe Circle's twenty members organized at East Boston, are doing good work.—Among the new organizations must be mentioned the branch circles of Keep Pace Circle at Everett. Keep Pace Circle started with two women who read together; this year it numbered eighteen. These reside in different localities in the suburbs of Boston, and at the September meeting for reorganization it was voted for the greater convenience of them all to form branch circles, which should unite quarterly for review work, mutual encouragement, and social reunion. The resulting organizations are one class of '99's at Waltham, another at Newton, and the class at Everett; regular meetings are held every two weeks.—The formation of the J. G. Holland Circle in Trinity church at Springfield followed the use of the Vesper Service and a sermon on "What to Read" preached by the pastor of the church. The circle is prospering.

NEW YORK.—A circle of thirty-seven members has been formed in the First M. E. Church at Albany.—There is a class at Bath.—The circle at Dairyland is rapidly catching up with the work.—All in the circle at Elmira are taking an interest in their studies.—The local circle at Gainesville has entered upon the four years' course of the C. L. S. C.—There is a Chautauqua circle at Granville.—The superintendent of schools at Ithaca is president of a circle which enrolls seventeen members.—There is a local circle of eighteen members at Luzerne.—A quartette of workers at New York City anticipates much pleasure and profit from the C. L. S. C. course.—The secretary of the circle at Oswego Falls reports that the Vesper Service helped to increase Chautauqua interest there.—'99's enroll from Poughquag and West Haverstraw.

NEW JERSEY.—Forwards at Belleville begin their career with the motto, "If no advance there must be retreat." Six charter members are on the roll and there are as many more prospective members.—Circles have been formed at Hackensack, Newark, and Verona.—The class at Sandy Creek has a member who did last year's work but did not enroll in the Central Circle. Now she wisely asks for the questions for last year as well as for this.

PENNSYLVANIA.—Two plucky aspirants for the benefits of a C. L. S. C. have enlisted in the Chautauqua course at Carmichael's.—The Vesper Service awakened much interest in the Chautauqua readings at East Bradford. New names have been

added to the circle there.—The circle at Glade P. O. hopes to do some effective work.—A circle of twelve at Greensburg begins its career with bright hopes for the future.—There are flourishing organizations at Troy, Manayunk (Station I, Philadelphia), and Sugar Grove.—Columbia C. L. S. C. of Philadelphia meets regularly every two weeks.

VIRGINIA.—Four enterprising C. L. S. C. students at Bock P. O. have combined their forces into a reading circle.

WEST VIRGINIA.—An ambitious quartette at Lloydsville reports organization.

GEORGIA.—Circles have been formed at Atlanta and Albany.

ALABAMA.—College Hill Circle is the name of an organization formed at Talladega by Miss M. E. Landfear, whom loyal Chautauquans remember as the C. L. S. C. secretary for South Africa.

ARKANSAS.—At Buckrange has been organized a circle, called the Irving Society, "composed of four regular and four local members. Officers have been chosen from the number and proceed regularly with the work; meetings are held bimonthly. The members are all new in the field but have taken hold with a will."

TEXAS.—Members of the circle at Willis are delighted with their new C. L. S. C. books, magazine, and programs, and unite with their president in the determination to make the new enterprise a success.—'99's constitute a local circle at Cisco.

OHIO.—A circle is in progress at Cardington.—In the Ohio Deaf Mute Institution at Columbus, a circle has been organized called the Home Circle. At present there are seven members all of the Class of '99. Starr Circle, also of Columbus, applies for the admission of eleven members to the Central Circle.—In Bethany Presbyterian Church of Cleveland, a circle of eight has been organized with a prospect of more members.—There is a circle at Marblehead.—Very encouraging are the interest and enthusiasm manifested by the twelve members of the circle at Newton Falls. They all apparently are doing their best and there is a healthy rivalry among them that makes the meetings always interesting. They were a month late in beginning the course but will make up the work.

ILLINOIS.—Oakland C. L. S. C., organized in Oakland M. E. Church at Chicago, has forty-one applicants for membership books.—Maecenan C. L. S. C. of Elgin is composed of sixteen women who meet every Saturday at half-past two o'clock. All are interested in the work.—Circles at Moline and Port Byron are pursuing the C. L. S. C. studies.

INDIANA.—There are live circles at Bloomfield, Eagletown, Warren (Crescent Circle), and Westfield.

MICHIGAN.—There is prospect of a fine circle at Albion.—Circles are thriving at Bay Mills and Bridgeman.

WISCONSIN.—A circle of teachers and another of townspeople have been formed at Viroqua.—A class has been duly officered at Orfordville.

MINNESOTA.—Prosperity attends the circles at Rush City and Minneapolis.

IOWA.—Chautauqua work is progressing in Marcus, Colesburg, and Sewal.—Columbian Circle at Cedar Falls is an enthusiastic club, whose members propose to join the Central Circle.

MISSOURI.—There are loyal Chautauquans at Flag Springs, St. Louis, and Huntsville. The secretary at the latter place enjoyed the work last year more than the year before and this year her patriotic zeal adds a new interest to her studies.

KANSAS.—The third time proved the charm which crowned with success the attempts made at Cherokee to found a Chautauqua circle. Fourteen members have been enlisted. They meet regularly on Monday evenings.—The thirty-five members in the circle at Pittsburg are taking a deep interest in the course.—The circle of Solomon is deriving much enjoyment as well as wisdom from the Chautauqua readings.

NEBRASKA.—A circle of twelve members meets every Friday evening at Long Pine. The organization is one to which its members look for profitable pleasure.—There is a bright C. L. S. C. class of eight members at Santee Agency who have not waited to secure all the books to begin work. They are to hold meetings once in three weeks. All are pleased with the evening's entertainment.

NORTH DAKOTA.—The circle at Willow City organized in December hopes to catch up to schedule time in its studies.—The circle at Drayton is active.

SOUTH DAKOTA.—A class of forty members auspiciously began its career at Deadwood by enrolling twenty-seven names in the Central Circle.

COLORADO.—There will be no question of its success if the Bible-School Institute, of Denver, makes all its work as attractive as the dainty invitations to its first meeting.—The class at Basalt sends thirteen names for enrollment in the C. L. S. C.

CALIFORNIA.—In San Francisco last year a circle "started so late that all the members deemed it impossible to finish the required reading, and anyhow several did not care to become full-fledged Chautauquans. But by having digests and quizzes of many of the magazine articles at the meetings, by taking up 'Renaissance and Modern Art' entirely in that way, and by pegging away during the vacation months, a dozen finished the course and are as enthusiastic Chautauquans as can be found anywhere." In October the class reorganized with a membership of thirty enrolled members; last year's members were prepared to fill out the blanks for '98, sending initiation fee and this year's fee together. The circle is composed of young folks, bright, earnest,

and persevering. The enterprising organizer and honored leading spirit of this circle is and since 1891 has been an invalid confined to her couch with spinal trouble. She was graduated in the C. L. S. C. Class of '88 as a member of the Live Oak Circle of San Francisco.—The new Epworth League Circle at Sacramento is the second one organized in this church society.—The organization is reported of circles at Saratoga, Crescent City, and Petaluma.

OREGON.—A circle of eleven at Hillsdale is much interested in C. L. S. C. work.

MONTANA.—There is a fine circle at Chinook.

WASHINGTON.—A circle eager to begin on the studies has been organized at Kalama.

UTAH.—A circle christened the Ben Hur meets weekly in the chapel of the M. E. mission church at Murray. It has twelve members, Mormon and Gentile. The circle's motto is "Life is too short for aught but high endeavor."

OLD CIRCLES.

MISSOURI.—Vernon Circle of Sedalia reorganized with twenty-five members. They are conscientious in their work and find the American year exceedingly interesting.—The circle at Schell City sends sixteen names for enrollment.—The C. L. S. C. scribe at St. Joseph writes: "Chautauqua has been an inspiration to the Pallahestian Circle. This is the fourth year for two of our members and those who have read with us a part of the time express themselves as greatly benefited. The reading was a task at first but is now a pleasure. We are taking Latin this year."—The following news is received from Oregon: "We have a very interesting circle of ten members, all of whom appear earnest and anxious to make the meetings a success. This year's course seems to give more satisfaction than last year's."—Aristotelians of Marshall have reorganized with an enrollment of twenty members including five new ones.—Sunflower Circle of Wichita is prospering, with fourteen enrolled members.—There is a class again at Omaha.

KANSAS.—The Minerva Chautauqua circle of Salina organized in December, '94, with fourteen members. They have since taken in another member. Although they began so late most of them were well up with the required reading by spring and hoped to finish in time to begin squarely with the new year's work.

NORTH DAKOTA.—Membership fees have been forwarded by the class at Fargo. Some of the members are at work on special courses.

COLORADO.—At one of its meetings the circle at Salida listened to a highly meritorious paper on King Arthur prepared by one of its members. The production deserves mention among those which reflect honor on the circle in which its author studies.—'97's and '98's at New Windsor evince activity.

THE FLORIDA CHAUTAUQUA.

THE twelfth annual session of the well known Florida Chautauqua will be held in its beautiful home at DeFuniak Springs, Fla., from Feb. 20 to March 19. The four weeks will be filled with the best things that genius can devise and money procure. The place itself is a charm and a delight. The charming lake, the towering pines, the genial climate, the peach and pear trees in full bloom in February, combine to make of the place a perfect enchantment.

The talent procured to fill the passing days is as good as can be found at any Assembly in the land. The musical features will be especially strong. Rogers' Goshen Band will give daily concerts during the session. Dr. H. R. Palmer, of New York, the prince of directors, will have charge of the chorus. The Arion Lady Quartette, of Chicago, will be present during eight days. Among the soloists may be mentioned Miss Maud Harrington, Mrs. Elizabeth Wallace, Mrs. Tinetta Marie Culp, Miss Missouri Cawthon, and Miss Ella Wentworth. Miss Cornelia Minehardt and Miss Anna Cooper, two famous violinists, will be present. Mr. Arthur and Miss Gertrude Palmer, two other well known violinists, will also add to the harmony of the occasion. Harry S. Riggs, the whistler, will be heard with pleasure. James S. Burdette, the famous New York humorist, Benj. F. Chapin, the unique impersonator, Miss Virginia Culbertson, and Mrs. Marguerite Craig Knowles, are among the readers engaged.

On the lecture platform will be heard such men as Dr. Samuel J. Beiler, chancellor of the American University; Hon. Roswell G. Horr, ex-congressman

and one of the editors of the *New York Tribune*; Dr. Earl Cranston; W. W. Smith; Dr. J. B. Kenyon; Dr. J. W. Lee; Dr. W. F. Brown; Dr. Wilbur G. Williams; J. Wellington Vandiver; the Rev. J. B. Whitford; Hon. J. G. Harris; Dr. H. S. Yerger; Professor Louis Favour, the famous electrician, with tons of apparatus and brilliant experiments; Dr. A. B. Riker, and W. T. S. Culp. C. Oliver Powers and Dr. G. W. Hubbard will give interesting stereopticon lectures. "Cheiro," the unique palmist who is creating such a sensation in the eastern cities, will give two stereopticon lectures.

The class work will be of a high order, including departments for Sunday-school workers, and a woman's club, where many questions of interest will be discussed. Kindergarten, elocution, physical culture, Delsarte, and many departments of art work, will be in the hands of competent instructors. No finer program has ever been offered to the patrons of the Florida Chautauqua. Dr. W. L. Davidson, the superintendent of instruction, who for four years has been managing the Assembly, seems to have excelled himself this time. Excellent accommodations can be procured at private cottages and at the hotels at from \$7.00 to \$12.00 per week.

The detailed illustrated program is now ready, and can be procured by addressing the secretary, T. F. McGourin, DeFuniak Springs, Fla.

GIRLS' OUTLOOK CLUB PRIZES.

AT Chautauqua in 1895, under the auspices of the Girls' Outlook Club prizes for the best papers on "True Womanliness" were awarded as follows: Miss Grace Allen of Buffalo, N. Y., Miss Clara Mai Howe, Nashville, Tenn., and Miss Carrie McManus, Thurlow, Pa.

TALK ABOUT BOOKS.

Our Industrial Utopia.

If one word more than another has been suggestive of political and social science since its introduction into the English language Utopia is that one. Since its first use signifying Nowhere, it has acquired a new and broader meaning. It is this recent signification, "a social and political condition of great and general enlightenment, virtue, and abundance," on which the author of "Our Industrial Utopia and its Unhappy Citizens"* has based his discussions and criticisms of some social questions of the day. That superfluity can produce misery and wretchedness seems at first thought an absurdity, but this well known author demonstrates with clearness and force that the unhappiness and discontent of the

Utopians are largely caused by this surplus for which they are striving and which necessitates much labor and economy. He also shows that growing out of this "burning desire" for superabundance are competition, the great producer of profits, and trusts which he claims have an economic value to the consumer as well as the producer. This discussion also includes the much mooted question of capital and its relation to labor and wages. Other causes of unhappiness among Utopians are found to be their ethical condition, their inefficiency, and the tendency they display for speculation which "arrests the development of industrial character." The closing pages of this remarkably interesting essay suggest a remedy for these evils in the industrial discipline of Utopians and the development of the industrial virtues the keystone of which is thrift.

* Our Industrial Utopia and its Unhappy Citizens. By David Hilton Wheeler. 341 pp. \$1.25. Chicago: A. C. McClurg and Company.

Historical.

A history of Greece particularly valuable for use in colleges and high schools is a recent work* by Philip Van Ness Myers, L. H. D. This volume is in six parts, the first five tracing the history of Greece from the earliest times to the conquest by the Romans in 146 B. C. while the last part including nearly one fifth of the entire book gives an interesting account of Greek art, literature, philosophy, and social life. Much unnecessary and confusing detail which detracts from the value of so many histories has been avoided in this excellent work and the large number of illustrations, charts, and maps add much to its utility as a textbook.

In a volume entitled "Hero Tales from American History"† the authors have presented in a simple, pleasant style twenty-six stories of some Americans who have helped to mold the history of our country. Lessons in patriotism and bravery are drawn from the lives of such men as Washington, Sheridan, Stonewall Jackson, and Lincoln which with the stories of prominent and decisive military and naval engagements will help young Americans "to remember the men who have given their lives in war and peace to the service of their fellowmen, and to keep in mind the feats of daring and personal prowess" of those who risked their lives to perpetuate the American nation.

Another history has been added to the long list of those dealing with the events which have resulted in the founding of the government of the United States.‡ Mrs. Lee, a successful teacher and therefore well qualified to judge of the needs of schools, has prepared this work with great care and the bright, pellucid style is well adapted to arouse and retain the interest of school children for whom it is especially designed, while the profuse and appropriate illustrations will help to fix in the mind of the pupil the events of American history from the first visits made to this continent by the Northmen to the present time. Of particular value to the pupil and the teacher are the large number of questions and very complete summaries for essays and reviews prepared by Louise Manly. These special features with the large clear type make this a book convenient for use in the schoolroom.

"The Makers of Modern Rome"¶ is a delightfully entertaining and instructive volume by the author of "The Makers of Venice." It is really four books in

one giving bright glimpses of Rome from the fourth to the fifteenth century through the lives of those to whom the fame of this city is in a large measure due. The easy, flowing style and the happy combination of sympathy, fancy, and criticism have produced a work which, with the aid of the illustrator, invests biographical history with a new charm.

Religious.

That a pastor with all the cares of a pastorate can yet find time to heed the cries of human woe coming from the masses who seldom enter churches is made evident in a volume entitled "The Bells of Is."* The voices of human misery which appealed to the sympathy of one pastor in the early years of his ministry proceeded from the large number of criminals discharged from the prisons, who left the doors of their cells only to fall under the evil influences of former bad companions and thus assure their speedy return to prison life. The success which rewarded his response to these appeals and the gratitude of those who were encouraged and helped to a respectable citizenship are happily portrayed and will incite others to like efforts in other fields of philanthropic labor.

Of the many helps to the study of the Sabbath-school lessons none are more complete than a practical aid prepared by Mrs. T. B. Arnold.† Both the revised and authorized versions of the lessons are given with practical hints to teachers, blackboard exercises, commentaries and questions for review. — Another excellent aid for Sunday-school workers is the "Illustrative Notes 1896."‡ The descriptions of Oriental life are particularly helpful and interesting, which, with the maps, illustrations, comments, and explanations, make this a volume freighted with facts a Bible student needs to know.

"The Christless Nations"§ is a series of addresses delivered by Bishop Thoburn at Syracuse University in 1895. They show with great clearness the responsibility of Christians of the present generation in regard to missions in foreign fields, and suggest a practical solution of a problem in missionary work, which is not one of ability but one "of willingness to give and the best means to adopt in gathering up the offerings of God's people." The unlimited possibilities which mission fields offer to young people who have learned to minister to the needs of humanity are clearly presented, and

* A History of Greece for Colleges and High Schools. By Philip Van Ness Myers, L. H. D. 577 pp. \$1.40. Boston: Ginn & Company.

† Hero Tales from American History. By Henry Cabot Lodge and Theodore Roosevelt. 335 pp. \$1.50. New York: The Century Co.

‡ A School History of the United States. By Susan Pendleton Lee. 612 pp. \$1.50. Introduction price, \$1.25. Richmond, Va.: B. F. Johnson Publishing Company.

¶ The Makers of Modern Rome. By Mrs. Oliphant. Illustrated by Henry P. Riviere, A. R. W. S., and Joseph Penwell. 619 pp. \$3.00. New York: Macmillan & Co.

* The Bells of Is, or Voices of Human Need and Sorrow. By F. B. Meyer, B.A. 150 pp. —† Arnold's Practical Sabbath-School Commentary on the International Lessons 1896. Edited by Mrs. T. B. Arnold. 239 pp. New York and Chicago: Fleming H. Revell Company.

‡ Illustrative Notes 1896. By Jesse Lyman Hurlbut and Robert Remington Doherty. 386 pp. \$1.25. —§ The Christless Nations. By Bishop J. M. Thoburn, D.D. 214 p.p. \$1.00. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis.

woman's work in foreign missions, its importance and the success already attained are subjects considered. These words from one who has spent half a life time in this important branch of church work are particularly interesting and helpful.

The founder of the Home Department of the Sunday school, Dr. W. A. Duncan, is the author of a much needed work giving helpful hints for the best methods of conducting these classes.* It also contains outlines and leaflets for the Normal Home Class and an address delivered by the author at the World's Sunday-School Convention held in St. Louis in 1893. This pamphlet should be in the hands of every one interested in the development of systematic Bible study in the home.

Fiction. "Lakewood"† should be read on a lazy evening by the open fire, in your favorite chair and with your favorite confection close at hand—or substitute, if you will, the masculine synonym for solid enjoyment; and all this not because the book requires a background of creature comforts to make it tolerable, but because without them you feel like the only person *sans* gloves at a party, or a bootblack shivering outside a bakery. But given the accessories and you find yourself reveling in the society of queens and kings of fashion, who are also sweet, lovable women and sincere, kind hearted men, and taking a real animal delight in the sunshine of beauty and luxury that surrounds them.

"Roberta,"‡ in its villainous plots and counter plots and final triumph of injured innocence, seems somewhat of a return—we will not say a decadence—to the romance period of fiction—the days when gentle souls were vexed over the woes (warranted for fact) of fair Amelias and haughty Arabellas. Of its class we should call "Roberta" an admirable specimen—one sure to delight those who enjoy running the gamut of emotions in a single evening.

"Corruption!"§ Well, of course politics is the complementary thought, for somehow we never hear of one without the other. This time it is an English M. P. who goes astray, leading with him a brilliant, beautiful woman, to leave her, at the end, in the old, world-worn manner of real life, to the fate that he has made for her, while he returns to virtue and honor, and we who read sigh, muse, and are entertained.

And are there not good women enough in the

world—one would fain ask—true women and gentle, that a writer must choose as his, or still worse as *her* heroine one so devoid of the best feminine qualities as to be designated "A Hard Woman,"* and surround her with those only a few degrees less adamantine? There doubtless are persons whose taste sanctions this public vivisection of what even the author regards a monstrosity of womankind, but as for us we plead with the Yorkshire playgoer, "Give us something more human-like."

After this libel on humanity—for so we prefer to consider it—there is a relief in taking up a book of such wholesome homeliness as "Why They Couldn't";† for in this the criticism of wrongdoing is candid and pronounced, and the sure and sovereign balm for weary, world-bruised hearts is offered and its healing efficacy shown.

"Prue's new bonnet" was an incident in the life of a winsome little maid of the early days of our century, and around it is woven the chain of sweet and noble deeds, with some contrasting ignoble ones, that, simply told, form the pretty, healthful story of "Queenshithe."‡

That ever fruitful, ever fascinating theme, which even the pens of Thackeray and Scott could not rifle of charm—bonny Scotland's restless years of struggle and intrigue, with the dour deeds wrought by her sons for love and loyalty sake—gives us in "Anne of Argyle"§ a little novel fit to rank among the best of those blendings of history and fiction which color so delightfully our knowledge of the past.

New Editions. A handy edition of "The Alhambra"|| in one volume has been prepared for the use of students and instructors. It is

neatly bound, and printed in clear type on fine paper. The frontispiece showing the plan of the Alhambra and several illustrations throughout the book combined with the pleasing style of the author give the reader a vivid idea of this ancient citadel of the Moorish kings. The several pages of notes and the bibliography make this volume particularly valuable to the student.

Longman's English Classics are admirably adapted to carry out the suggestions of the Committee of Ten favoring a more extensive study of English in the schools throughout the country. They aim "to

* A Hard Woman. A Story in Scenes. By Violet Hunt. 277 pp. \$1.25. New York: D. Appleton and Company.

† Why They Couldn't: A Home Story. By Mrs. G. R. Alden (*Pansy*). 424 pp. Boston: Lothrop Publishing Co.

‡ Queenshithe. By Henrietta S. Rowe. 184 pp. Buffalo: Charles Wells Moulton.

§ Anne of Argyle, or Cavalier and Covenant. By George Eyre-Todd. 307 pp. \$1.00. New York: Frederick A. Stokes Company.

|| The Alhambra. By Washington Irving. Edited by Arthur Marvin, B. A. 544 pp. \$1.00. New York: G. P. Putnam's Sons.

*Home Classes. The Home Department of the Sunday School. By W. A. Duncan, Ph. D., Syracuse, N. Y. Issued by the International Home Department Association.

†Lakewood. A Story of To-day. By Mary Harriott Norris. Illustrated by Louise L. Heustis. 331 pp. \$1.00. New York: Frederick A. Stokes Company.

‡Roberta. A Novel. By Blanche Fearing. 424 pp. \$1.00. Chicago: Charles H. Kerr and Company.

§Corruption. A Novel. By Percy White. 343 pp. \$1.25. New York: D. Appleton and Company.

interest young students in certain books (those prescribed for reading in the uniform entrance requirements) *as literature* and to provide for students in secondary schools, who are not preparing for college, a uniform series of properly edited English classics for reading and study." Each volume of this series * contains a well written introduction consisting of a biography of the author and a history and a criticism of the work presented. Methods of studying the work are given in the Suggestions to Teachers and Students and the bibliography is very complete. The chronological table is so arranged that it shows the principal events of the author's life and some of the English and American literary works contemporaneous with his, which, carefully studied will give the reader a broad knowledge of literature. The copious annotations are in the form of footnotes and add much to the utility and interest of the series.

"The Poetical Works of John Keats,"† in two volumes edited by H. Buxton Forman, contain an interesting biographical sketch of this English poet, and in the appendix are several reviews of his works showing the estimate placed upon them in the earlier years of this century. The notes, the facsimile of Keats' last sonnet, and the fine illustrations make this a valuable edition.

Lovers of the Irish Melodies will be delighted with this new edition of "Thomas Moore's Complete Poetical Works"‡ with explanatory notes and a biographical introduction. The two volumes in which these poems are published are handsomely bound in green and gold and contain numerous exquisite illustrations.

"The Beauties of Shakespeare"|| appear in an enlarged and revised edition and they are just what the compiler claims, "a collection of poetical beauties," from the comedies, historical plays, and tragedies of Shakespeare, and the great range of subjects touched upon by these selections illustrate the versatility of that greatest of English poets.

* Washington Irving's *Tales of a Traveller*. With Introduction by Brander Matthews, A. M., LL. B. and Notes by George Rice Carpenter, A. B. 437 pp. \$1.00.—George Elliot's *Silas Marner*. With Notes and an Introduction by Robert Herrick. 262 pp.—Sir Walter Scott's *Woodstock*. With Notes and an Introduction by Bliss Perry, A. M. 597 pp.—Daniel Defoe's *Journal of the Plague*. With Notes and an Introduction by George Rice Carpenter. 285 pp.—Daniel Webster's *First Bunker Hill Oration*. With Notes and an Introduction by Fred Newton Scott, Ph. D. 188 pp. 60 cts.—Macaulay's *Essay on Milton*. With Notes and an Introduction by James Greenleaf Crowsell, A. B. 149 pp. New York: Longmans, Green, and Co.

† The Poetical Works of John Keats. Edited with Notes and Appendices by H. Buxton Forman. Two vols. 331+348 pp. \$3.00.—‡ Thomas Moore's *Complete Poetical Works*. With Explanatory Notes and Biographical Introduction. Two vols. 391+430 pp. \$3.00.—|| The Beauties of Shakespeare. By the Rev. William Dodd, LL. D. Two vols. 298+268 pp. \$2.50. New York and Boston: Thomas Y. Crowell and Company.

BOOKS RECEIVED.

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Smith, C. S. *Glimpses of Africa*. West and Southwest Coast. \$1.25.

JOHN B. ALDEN, NEW YORK.

Kent, William, M. D. *Substantial Christian Philosophy*.

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CLARA BARTON, PRESIDENT OF THE AMERICAN RED CROSS SOCIETY.
From her latest photograph.

See page 725.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

FOOTPRINTS OF WASHINGTON.

BY H. H. RAGAN.

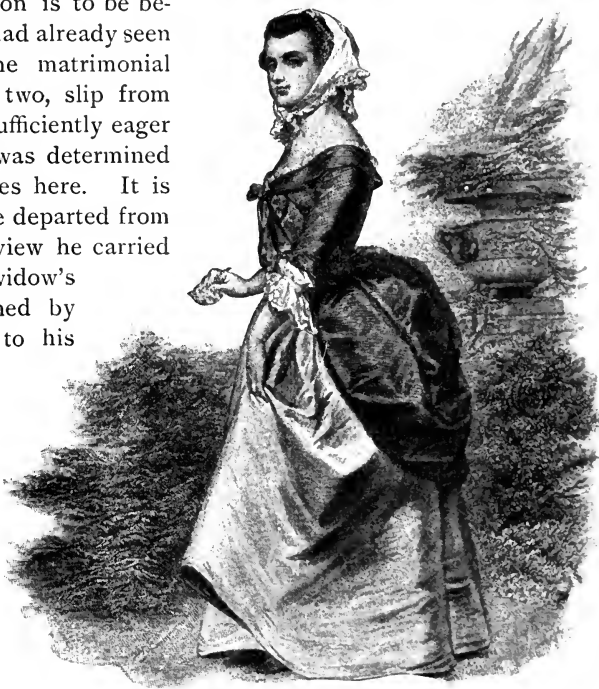
AT White House the charming Martha, with her two children, lived in a style befitting the richest widow in the colony. She was now at home. In time of war a soldier's courtship must needs be brief. Besides; if tradition is to be believed, our hero had already seen one prize in the matrimonial market, perhaps two, slip from him for want of sufficiently eager pursuit, and he was determined to take no chances here. It is said that when he departed from this second interview he carried with him the widow's promise. Sustained by it, he returned to his duties at Winchester, marched again through the wilderness, and on September 25, 1758, planted the British flag on the smoking ruins of Fort Duquesne; came back loaded with honors, resigned his commission, and on January 6, 1759, made Martha Custis Martha Washington.

The marriage took place in the pictur-

esque little parish church of St. Peter, hidden away in the woods some four miles from White House. The present lessee of the Chamberlayne farm drove me out in a big two-wheeled vehicle, known as a Virginia

jumper, over a road which would have been absolutely fatal to any vehicle having more than two wheels to look after and keep out of trouble. The church is not particularly ancient in its general appearance, for it has been considerably modernized, but it is decidedly picturesque, and it was actually built in 1703, at a cost of 146,000 pounds—not, however, pounds

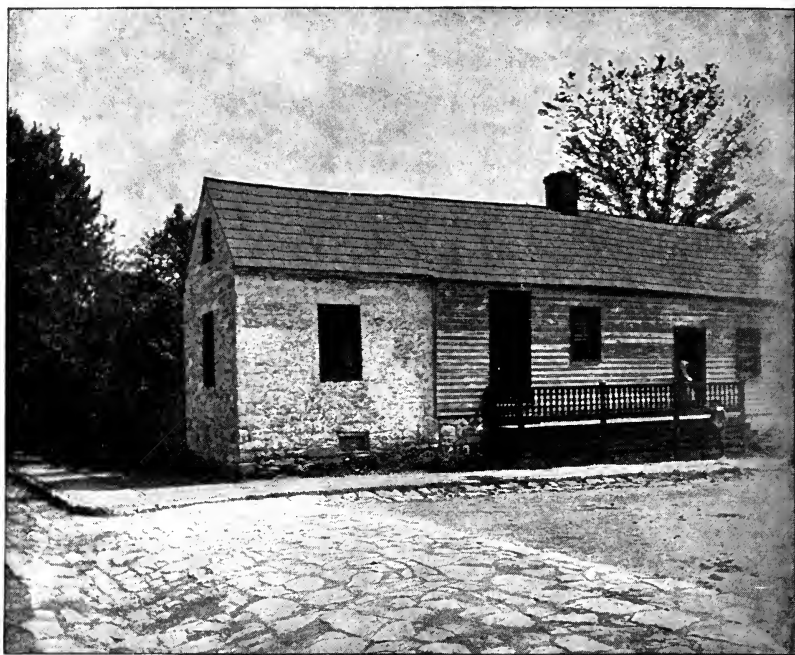
sterling, but pounds of tobacco, that fragrant weed constituting at that time the principal currency of Virginia. The hand



MARTHA WASHINGTON WHEN MARTHA DANDRIDGE.

of modern improvement has been more active within than without, and only the walls, and perhaps the old font, actually

sublimest hero of his age, and of all ages, was first, last, and all the time a farmer. To him it was the noblest and the most delight-



WASHINGTON'S HEADQUARTERS AT WINCHESTER.

saw the nuptials and heard the marriage vows of Washington.

Between his engagement and his marriage he had been elected a member of the House of Burgesses. For three months after the marriage he resided at White House, and during this period took his seat as a legislator at Williamsburg. His entrance was greeted with a vote of thanks for his distinguished services in the field. He rose to reply, blushed like a girl, stammered a few unintelligible syllables, and sat down, crushed by his oratorical failure. "Sit down, Mr. Washington," said the speaker. "Your modesty equals your valor, and that surpasses the power of any language I possess."

At the close of the sessions Washington conducted his bride to Mount Vernon, where he fondly hoped to spend the remainder of his days in peaceful devotion to home duties and in the diligent cultivation of his estate. It is hard to realize that Washington, the intrepid soldier, the supremely great commander, the consummate statesman, and the

ful of occupations. But he was destined never to enjoy for any considerable length of time this occupation and its peaceful home life which he loved so well. Again he was at Williamsburg, where in 1765, in the old Hall of Burgesses, he heard the first clarion peal of liberty in the ringing tones of Patrick Henry: "Cæsar had his Brutus, Charles I. his Cromwell, and George III. —may profit by their example."

And now the rising tide was rapidly sweeping the colonies into the Revolution. Great events followed each other in startling succession. Parliament passed the Stamp Act, the colonies ignored it. Parliament repealed the law, but, reasserting its spirit, placed a tax on commerce. The colonies stopped importing. Parliament limited the tax to tea, and Boston threw the tea into the harbor. Parliament responded by closing Boston's port. Virginia denounced the Boston Port Bill, called for a general congress of all the colonies, and sent George Washington, Patrick Henry, and five others

of her distinguished sons to represent the Old Dominion.

On September 5, 1774, that first congress met in old Carpenters' Hall, in Philadelphia. It was a solemn gathering. There was as yet no thought of independence, but there was a firm determination not to submit to the grievous acts and measures which the blindly infatuated ministers of the half-crazy king seemed bent upon imposing. They resolved first to enter into a non-importation, non-consumption, non-exportation agreement; secondly, to prepare an address to the Parliament of Great Britain, and a memorial to the inhabitants of British America, and, thirdly, to send a loyal address to His Majesty. For fifty-one days the session lasted. No speech from Washington's lips has been handed down, but that he took an important part is proved by the reply of Patrick Henry to one who asked him whom he considered the greatest man in congress. "If you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man on that floor," he answered with conviction.

in the old St. John's Church. The first convention, held at Williamsburg in the preceding August, had appointed delegates to the first congress. This one met to hear their reports. Those reports were probably mere matters of form, for the petitions, remonstrance, and loyal address sent out from old Carpenters' Hall were doubtless well known to all the delegates, as was also the fact that they had been contemptuously ignored. In the double pew on the left of our illustration, marked, as you see, by a small white placard, stood Patrick Henry. Rising in his place, he declared in solemn tones that the time for petitions, remonstrances, and loyal addresses was past. Then, pouring forth his soul in an immortal burst of eloquence, he closed with that sublime call to arms: "I know not what course others may take, but as for me—give me liberty or give me death!"

And then came that night of April 18, 1775, when from the belfry of the Old North Church in Boston two lantern gleams flashed out upon the night, and Paul Revere on the opposite shore galloped away "to bear the



THE CHURCH OF ST. PETER, IN WHICH WASHINGTON WAS MARRIED.

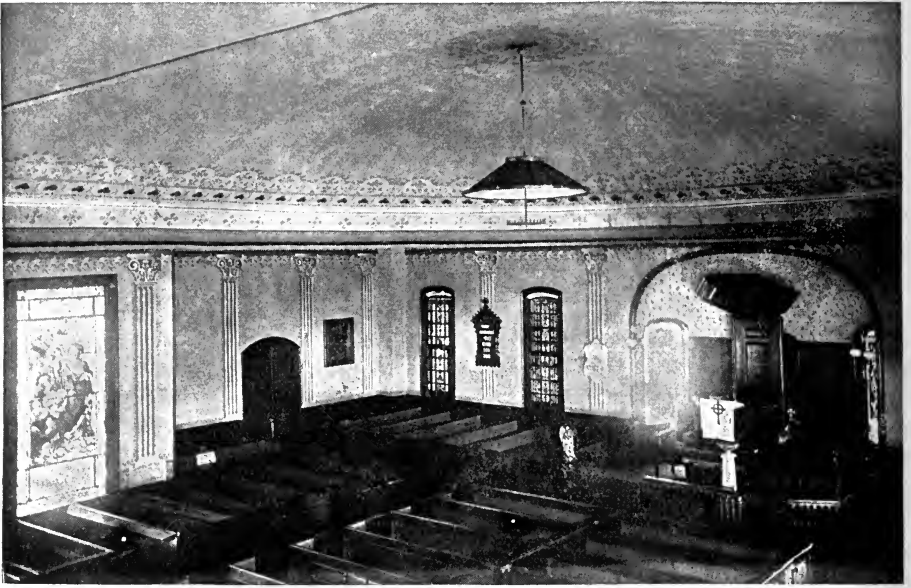
In the following March Washington attended the second Virginia convention, which met at Richmond and held its sessions

alarm to every Middlesex village and farm" that the British were coming to seize the ammunition and stores at Concord. On

Lexington Common a little band of minute men had gathered. The sculptured musket upon the rock on this site marks the rude line they formed as they stood here, some seventy of them, facing the on-coming troops of Britain, well armed, well disciplined, and filled with contempt for the raw young farmers who had the effrontery even to look them in the face. "Stand your ground. Don't fire unless fired upon; but if they mean to have a war, let it begin here," said Captain Parker. And here the war began, and the blood of eight patriots who fell here that day swelled into an ocean which forever

in blood or inhabited by slaves. But can a virtuous man hesitate in his choice?"

Again he was summoned to Philadelphia to attend the second session of the Continental Congress. His statue stands to-day before the main entrance of the old State House on Chestnut Street, where this time the sessions were held. The dutiful remonstrances and humble petitions sent out from old Carpenters' Hall had been answered with bullets, and although there was still some lingering hope of reconciliation it was clearly a duty to prepare for the worst. A confederation was formed, the heterogene-



ST. JOHN'S CHURCH, IN WHICH THE SECOND VIRGINIA CONVENTION WAS HELD.

separated the colonies from the mother country.

The news of Lexington, as it sped through the land, aroused the patriots like a clarion peal. Washington received it at Mount Vernon. He must have known that his experience would compel his country to place him at least in the front rank of her defenders, and the mere soldier would have exulted at the prospect of acquiring glory. But sadly he writes, "Unhappy it is to reflect that a brother's sword has been sheathed in a brother's breast, and that the once peaceful plains of America are to be drenched

our army gathered before Boston, without arms or uniforms, without a flag, without anything except individual patriotism to hold it together, was adopted as the Continental army, and George Washington was elected commander-in-chief of these forces, and of all other forces raised or to be raised in America. It seems now difficult to understand that there was no little opposition to his appointment. Surely no mortal was ever more clearly marked out and set apart for a great distinction than George Washington was marked out and set apart as the Moses and the Joshua of the American people.

He was in the prime of his manhood, forty-three years of age, and physically, mentally, and morally a king of men.



WASHINGTON, HENRY, AND PENDLETON ON THEIR WAY TO THE FIRST CONGRESS.

He arrived at Cambridge on July 2, and on the following morning, beneath a great elm tree which still spreads its giant arms as if to invoke a blessing on the hallowed spot, he drew his sword in the presence of the little army and took his place as its commander and America's hope. The provincial congress of Massachusetts had provided headquarters for him in a house whose owner had forfeited his title by adhering to the enemy. It is but a few rods from the old elm, and is best known to us as the late home of Longfellow.

On March 17, 1776, as the chagrined and humiliated Britons disappeared down the bay, Washington marched into Boston and took possession. With Boston redeemed, it became apparent that the next struggle must be for the possession of New York. To New York, therefore, Washington proceeded, and for five months made that city his headquarters, while the rapidly augmenting British fleet lay in the lower bay, awaiting the arrival there

of its new admiral, Lord Richard Howe.

And now again something important was taking place in Philadelphia. In old Independence Hall, where the year before Washington had been elected commander-in-chief, now on July 4, 1776, John Hancock, president of the congress, signed his name to the Declaration of Independence, saying, according to some of the traditions, as he glanced at the bold

characters he had traced, "There! John Bull may now read my name without spectacles, and may double his reward of £500 for my head." And when some one remarked to Franklin, "We must all hang together now," "Yes," was the grim response, "or most assuredly we shall all hang separately."

One writer tells us that the moment the

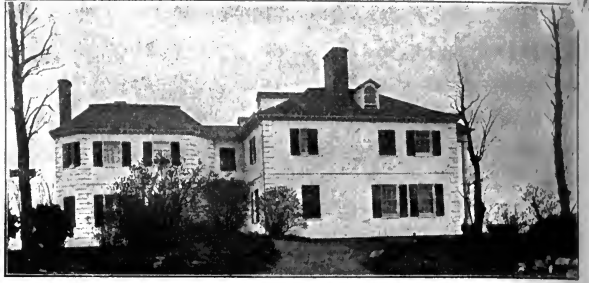


ROCK MARKING THE LINE FORMED BY THE MINUTE MEN, APRIL 19, 1775.

Declaration was signed a boy started up the stairs of the old bell tower, shouting "Ring! ring! they have signed!" and the aged bell ringer, old John Hankison, rejuvenated and inspired by the words, seized the bell rope, and the old bell, which until its very recent removal into the hall hung by its thirteen links in the State House dome, feeling the prophetic inscription placed upon it twenty-three years before, did indeed proclaim "liberty throughout all the land unto all the inhabitants thereof."

But even while the echoes of its glorious message were still reverberating through the land, the clouds were gathering thickly over the patriot cause. The disastrous battle of Long Island, while it revealed military genius in the commander-in-chief and heroic valor in the rank and file which gave full assurance of final success, led immediately to the evacuation of New York and the withdrawal of the troops to the upper part of Manhattan Island. Here

Washington took up his headquarters in the Morris house, better known as the Jumel mansion, from the fact that it was



THE JUMEL MANSION, WASHINGTON'S HEADQUARTERS IN 1776.

occupied down to the middle of the present century by the eccentric Madame Jumel, who here married Aaron Burr. It stands near the corner of 162d Street, just off St. Nicholas Avenue, commanding a magnificent view to the south and east, and away across the East River to the shores of Long Island. Its main entrance opens directly into a broad hall, which at the back leads by a sort of nook into a quadrangular extension which Washington used as a council hall.

But the superior numbers and the incomparably superior discipline of the British made it impossible for Washington, with his shifty and uncertain little force, made up of militia enlisted for short terms and farmers eager to get back to their perishing fields, to maintain a foothold on Manhattan Island. On the day of final evacuation he stood upon the lawn before this mansion, watching the conflict, and then, fifteen minutes after he had retired, the place was surrounded and seized by the enemy. It was but one of a hundred instances all through the Revolution which seem to show that the God of battles had him and the defense of America in His special keeping.

On October 28 occurred the disastrous battle of White Plains,



THE OLD STATE HOUSE, KNOWN AS INDEPENDENCE HALL.

and misfortunes followed thick and fast. Fort Washington, the last post on Manhattan Island, fell, involving the abandonment of Fort Lee just across the Hudson, and Washington's rapidly diminishing little army was soon in full flight through the Jerseys. By December 8, he had placed the Delaware between him and the foe, and in the old mansion on the southern bank, which he called Mr. Barclay's Summer Seat, was studying the situation. The house stands in Morrisville just opposite Trenton. Shortly after Washington's occupancy it became the home of Robert Morris, the patriot financier of the Revolution who ruined himself to save his country's credit.

It would be difficult to conceive of any-

thing gloomier than the actual position of affairs during Washington's occupancy of this house. His army was reduced to a handful of men, without tents to shelter them from the December blast, many of them barefooted, and some almost naked, both officers and men thoroughly disheartened by the apparent indifference, if not indeed the downright hostility of their own countrymen, and driven like sheep before a well-fed, well-armed, triumphant foe, daily growing stronger and apparently irresistible. Fortunately for America her defense had been committed to a commander whose faith never wavered and who knew not despair. At this very moment he was planning to dispel the difficulties by a stroke of unparalleled boldness.

(To be continued.)

THE AMERICAN PULPIT.

BY PRESIDENT CHARLES J. LITTLE, LL.D.

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"MOSES, have you any secondhand pulpits?" inquired a New York wag of the well-known keeper of an old curiosity shop. "Certainly," was the prompt reply. "Isaac, show Mr. Havesomefun those secondhand pulpits in the garret." Possibly Isaac knew that the pulpits existed only in the fancy of his master. Yet who knows? Churches are dismantled occasionally, and stowed away among old bureaus and bedsteads of the Knickerbockers may have been some pulpits over which colonial ministers had often leaned to feed their hungry flocks.

But when these secondhand pulpits were new, some of the preachers behind them were already secondhand. To take a conspicuous instance, John Lyford, who was sent to Plymouth in 1624, was a secondhand preacher and badly damaged at that. The Pilgrims, who desired that noble man of God John Robinson of Leyden as their settled minister, soon found out the cheat of their merchant partners and sent the fellow Lyford packing. They preferred to hear their own

lay elder Brewster, who marched to church between Governor Bradford and Miles Standish, followed by the Pilgrims three abreast, each with a musket on his shoulder.

But Robert Hunt, the first colonial clergyman, chaplain of the company that founded Jamestown in 1607, was "an honest, religious, courageous divine," and the mainstay of the colony. He wore out a very noble life in words and deeds of helpfulness, leaving behind him an example not easily followed by the secondhand and damaged clergymen sent out quite frequently from England—"men that wore black coats and could babble in a pulpit or roar in a tavern."

Matthew Arnold surely gave but scant attention to our ecclesiastical annals or he would have dealt more sweetly and luminously with us for our nonconformity. It was indeed no fault of the Virginia colonists that Chaplain Hunt and Master Burke and Patrick Copland had few successors like them to maintain the glory and the power of the church in the chief English plantation of America. For when earnest James Blair

urged Seymour, the attorney-general, to prepare the charter of William and Mary College, pleading stoutly for the souls of the Virginians, he was answered gruffly, "Souls! Damn your souls! Make tobacco!" Yet this same Blair of Virginia and Bray of Maryland also were noble exceptions to Berkley's bitter reproach that "of the clergy, as of other commodities, the worst were always sent" to Virginia.

Saintly men indeed were Marshall of Charleston, South Carolina, and his successor at St. Philip's Church, Samuel Thomas, the first missionary of the Society for the Propagation of the Gospel; so too was Garden, for thirty years rector of the same parish. And Clement Hall of North Carolina wrought wonders in his journey of fourteen thousand miles. "My health and constitution are much impaired and broken by my labors and from the injurious treatment I have often received from the adversaries of our church, for which I do entreat and pray God to forgive them and turn their hearts"; such is the touching record of a man who lived in poverty and labored in sickness through fifteen years of heroic usefulness. The Wesleys, John and Charles, went with Oglethorpe to Georgia, whither Whitfield followed them. The Wesleys were zealous enough, but their zeal lacked wisdom. Whitfield was always getting into trouble, yet always doing far more good than harm. The two brothers returned to England, God having work and wisdom for them in their native land. Their eloquent comrade, in spite of manifold oppositions from churchmen, Puritans, Presbyterians, and Quakers, continued to be a conspicuous figure and a spiritual power in the colonies until his death at Newburyport, Mass., in 1770.

This picture of the church in Virginia and the South might be filled out splendidly; for not every parson in Virginia deserved the invectives of Patrick Henry or the dislike of Thomas Jefferson. On the contrary many a noble man in the South gave his strength and his life to save and educate the people.

Nevertheless the clergy of this section acquired no influence comparable to that of the Puritan preachers of New England, and

this was due rather to the laity than otherwise. The Pilgrims of Plymouth were many of them lay preachers. Winthrop records how Roger Williams prophesied and Governor Bradford spoke, and after him Elder Brewster and two or three more of the congregation. Whereupon the governor of Massachusetts and the Rev. John Wilson of Boston spake to the same question,—all on a Lord's day afternoon in October, 1632.

And these Plymouth laymen determined also the polity of the New England churches. For the settlers of Massachusetts were not separatists from their "deare mother, the Church of England," until in the distress of Salem Colony in 1629 Endicott and his people were ministered to by the godly physician Dr. Fuller, a deacon of the Plymouth church. And so it happened that when Skelton and Higginson came from England, although both of them were already ordained priests of the established church, they were reordained by laymen, "the gravest members of ye church laying their hands on Mr. Skelton," and "there was imposition of hands on Mr. Higginson also." These first chapters of New England history illustrate not the power of the clergy but the authority of the congregation. It was Endicott who shaped the polity; it was the general court that determined the orthodoxy of the churches of Massachusetts Bay.

As the colonists branched into new communities each carried a cherished minister along. In fact the early New England towns were churches, inside of which the unconverted were only tolerated, excepting in two conspicuous cases, Hartford and Windsor, in Connecticut. Hooker, the pastor of the church at Newtown (now Cambridge, Mass.), disliked this narrow Puritan theory of government and led his people to a larger view. To him are due the democratic institutions of the colony whose charter oak is famous. Hooker carried his church and colony with him to Connecticut. Not so with Roger Williams and William Coddington and John Wheelwright; these men were banished as much by angry laymen as by their clerical brethren. Two of them are celebrated as founders of the civil and religious liberty of

Rhode Island, the other as the founder of New Hampshire. Harvard College was another product of this strong religious feeling. Most of the Massachusetts clergymen were graduates of Cambridge University, so they named the seat of their college Cambridge and called it after John Harvard, its chief benefactor. It was founded as much for as by the ministry, and during sixty years supplied New England with her preachers.

But differences produced division. Shades of doctrine multiplied and new schools must be established to explain and defend them. Thus arose Yale College, which was avowedly "the school of the church" and a nursing of the clergy. The preachers educated in these colleges became the natural leaders in all that pertained to intellectual progress, and retained this leadership until quite recently.

The New England clergy were distinguished also for their missionary zeal. John Robinson when he heard of the Indians slain at Plymouth answered in the touching lament, "O that ye had converted some before ye had killed any!" John Eliot established "praying towns" for the Indians and translated the Bible into the Indian tongue. Roger Williams became their friend and favorite. The Mathers and Jonathan Edwards labored for them eagerly, and Eleazar Wheelock opened his own home for an Indian school, which developed afterwards into Dartmouth College. Dominie Megapolensis, the Dutch minister of Rensselaer, learned the language of the Mohawks long before Eliot taught his Indians to pray. Patrick Copland tried to help the savages of Virginia. The Moravians of Georgia sought to evangelize the aborigines and negroes, while the Jesuits endured hardship, suffered torture, and welcomed death to win the red men to the cross. In spite of the impression to the contrary there are no brighter pages in the history of the American church than those relating to work among the Indians.

In the other colonies, as in New England, the clergy were foremost in founding schools and colleges. "Log College," out of which came Princeton, is a type of many colonial schools, started by zealous ministers to edu-

cate young men. The story of our schools and colleges is fraught with the heroic sacrifice and indomitable energy of the American preacher.

When emigration broke across the Alleghenies the frontier preacher followed to conquer the new communities. Famished for bread, he brought to hungry souls the word of life; undaunted by the perils of the wilderness or by the vices of the pioneer, he saved incipient states from barbarism and rescued for the founders of new commonwealths their faith in God and righteousness. We are accustomed to idealize our forefathers, but the conditions of colonial life tended often to de-Christianize the best of men, and, furthermore, emigrants in many of the colonies were, to use the phrase of Bradford, "untoward people." The student of our local history is startled to discover what moral dangers threatened the early settlements, and traces gratefully the influence of the patient, godly men who preached by precept and example the righteousness of faith, who provoked men to good works and to love, who opened up the sources of intellectual life and strengthened the rising generation in the principles of truth and honesty.

In the movements that led to the Revolution the Puritan and Presbyterian clergy were particularly active. The German Reformed and Lutherans of Pennsylvania united in an appeal to the Germans of New York and North Carolina to support the cause of independence. Schlatter was imprisoned, so too was another preacher, Weyberg. Helfenstein preached to the Hessians on the text, "Ye have sold yourselves for naught." And Dominie Rubel, a Dutch Reformed minister of New York, was deposed for his immoralities and his *Toryism*! But for this concord of the dissenting preachers in the middle colonies the Revolution might have been a failure. Fortunately they regarded the war, in the language of the Dutch clergy of New York, as "a just and necessary war." William White, afterwards bishop of the Protestant Episcopal Church, was chaplain to Congress in the darkest hour of the struggle. Seabury of Connecticut, on the other hand, was an ardent loyalist. Thus the Church of

England was divided against itself. The Methodist preachers, too, owing to the meddling of John Wesley with what he did not understand, came under suspicion early in the conflict. But many of them were earnest patriots. The ardent loyalists returned to England and the rest refrained from irritating speech. But the patriot clergy of the Middle States were outspoken, courageous and often vehement; and the importance of the fact is clear enough. For, though the struggle opened at Concord and Bunker Hill, it was determined at Trenton and Saratoga, at Valley Forge and Yorktown. The fervid appeals of the Puritan preachers filled up the depleted ranks of New England regiments, but in the dark days of the Philadelphia occupation the prayers and sermons of the clergy helped to save what seemed a ruined cause.

The disestablishment of the state churches in New England and the South followed close upon the Revolution. The clergy must subject themselves to the severest trial: they must learn to depend wholly upon voluntary contributions. Failure and moral degradation seemed to many wise men the inevitable consequences. Yet the preachers in America developed in numbers, in learning, and in power. The period between 1784 and 1868 may be called the golden age of the American pulpit. In this period the Congregationalists could rejoice in Bushnell, whose influence in shaping theological thought has not been less than that of Jonathan Edwards and far more salutary, in Moses Stuart, who broke new paths in exegesis, and in Beecher, the unconscious incarnation of the Puritan doctrine that church and state are only phases of the same divinely ordered commonwealth. The Episcopalians found great administrators like Hobart and the Potters, like Whipple, "the Apostle to the Indians," and Chase, the pioneer bishop of Illinois. Their pulpit has gathered to it men like Frederick Huntington and Alexander Vinton, rich and powerful in speech, eloquent and mighty in the Scriptures; and more recently such rare and radiant souls as Harris of Michigan, Washburne of New York, and Phillips Brooks,

whose parish grew to be the entire world.

The Presbyterians have given to America such saints as Barnes and Backus, such preachers as Henry Boardman and Howard Crosby, such thinkers as Roswell Hitchcock and Francis Patton, and on their border land such heretics as David Swing and Charles Briggs. John Hughes of New York first revealed the coming power of the Roman Catholics, now felt in every corner of the country; Gibbons and Ireland belong to the generation that grew up in the shadow of his power. Of the Methodists, Durbin, Simpson, Bascom, Pierce, Olin, and Hamline was each a unique preacher, thrilling and effective. Channing and Parker, Bellows and Starr King made the Unitarians famous, for they were marvelously eloquent and taught a positive righteousness with invincible bravery. So too did Chapin, the pastor of Horace Greeley, the foremost Universalist of America.

But I do injustice to the other churches. It is impossible to exhibit in this article the intellectual and moral wealth of all denominations.

When the slavery agitation opened the pulpit was at first conservative. Even Channing was sharply rebuked by Samuel May for his apathy and hesitation. Gradually, however, a change was wrought, until in 1844 the Methodist Church was rent in twain. After that event the antislavery feeling developed rapidly among the preachers of the North, although it was far less pronounced in denominations that retained a national character. This division on the slavery question has profoundly affected the fortunes of our country. Two great churches, the Methodist and Presbyterian, remain divided even now, when slavery has vanished, and the division retards the interchange of thought and of feeling which is the life of a great commonwealth.

In the great temperance reform American preachers are preëminent. Among Protestant ministers total abstinence prevails with few exceptions—even the foreign-born among them are gradually adopting the prevailing view,—and recently a notable stir has shown itself among the Roman Catholic priests and

bishops. Pulpits were early opened to great temperance advocates like Gough; and the cause of prohibition has its staunchest representatives among the clergy. Likewise in charities of every sort the preachers are, if not numerous, always nobly represented. Hospitals, asylums for orphans and the aged, infirmaries for the blind and the deaf, reforms in almshouses and in prisons find their support most valuable. And the names of Muhlenburg and Gallaudet and Wines are known to every student of American benevolence.

Not the least trying task of the American preacher in recent years has been to mediate between the science of our generation and the popular religion. This is difficult and dangerous and yet absolutely imperative in a country of such widely diffused intelligence. It requires great steadiness and breadth of thought, large sympathies with intellectual struggle, wide and accurate knowledge, and a genius for discovering fundamental truth. Yet the crisis that began with Darwin's "Origin of Species," although by no means ended, has been encountered by our religious leaders with a brave and not a blind conservatism. They have been willing to examine and to accept whatever could be established surely. They have reflected before they have rejected. Equally trying is the social problem. The minister of Christ must be everywhere the friend of the poor and the oppressed. And he may not shirk the application of the ethics of Jesus to the life of our own time. This, of course, he needs to do with the wisdom of the serpent and the harmlessness of the dove. For he can easily do mischief. Yet there are to-day no more intelligent students of social science in America than the earnest clergymen who are trying to think their way to clearness and to definite convictions touching the relations of employer and employed and the state's relation to both.

There were in 1890 one hundred and ten thousand preachers and priests in the United States; of these one fourth were Methodists and almost as many Baptists. Thus the two men rejected by the Christians of Salem and of Savannah have now a spiritual posterity

far outnumbering all others in America.

Not long ago a great manufacturer told me of the shaping of his life by his village pastor, a life on which the welfare of thousands now depends. And a canvass of the leaders of American industry would reveal, I fancy, the indestructible handwriting of many a humble preacher of righteousness and truth. Our public schools are secular; ethical culture in the United States is chiefly the work of the pulpits, aided by a few poets and a few writers of the nobler sort. Such morality as exists is their glory; such immorality as flaunts itself in the land is not their shame. Moreover the tendencies against which the honest clergyman must struggle and the temptations that he must resist are seldom studied or appreciated. Not only his comfort and the happiness of those he loves depend upon his popularity; even his power for good depends upon the affection of his people. These are often hungry for excitement, for novelty, for entertainment; but they grow restless when he becomes too urgent and too exacting with his moral standards. Quite insensibly his ideals approach the level of their daily lives, and reproof changes gradually into approval of questionable things. And then the competition! For just as the honest merchant is goaded and tempted to doubtful methods by the unscrupulous, so is the honest preacher tempted and tormented by the methods of the man who would sell out Christ himself for the rent of thirty pews. Yet how nobly the American pulpit has endured the test of the voluntary system! I do not write of exceptional triumphs like those of Parkhurst and other preachers of public righteousness; I refer rather to the steady, unheralded labors of the thousands who have not bowed their knees to Baal and whose lips have not kissed him.

The colleges and universities founded so largely by the American clergy are passing slowly into other hands. The specialist is abroad—both the genuine and the spurious. What our fathers called the humanities have yielded their preëminence. For in the hands of laymen our higher schools are becoming rapidly mere helps to industrial and profes-

sional life. If this goes on, the preacher excluded from the colleges and universities must make his pulpit more than ever the focus of that wider intelligence in which such ideas as nature and God, humanity and righteousness need not be broken in microscopic bits for proper treatment. It will be left for him to reveal and to inspire an enthusiasm for the harmonies of knowledge and to provoke a consuming zeal for ethical rather than material achievement.

And yet, say what men will, the real business of the preacher is with the other world, "the heaven that lies about us" in our manhood as "in our infancy." If this heaven is only a dream, the preacher's occupation is gone. Jesus will dwindle to a Galilean peasant; His kingdom will be trampled into fragments in the struggle for a new environment. But to the conviction of its reality the great majority of American preachers hold with glorious tenacity. They see more clearly than their fathers that the best preparation for the next world is divine conduct in this. But they see little hope of divine conduct among men until they are made more keenly alive to God and the realities of the invisible. That which gave even Theodore Parker his tremendous influence as a prophet of righteousness was his living consciousness of God and immortality. Men nowadays do not care for creeds, but they do care for faith; they ask eagerly, as Dr. Holmes so touchingly describes, "Have you any news?" The American pulpit stands for

news—good news—news from the invisible world.

There will be little sympathy for the heart-aches or even the headaches of men—for their infirmities or even their miseries—in a world where God has faded to a mere phantom. Muhlenburg wrought for his hospital all the more eagerly and tenderly because "He would not live always and asked not to stay." Gallaudet loved his deaf pupils all the more because he heard mingling with their silent speech the voice of his invisible Master. Not all American preachers are active philanthropists, but the inspiration of American philanthropy is fed largely from the souls of those that are. And these are the men to whom a living God is always imminent, urging them to deeds of loving kindness and works of public righteousness; these are the men who in the supreme agonies of human experience and in the supreme crises of public life utter their cry "Immanuel!" and rouse their comrades to the music of His coming; these are the men who never despair of humanity, patiently expecting, in spite of manifold discouragement, the kingdom and the victory of God. So that the reproach of other-worldliness comes with pathetic absurdity from men whose virtues are the shadows of ancestral goodness and whose only achievements are purely personal enrichment. "Thy will be done on earth as it is in heaven" was the prayer that Jesus taught His disciples; and those who omit the second clause will soon forget the first.

THE AIR WE BREATHE.

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III.

ITS WEIGHT AND TENSION AND THEIR EFFECTS UPON THE BODY.

ATMOSPHERIC pressure is important as regards the healthy performance of the functions of the body, and with certain diseases we find it an essential factor entering into the course of treatment.

It is generally understood that every

square inch of air at sea level has a pressure of fifteen pounds; that is, it will support a column of mercury one inch square and thirty inches in height, a weight of fifteen pounds. This great weight of the atmosphere, which is insensible to us, would be difficult to understand if we did not observe the physical phenomena produced by it daily—for example, the common water

pump, which will raise water to the height of only thirty-four feet because a volume of water of that height is equal to the atmospheric pressure without; the water spout, in which volumes of water are carried into the atmosphere in a few seconds by a vacuum produced in the air over large bodies of water; the pneumatic dispatch, which is used in London not only to carry messages but parcels of merchandise; the destruction of large buildings by whirlwinds, and the great disasters brought about by hurricanes and tornadoes.

The effects of pressure upon man are exhibited every time he breathes, since it performs the chief work of inspiration. When the muscles of the chest have contracted and brought about expiration, they again relax, allowing the thoracic cavity to expand, producing a vacuum within, which is filled at once by the air dropping into the lungs. That very common and troublesome complaint known as hiccoughs is produced by atmospheric pressure: the spasmodic contraction of the diaphragm produces a sudden vacuum in the chest cavity with a simultaneous rushing in of the outside air, which as it passes the larynx produces the sound always accompanying such a condition.

That process of cupping so commonly used to relieve the congestion of internal organs is brought about by removing the atmospheric pressure from certain parts of the skin, which soon become filled with blood, and if the skin has been scarified before the cup is put on the blood exudes from the surface and the process is called wet cupping.

Compressed air drives the blood from the skin to the center of the body, thereby increasing its functions: secretion and excretion will be increased, general nutrition improved, respiration become easier, and the vital capacity of the chest be increased. In the disease known as atelectasis, in which the lungs collapse; in partial consolidation of the lungs following pneumonia or the grip; in cases of asthma, or any form of dyspnoea,¹ in which the entrance of air into the lungs is impeded, the condition is re-

lieved and the breathing improved by increasing the atmospheric pressure of the air breathed.

The pneumatic cabinet used advantageously in the treatment of certain diseases is arranged so that the patient may have the benefit of compressed or rarified air as indicated. By exhausting the air from around the patient and allowing him to breathe through a tube the external air we can get great expansion of the lungs.

It has been estimated that the skin which covers an ordinary human being undergoes a pressure of several tons. While we are unconscious of this amount of pressure, it would still be alarming if we did not know there was the same amount of pressure from within the body—according to the law of gases whereby there is equal pressure in all directions.

Water is eight hundred and eleven times heavier than air, but the fish does not suffer from the weight above it because it is suspended by the pressure from below.

Come with me into a mine and we will soon reach an atmosphere that has twice the ordinary pressure, or two atmospheres, with the following effects upon the various organs: respirations are decreased from eighteen to fourteen a minute and the pulse drops from seventy-two to sixty per minute; the amount of blood in the skin is lessened, also the evaporation from the same; the excretions of the kidneys are increased; digestion is quickened; little effort is required to breathe; in fact, all of the internal organs, on account of the lessened amount of blood in the skin, are increased in blood supply and able to do more work at secretion and excretion.

According to Parkes, men are able to do more work in an atmosphere that is dense, or compressed. Men working in the diving bell—containing dense, compressed air—suffer more upon leaving such a dense medium than upon entering. Hemorrhages from exposed mucous surfaces of the body and nervous troubles are among the complaints thus caused.

The fluids contained in the superficial vessels of the entire skin, that of the capillary vessels in the surface of the respiratory

passages and the alimentary canal, are held in position largely by a uniform atmospheric pressure. When this accustomed pressure is partially removed there is an exosmosis² of these fluids from the vessel wall—even blood, the same as when the cupping glass is used.

Having observed the physical effects produced in compressed air or in an atmosphere two or three times heavier than the ordinary, we will now notice the physical phenomena produced by rarified air.

As you ascend in a balloon or climb a mountain, you will experience what is known as "mountain fever," with other disturbances of the various organs of the body which are produced by being in an atmosphere of about one half the usual weight. Cassini believed the air at 15,640 feet (or about the height of Potosi in Bolivia), to be one half rarer than that at the level of the ocean. Death will rapidly follow after an animal has been placed in the receiver of an air pump where the air has been completely or even partially exhausted.

Pickford says that the air decreases in geometrical progression as you ascend; thus, one cubic foot at the level of the sea becomes two at the height of three miles and four cubic feet at six miles. The atmosphere loses one pound in weight when you have ascended to the height of two thousand feet.

The first symptoms noticed are an increase in the number of respirations from eighteen to thirty; the heart-action increases from seventy-two beats to one hundred and twenty. It has been estimated that the pulse beats are increased from eighteen to thirty per minute at an altitude of nine thousand feet, which would mean an increase of respiration from four to seven per minute. Evaporations from the skin and lungs are increased; the superficial vessels of the body are dilated and become filled with blood; the vital capacity of the chest, which in the average man should be two hundred and twenty-five cubic inches, is much lessened; the excretion from the kidneys is lessened—a fact due to the increased evaporations from the skin and lungs; the limbs feel heavy, and muscular energy is generally im-

paired. There being gases within the body, according to their law we find that they too expand and in this way cause pressure upon the vital organs. This may be appreciated when the swimming bladder of a fish expands and bursts from the distension of the air if it be brought suddenly from the deep water to the surface. If there be slow ascension from the denser medium to the lighter, the fish is benefited by the natural power of adaptation from interchange of gases and does not suffer death.

There is headache, which is, no doubt, due to anæmia, or deficient blood supply; mouth breathing becomes necessary on account of the diminished amount of oxygen in the air; all the muscles of inspiration show an effort on the part of nature to compensate for this deficiency; the stomach (if never before) now attracts our attention and there is little desire for food, and nausea is produced from the little that is taken.

"Mountain fever" is a name given by travelers, who usually suffer from a slight rise of temperature by the thermometer, and can be accounted for by the high nervous tension produced by nature's extra effort at accommodation. The more suddenly you reach a high altitude or come into contact with rarified air, the more pronounced are these physical phenomena in healthy individuals. Sudden changes in altitude would hasten a fatal termination of diseases from which any were suffering.

All of those diseases which we find relieved by increasing atmospheric pressure would be aggravated if a high altitude were suddenly reached, but in such cases as suffering from the disease known as emphysema,³ where we want to get air out of the lungs, rarified air meets the requirements. In all those diseases producing congestion of the internal organs, the trouble would be alleviated by a high altitude, while the compressed air would be injurious. Some of the contra-indications which arise against high altitudes are as follows: acclimatization is difficult with the aged; the stimulating effect increases the irritability of nervous people, followed by wakefulness and rapid heart-action with or without

organic disease, and predisposition to hemorrhages. The benefits of mountain air may be attributed to the intensity of sunshine, which increases with the altitude, the light, elastic, and transparent properties of the air, with the general lowering of the hygrometer⁴, thermometer, and barometer.

Whimper, in his travels among the Andes, found that by ascending slowly or remaining stationary at a point which at first caused unpleasant sensations these physical disturbances were only transitory and the temperature would soon become normal, the desire for food return, and the increased heart-action disappear; but the increased respiration and lessened muscular power would be the last of the unpleasant symptoms to pass away.

The experience of every person traveling for pleasure should be a powerful lesson to those invalids who are seeking to overcome disease and regain their health. The consumptive, with already feeble digestion and a quickened respiration and circulation, would soon find that with labored breathing caused from the diminished amount of oxygen and volume of air, with hectic flush and rise of temperature, his afflictions were now worse than before, and a sudden termination of the disease in death would be the result. Fortunately, the means of travel are not such as to usher these unfortunate and ill-advised sufferers into high altitudes suddenly, though still slower means of travel than we have would be better for the invalid.

The air of the mountains is healthy and brings health to many who visit them, and those seekers after health should be thankful that there is no rapid transit into the mountains and be content with the slowest way of ascending them. The therapeutics⁵ of change of altitude with the sick correspond with the therapeutics of ipecac, which if taken in small doses at frequent intervals will alleviate a nauseated stomach, but if taken in full doses will produce the same stomach-disturbances that it previously relieved.

Man is so arranged that he soon develops a resisting power or immunity against cer-

tain diseases, and against unusual atmospheric conditions. By the use of opiates, in a few week's time man may, by increasing the dose, soon accustom himself without harm to a quantity which at first would have proved fatal. So with environment, or man's physical surroundings—those which at first seem detrimental, after a time become beneficial. When passing from one climate to another, some little time is necessary for one to be acclimated, on account of the time which nature requires to accommodate herself to the new surroundings. In this process of accommodation nature can be greatly assisted in her work by the habits of the individual being changed according to environment; for example, the inhabitants of the frigid zone requiring the flesh of animals as food to produce heat for overcoming the cold, would be obliged in the tropical regions to abandon these heat-producing articles of diet and instead use the food consisting of fruits and vegetables common to the natives of warm climates. The same rule holds regarding diet in traveling from a hot climate to a cold. Man finds acclimation a difficult process and often accompanied by disease, unless some hygienic precautions are taken in the direction of diet, clothing, and location.

To-day we find man adapting himself to climatic conditions more easily than ever before on account of his knowledge of sanitary science and his willingness to adopt prophylactic⁶ measures. The marshy districts are rendered inhabitable by draining; the water which conveys the germs of infectious diseases is rendered harmless by boiling; the barometric, hygrometric, and thermometric changes are prevented from causing ill health by the regulating of diet, clothing, and habits. Many of the heretofore supposed climatic diseases are now considered infectious, being produced by pathogenic organisms, and may occur in any climate under favorable conditions.

IV.

THE DISEASES IT BRINGS TO MAN.

WHEN the functional activity of any organ is lessened, or continually interfered with,

disease is likely to be developed. Abnormal conditions may depend upon mechanical irritation such as is produced by the floating dust of minerals and metals, and the fine particles given off from vegetables and animals. When these are continually inhaled, they irritate the mucous surfaces of the bronchial tubes and not only predispose to, but produce, disease.

Among grain shovelers we have what is known as the "scoopers' pneumonia," often followed by consumption. The stone cutter may for a time suffer from bronchial troubles, but it eventually ends in phthisis.⁷ There is the miners' asthma, which comes from the dust of the mine. Workers in steel, iron, copper, tin, and glass are often not only afflicted with acute disturbances of the lungs, but eventually suffer from chronic and fatal affections of these organs. In the manufacture of cigars, sugar, and cotton and woolen goods the workers often are troubled with the spitting of blood and other symptoms which are the beginning of lung disease. Poisoning from chemicals may produce diseases. Makers of matches, who are exposed to the fumes of phosphorus, suffer from disease of the bones; and painters may, from the fumes of certain paints or colors, suffer from certain diseases, such as lead and arsenic poisoning. It is well known that green wall paper, or artificial flowers and other ornaments on which arsenic has been used for coloring, have caused persons to suffer from arsenical poisoning by the absorption of this drug. The atmosphere is contaminated by the poisonous fumes or particles of dust from the various trades; and, although at first invisible and incomprehensible, the evil effects are positive. In these affections, as in others, we find immunity is developed, or that almost unlimited degree of tolerance whereby many are kept from the numerous ailments to which they were susceptible at first.

Little smoke, gas, or dust is required to irritate the membrane of the nose and throat sufficient to induce sneezing, coughing, or difficulty in breathing. The smoke of a cigar, the lighting of a match, a little marsh

gas, will not only distress some but in other persons will produce a violent attack of asthma. The beginner at cigar making in a few days suffers from dizziness and faintness due to the inhalation of nicotinic vapors, which to a certain degree produce this form of intoxication.

From the centralization of the people, as well as from the various manufactories and industries, we may expect to find the great mortality which is due to many of the agencies above mentioned, brought to man through the air which he has previously rendered impure.

The chemical composition of the air is usually definite, and atmospheric pressure is usually constant; when there is great variation in either, disease may result. Among chemical impurities besides the carbonic acid gas we find ammonia and sulphureted and carbureted hydrogen. It is easy enough to see how chemical impurities, such as dust and mineral particles, cause disease; but poisonous gases are just as frequent and active agents in producing disease, although not so apparent.

The Florida State Board of Health allows no drainage of low land or grading of streets between May 1 and November 15, of any year, in town or city. Visit a town where the streets are dug up and drains open, and you will notice simultaneously the outbreak of such diseases as dysentery, diarrhea, typhoid fever, and if cholera be present it spreads like forest fire.

Some would have us believe that certain of the above diseases which affect the digestive tract must always be produced primarily through water and food; but there is the best of evidence to show that this is not always true. Water and food may be affected secondarily through the atmosphere.

Some countries require quarantines because they have dirty streets and unsanitary conditions. From this we may infer not only that there is danger in the gases which arise from such streets, but that they favor germ development, and predispose the inhabitants to epidemic disease.

Whenever the vitality of a plant is lowered fungi are more apt to develop, just as

we find germ disease beginning when the vitality of a person is weakened. It has been found that the shanking of grapes when grown in a greenhouse is due to a fungus eventually developed by the lessened vigor of the plant. In the *London Journal of Horticulture*, which speaks of this fungus as now being a certainty, it is called *polnactis cinerea*.⁸ This fungus attaches to the stem of the bunch near its junction with the main branch. Decay begins and the grapes never ripen. The cause of this trouble with grapes, like many diseases affecting mankind, was formerly believed to be due to the soil, air, water, or to the artificial manner of treatment, but has recently been discovered by bacteriologists.

It is easy to comprehend the chemical effects of air upon inorganic substances such as rocks, for we know that by constant contact the particles of air produce decay and the hard stone becomes dust. In limestone districts the neighborhood is covered with the dust which is formed by the action of the carbonic acid gas upon the lime, giving us carbonate of lime, of which the dust consists. If we wish the granite hills and the rocky cliffs to last forever we must keep them from the air; because we find the exposed surface of them all to be checkered

and crumbling. The hardest of rocks are influenced in time, while those kept under water last much longer. The alterations go on slowly, quietly, but surely, in the inorganic world. We need not doubt, therefore, that the chemical action of the atmosphere from the gases, constant and variable, influences the organic world (plants and animals) as destructively and in less time than it does the inorganic world.

Gases of ill ventilated rooms, or of any locality, impoverish the blood by interfering with the interchange of gases. When foreign gases are in excess, the blood is unable to absorb the amount of oxygen necessary for its power to eliminate those substances which would be injurious if allowed to remain longer in the body. Catarrh, colds, with anæmia and general debility, are produced and aggravated by these gases. Although imperceptible they are the direct cause of very many serious diseases.

When we think of the large variety of disturbances that come from the inhalation of poisonous gases, which act as depressants to the circulatory and respiratory systems, which lessen nervous energy and cripple various organs in their functions, we can then better understand how we offer good soil in which the various bacteria can develop.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

THE LIFE OF PEACE.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."—Isa. xxvi. 3.

[*March 1.*]

FEW things in Holy Scripture are more consoling and more full of teaching than this statement of the text. In the midst of the thrilling description of a tremendous triumph, in the midst of the startling statements of the final establishment of the city of God, we are suddenly reminded, lest we should think that high things and simple things do not go together

in the divine mind, that the life of peace in our pilgrim journey may be a very real thing—as real as it is in the Mount Zion of the future, though not, of course, because of our frailty, so complete; that it springs from precisely the same source as that from which it will take its life in eternity; that it springs from its trust in God. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

It is worth while to pause for a moment, brethren, to remind ourselves what stress is laid in Scripture upon the habit of *trust*.

Naturally, we find this brought out most distinctly in those writings which deal more than others with the interior and spiritual life—in the prophets and the Psalms. “Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God.” Or again, “My God, I have put my trust in thee; oh, let me not be confounded!” “Oh, how plentiful is Thy goodness . . . that Thou has prepared for them that put their trust in Thee!” “The Lord delivereth the souls of His servants, and all they that put their trust in Him shall not be destitute.” “Put thou thy trust in the Lord, and be doing good.” “The Lord shall stand by them and save them . . . because they have put their trust in him.” “I will not trust in my bow . . . but it is Thou that savest us.” And then here is the statement of the miserable fall of the wicked accounted for in this way: “Lo! this is the man that took not God for his strength, but trusted unto the multitude of his riches, and strengthened himself in his wickedness.” Here again is the cry of a religious mind: “I will dwell in thy tabernacle for ever, and my trust shall be under the covering of Thy wings,” or, “The righteous shall rejoice in the Lord, and put his trust in Him, and all they that are true of heart shall be glad.” And again in a beautiful image, in which God is represented as the mother bird sheltering her young, “He shall cover thee with His feathers, and under His wings shalt thou trust.” Or again, in another period of psalmody, the sweet singer of Israel teaches, “It is better to trust in the Lord than to put any confidence in man,” or again, he feels that he can fearlessly meet those who jibe at higher things: “So shall I make answer unto my blasphemers, for my trust is Thy Word.” And not to multiply quotations from the psalmist—for they flash across the memory from almost every Psalm—who can forget the triumphant description of those who are “good and true of heart”? “They that put their trust in the Lord shall be even as the Mount Zion, which may not be removed, but standeth fast forever.”

It is perhaps worth while to remember

that the same is the case with the prophets. “I will trust, and not be afraid,” is the cry of Isaiah. “Who is among you,” again he crieth to those who in a dark time have not forsaken religion—“who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.”

The same truth comes out in Jeremiah, amid all of his sadness, and in the lesser prophets, and one of the most beautiful prophecies of Malachi dwells upon the fact that in the name of the Messiah the time shall come that not only the Jews, but the Gentiles—the nations—shall trust. And can we forget how the great apostle, in writing to his disciple Timothy, assigns this attitude of soul as the true account of the endurance of apostolic trial? “For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.” Do we sufficiently take into our minds the importance attached in Holy Scripture to the spiritual attitude of trust in God?

It does not seem unreasonable, surely, that this should be so, if we question the fundamental facts of our own nature. There is something in us which demands the exercise of trust if things are to go on rightly at all. Society cannot long be held together unless there is some exercise of trust between man and man. The miserable suspiciousness which forms so marked a characteristic in human nature, and especially in English human nature, although it finds grounds enough for justification in much of human action, is still a sad mark of the fall. An overtrusting nature is likely enough to be the victim of saddening surprises, likely enough to suffer from the liar and the cheat, likely enough to receive at times severe shocks and to undergo bitter disappointments, but at least it will have about it characteristics of generosity and springs of nobleness which are scarcely to be hoped for in the habitually suspicious.

[*March 8.*]

It is equally striking, and naturally so, that Holy Scripture should lay stress upon

faithfulness. For faithfulness is the correlative of trust. If, indeed, in any nature trust is to be a prevailing power, it is because in that nature there is some deep conviction that somewhere or other faithfulness does exist. "I have declared Thy faithfulness"; "I will make known thy faithfulness"; "Thy faithfulness reacheth unto the heavens"; "In faithfulness Thou has afflicted me"; such are statements of various psalmists in speaking of God. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins"; such is Isaiah's description of the Savior. "I will even betroth thee unto Me in faithfulness"; such is the promise of God by Hosea to His repentant church. And when the Divine Christ, speaking out of eternity by St. John, would exhort His church and His people to rise to the height of their calling, "Be thou faithful unto death," He says, "and I will give thee a crown of life." And among the revelations which are made to us in Holy Scripture of the character of God, St. Paul asserts categorically that "God is faithful."

Faithfulness, indeed, may be said to be the most beautiful and the most necessary characteristic in a true soul. There are many beautiful things in the moral world; there are all sorts of gradations of light, and all sorts of combinations of color; just as in the natural world the eye may delight itself in the variegated spectacle of changing flowers and coloring leaves, or in the constant and ever varying pageantry of the splendid heavens. So in human character. Even with all our sins and all our frailties, there is an unfathomable fund of interest, and there are inexhaustible resources of beauty. There are few studies so deeply interesting as the study of human nature. We know well enough that there is plenty to sadden us in such a study; and yet no man, unless he be a cynic or a fool, can abate his interest in a nature so interesting that the Son of God took it upon Himself, and that for it He died.

But besides this high Christian motive for an interest in human nature, to the spiritual artist it is interesting in itself. It is won-

derful to see the play of light and shadow, and it is delightful to discover brightness, and even beauty, where perhaps all at first seemed dark. Its attractiveness is in its variety. There are, of course, more or less broad characteristics which are the peculiar property of different peoples, or varying ages. There are certain lights and shadows which belong with more or less similarity of depth and extent to childhood, to youth, to middle age; there are lines of virtues or strands of sin which we seem able to track, in the main, through different nationalities—through Teutons or Latins, through people of the South or people of the North. Nay, among our own acquaintances, or those most nearly bound to us by blood, we may notice broad likenesses in virtue, and yet almost infinite variety in individuality of character. But however much we admire gifts and graces and beautiful characteristics, or incipient, or possible, or developed excellences in human character, there is *one* thing about which we are quite certain, and that is that the real ground and bond of all that is truly lovely—if that loveliness is to command our permanent admiration and our complete confidence—is that characteristic of unshaken truth and firm reality which can be relied upon, which assures us that what we admire has strength in it, and will last, which we call faithfulness. It is the bond of friendship, it is the heart's core of real love; it is the power which demands and draws out, and has a right to draw out and demand, the heart's best gift, which is perfect trust. It is that which to exist at all must exist without a flaw. It lies behind the nature of moral things, as interminable, unchanging space lies behind our atmosphere and our stars. It has to be taken for granted: it is so real, it has to be practically forgotten in the moral union between hearts and hearts. It is like the air we breathe, or the earth we tread upon, or the light by which we see the material universe. We hardly reason about it, or think of it, or discuss it. In the real union of moral nature with moral nature, and soul with soul, there it is, there it must be, or all is lost. As nothing in the moral world is so

odious, or destructive of human happiness and human goodness, as lightness and inconstancy, so nothing is so necessary, nothing so beautiful, as faithfulness.

[*March 15.*]

Now, one chief point in religion undoubtedly is a *sense of dependence*. Man cannot stand alone; to be self-dependent, for him, is out of the question; he is born into a society; it is a mere trick of imagination which has led men to picture the individual man as the unit of the race. His upward aspirations, his longings for a higher life, his yearnings for better things, all point to the fact that there is One above him to Whom he must cling; and if (by impossibility) there were no God, man, by the inherent necessity of his nature to cling in some sort to some one greater and stronger than himself, would be evidently the most unfortunate of animals. But for the development of man's higher self there is more than mere clinging needed, there is something which has in it a moral element, something that implies an effort of the will, something that necessitates a surrender of the affections—there is trust.

Perhaps it is worth while to remember some of the reasons why there is this need of trust. Among the most certain of all phenomena are "change and chance." Mankind in all ages, in their poetry, in their philosophy, have exerted the powers of thought and speech to the utmost to hide this severe fact from their eyes in the public theaters of life, and to bring home in the saddest songs of sweet singers, and the most pointed phrases of deep thinkers, how much it presses upon each individual life. It is so subtle, it is so quiet, it is so steady, it is so persistent, that sometimes we scarcely perceive it, and now and again we are arrested by its consequences, and awoken to find how much it has done for us, and are filled with despair or dismay. Change is evident in the natural world, brought into distincter evidence from time to time by some great catastrophe which is really only the consequence of unflagging change. Change is evident in modes of thought, in ideas, in opinions, in

tastes, in ideals—in all, in fact, that influences or guides the intellectual atmosphere of life. Change is evident—need we say it?—in our own individual lives, in the character of the judgments we form, in the way we look at things, in the ambitions we cherish, in the hopes we foster.

There is one side of this, of course, which is filled with sadness. There is such a thing, there cannot fail to be, even among the best men, if they have hearts and affections, at some times a rising of regret. We cannot miss but have, at some moments, a memory, with more or less of sadness, of

"The days that are no more."

Indulged in to excess, allowed to paralyze the activities of life and the claims of the moment, this, of course, becomes morbid and wrong; but to be without it altogether—though, like other things, it needs to be kept in restraint—is to exhibit a shallow nature and a cold and callous heart.

There is a good side to this. Scripture speaks of the character advancing "more and more unto the perfect day." The strong voice of a healthy teacher advises us—

"Grow old along with me,

The best is yet to be;

The last of life, for which the first was planned."

But if the good side is really to prevail, if the sad view is really only to do its better work, it must be because, amid the "changes and chances of this mortal life," man has found an unchanging heart on which he can securely lean—man has discovered trust in God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee."

And then another reason for this need of trust is to be found in the terrible pressure with which the world around us at times bears down upon us. We did not choose the circumstances of life; they came to us, as we Christians believe they were appointed for us; but things seem too heavy for us at times. Either duties accumulate, coming hurrying up like flying messengers from distant quarters in a battlefield, telling of disasters and asking for orders; or opportunity slips from us before we have used it to the full, leaving us with the sense, an uneasy

sense, of duties unfulfilled; or men disappoint us, and a whole system of things on which we placed some reliance changes its face; or we are startled to find that, without quite realizing it, we have passed from a world of exuberant life and enthusiasm and hope into a world which seems to have more of the gray clouds of a winter evening than the brilliant coloring of the summer dawn; or the harder cares of life, with their trivial incidents or their necessary anxieties regarding others, have taken the place of stimulating hopes and emboldening dreams. It is then that we know how entirely necessary it is, in order to keep a young and vigorous spirit—a spirit capable of using the results of past experience; a spirit capable of guiding others and enlightening our own path; a spirit dauntless and defiant in the face of difficulties, untiring and energetic in the presence of fatigue; a spirit humble and unselfish and tender and gentle, yet practical and strong—it is then, I say, that we learn how, in order to have this, there must be a faithful God not far from us, and we must trust Him.

[*March 22.*]

Or, again, think of the constant changes of which every life must be conscious, in the varying play of thought and feeling which surrounds its own inner and central self. At one time, for instance—who has not known it?—the mind is all on the alert. It is capable of creating; the thoughts which commend themselves to it as exact and appropriate come almost unbidden. It has flashes of light—or, indeed, it may be truly said they are more than flashes; it has a heaven, illuminated from horizon line to zenith and from pole to pole. Time passes, perhaps but a short time, and all is changed; at best there are murky clouds, at worst there is darkness. The human mind is sensible at such moments how little it possesses of its own, how much it receives from another; and if we listen to the lessons it has to teach, we learn to trust in God.

To trust God, dear friends, is a duty as well as a grace. It requires, as I have implied, a moral exertion, and like all moral

exertion it is rendered possible by a disciplined life. If we believe in God, we must be learning steadily to overcome habits of fretfulness, fault-finding, despondency. We have to face difficulties as things meant for our trial and education—meant to overcome. We have to be ready to acknowledge our faults, and to learn any salutary lessons that may be taught us by the discovery of them through others, or by the teachings of God in our own hearts. We have to endeavor to keep before us, with such constancy as we can, the greatness of our end, and to maintain in our will and mind a purpose of dignity proportionate to that end. We have to take God at His word, and take Him into our counsels by prayer on all the details—sorrows, joys, hopes, fears, beliefs, and disbelievings—which crowd around our life. And deeper within our hearts, by the grace that He gives us, we may be quite sure that there will be fixed, with increasing strength and helpfulness, the strong and beautiful spirit of trust.

Well may we have it, for it is *the* Faithful One with Whom we have to do. We find Him faithful in the unchanging precision of the laws by which He governs the natural world; we find Him faithful in the unerring uprightness with which He witnesses to the majesty and necessity of moral law; we find Him faithful in the way He fascinates and awakens our souls by the reflections of His goodness which He permits us to see in the lives and characters of His creatures whom He gives to us to love and admire; we find Him faithful in tender responses to the longings of our uplifted hearts, once and again when we need Him. And if, therefore, sometimes His “way is in the sea, and His path in the great waters, and His footsteps are not known”; and if there are streaks of darkness here and there in the natural world, or in His moral government, or in the trials more immediately appointed for ourselves, can we not act—I will not say merely the dutiful, but the sensible part which we should act toward long-tried friends? Can we not see that if everything at first sight were plain there would be no room for generosity, no room for the moral recognition of faithfulness at all? Can we not learn that it is then

that He may rightly demand from us, and that it should be our highest joy and blessing to give, the spirit of an ungrudging trust?

[*March 29.*]

And what a difference does this trust in God make to us in the region of our affections and in the untraveled districts of the future! All pure and noble earthly loves, of whatever kind and wherever brought to us, by ties of friendship, by ties of dependence; every object given to us, in the course of the journey of life, to fill its own niche in the temple, in the sanctuary of our hearts, has a special sacredness all its own, bringing special joys, and laying upon us individual responsibilities, when we are living in that habit of constant trust in a heavenly Father. Why? Because He loves us so dearly and watches over us so carefully that every power and person who rightly and nobly calls forth our affections can be looked upon as a messenger from Himself.

We have each of us to face a future, a future which is dim with grave responsibilities, a future the details of which are certainly shrouded from our eyes. It is a future which means something of time that is still left to us with all its labor and sorrow, with all its uncertainties and danger, with all the power of stirring an imagination which is sure to be a sheltering home of fears. It is a future which stretches beyond the grave, which introduces us to the unimagined wonders of another world, which makes us tremble at

times to think that we, who are dependent so much upon one another, must be torn away from those on whom we depend; that we, who are creatures of sense and time, must learn to live where time and sense have no meanings at all; that we, who at very best know ourselves to be deeply soiled with sin, and do not know how deep the canker goes, must be prepared to face spotless holiness and the utter truth of the eternal God. How shall we face such a future? how here keep a quiet mind in view of the eventualities of our remaining years? how be peaceful in the thought of parting with those we love? how face the uncertainties of eternity and the unerring judgment of God? Ah, brethren, bending from the throne of His glory, sent by His Father to manifest His Father's tenderness, to enter into the sorrow of mankind, to take away the sins of the world, there came One Who has *trusted* Himself to His creatures, Who delights to call Himself the friend of sinners, Who has broken down "the wall of partition" that separated us from our Father, Who has made both one, and has taken away the writing that was against us, nailing it to His cross. Ah, through Jesus Christ we can learn how entirely we can trust our Father, and learning that in a world of change and uncertainty, face to face with the dim and mysterious future, we can find what more and more we want as life's journey is being traveled onward,—we can find the blessing of peace.—*W. J. Knox Little, M. A.*

INTERNAL IMPROVEMENTS IN THE UNITED STATES.

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THE early history of internal improvements in the United States illustrates one of the most striking tendencies in the development of federal government, the tendency to enlarge the federal authority at the expense of the power of the states. This tendency is practically universal. The federal administration in all cases has been

weak at first, and has only gradually increased in scope and efficiency. This rule has been very clearly illustrated in the United States. In spite of the compressing force of a foreign war, the thirteen colonies, when peace was declared, were unwilling to be dominated by a supreme central government. Under the Articles of Confederation

the central authority exercised only very limited powers, and all matters of administration were practically in the hands of the several states. Even after the Constitution had been adopted the states were reluctant to surrender to the federal government the authority to which that government had become entitled by law. At the same time the federal officers hesitated to act except where the necessary authority appeared to them to have been clearly and specifically delegated to them in the Constitution. Furthermore, the state governments were jealous of the central government, and the condition of the federal treasury was such as to make great undertakings impossible.

These facts help to explain our early practices in making internal improvements. The Congress hesitated to assume responsibility, and the states were slow to appreciate the fact that they were not still supreme. In accordance with the earliest method, Congress authorized states, corporations, or individual persons to levy taxes and duties on commerce for the purpose of raising funds with which to construct public works. An act of this kind was passed August 11, 1790. It provided, among other things, that the state of Georgia might collect certain duties on shipping for the purpose of clearing the Savannah River of obstruction to navigation. Other enterprises were carried out on a similar basis in Rhode Island and Maryland. The essential feature of this practice was a temporary relinquishment by the federal government in favor of a state of powers which had been granted to it through the Constitution. The federal government alone held the power of controlling commerce and of levying taxes on it, and also held the sole right to expend the sums raised by such taxes, yet in cases of this kind the power to collect certain taxes on commerce and to expend the revenues thus derived was temporarily granted to the bodies that would have exercised it if the Constitution had not been adopted.

Some attempts to develop internal improvements were made in accordance with another method, but without remarkable success. Under this method a state plan-

ning to carry out with its own funds public works of general utility petitioned Congress to grant it lands from the national domain. The case of the Erie Canal furnishes an illustration of this practice. The legislature of New York passed an act in 1811 by which commissioners were appointed to ask Congress for aid in constructing the canal. Although Congress was expected to furnish means, the authorities of the state were to direct the execution of the work. To the commissioners, however, it very early became evident that it would be useless to solicit money, and in view of this fact they requested a grant of land. A new view of the case then presented itself. They discovered that no grant of land would be made to New York, unless at the same time lands were granted to other states. Here state jealousy appeared and made such demands that a useful work in one state could not be encouraged without encouraging a possibly useless work in another state. This condition of affairs was recognized, and a bill was drawn by the New York commissioners to be presented to Congress proposing that lands should be granted not only to New York but to other states as well, and that these lands should be taken from certain unappropriated lands in the territories of Michigan and Indiana. According to the provisions of this bill, Massachusetts was to have 1,000,000 acres, New Jersey 500,000, Delaware 400,000, Virginia 200,000, New York 4,500,000, Pennsylvania 900,000, Ohio 200,000, North Carolina 300,000, Tennessee 200,000, South Carolina 200,000, Georgia 1,000,000, Kentucky 300,000, and Maryland and Virginia, in common for the Potomac, 200,000. Altogether 9,900,000 acres of public land were to be granted in varying amounts to the several states in order that their mutual jealousy might be allayed and New York be permitted to receive federal aid. These grants were to be made in some cases not because there was any public work that was immediately demanded in the states, but because it was thought that the opposition of these states to the scheme proposed by New York could in this way be most effectually prevented. The bill, how-

ever, encountered another obstacle in the reluctance of Congress to furnish assistance to a state under any conditions. Thus the plan failed. New York constructed the canal from her own resources, and was not the loser by this turn of affairs, as may be seen from the fact that down to 1873 the earnings of the Erie Canal exceeded the cost, the operating expenses, and the expenses of maintenance by over forty millions of dollars.

In the second decade of this century two circumstances urged upon the federal government a more active policy with respect to internal improvements. These were the rapid increase of population in Ohio and Kentucky, and the great cost of transportation by any means at hand between the different parts of the settled country. As long as the difficulties of transportation remained there was necessarily manifest a tendency toward provincial independence, and it appeared to be one of the duties of the central government to check this tendency and to bring the several communities into closer relations of trade and sympathy. The building of roads and canals was, therefore, a political necessity, and the enterprise which pressed most immediately for execution was a road from the valley of the Potomac to the valley of the Ohio.

It had already been recognized that for the Atlantic States the ocean was the connecting highway, and steps were taken to increase the safety of its navigation by establishing lighthouses and obtaining carefully constructed maps. In this the federal government not only lent its aid to the furtherance of interstate commerce but also to the development of commerce with foreign nations. A further application of this policy was the building of the Cumberland Road by the federal government. It was consistent with action already taken with respect to commerce by sea, and it was in keeping with an agreement made with Ohio. According to this agreement Ohio for five years was not to tax public lands sold in that state, and Congress in return was to spend a certain percentage of the proceeds

of such sales in building a road to connect the Ohio River with navigable waters flowing to the Atlantic. The action of the government in this matter was logically consistent, if not constitutional, and on the point of the constitutionality of the action there were widely different opinions. Yet those who wished a strict construction of the Constitution were not in all cases opposed to the action; in fact, on the question of constitutionality the line was not sharply drawn between the strict constructionists and the advocates of liberal construction. President Monroe held that Congress did not possess the power which it had pretended to exercise in building the Cumberland Road, that the states individually could not grant it, and that it could be granted only by an amendment to the Constitution. He found, however, certain circumstances under which the federal government might support internal improvements, particularly when good roads and canals would promote important national purposes. He said:

"They will facilitate the operations of war, the movements of troops, the transportation of cannon, of provisions, and every warlike store, much to our advantage and to the disadvantage of the enemy in time of war. Good roads will facilitate the transportation of the mail, and thereby promote the purposes of commerce and political intelligence among the people. They will, by being properly directed to these objects, enhance the value of our vacant lands, a treasure of vast resource to the nation. To the appropriation of the public money to improvements, having these objects in view, and carried to a certain extent, I do not see any well-founded constitutional objection."

Regarding the constitutional power of Congress with respect to internal improvements, the views of Mr. Monroe underwent a somewhat radical change. In 1824 the Eighteenth Congress authorized the president to cause the necessary surveys, plans, and estimates to be made of the routes of such roads and canals as he might deem of national importance. The bill provided also for an appropriation of thirty thousand dollars for this purpose. After mature deliberation the president gave it his approval, with an apparent abandonment of the position which he had hitherto held concerning such measures.

In executing this act a board of engineers was formed who immediately undertook the surveys designated by the president. In 1825 they made their first report to Congress, indicating the practicability of establishing communication by water between the Potomac, the Ohio, and Lake Erie. A second report was made a little later, which set forth a general scheme of internal improvements. This survey was only one feature of the activity of the times in favor of improving the internal means of communication. The government was urged from all sides to build turnpikes and canals, and private enterprise was vigorously stimulated to the same end. But doubts as to the constitutional powers of Congress continued to interpose objections, and these objections found definite and forcible expression in President Jackson's message vetoing the Maysville Road Bill. In this he said :

" If it be the wish of the people that the construction of roads and canals should be conducted by the federal government, it is not only highly expedient but indispensably necessary that a previous amendment of the Constitution, delegating the necessary power and defining and restricting its exercise with reference to the sovereignty of the states, should be made. Without it nothing extensively useful can be effected."

As an alternative of the policy of making internal improvements by the federal government President Jackson recommended that the surplus funds in the national treasury should be distributed among the states in proportion to the number of their representatives, and that the amounts received by the several states should be applied by them to internal improvements. In view of the growing popular opinion that the federal government should undertake certain public works, this project and the president's free use of the power to veto bills made an unfavorable impression on the nation. It came to be generally believed that the president was hostile to the whole policy of internal improvements, and this belief aroused a determination on the part of Congress to carry out the policy in defiance of the president's objections. Under the stimulus of hostility to the president the party advocating internal improvements in-

creased in numbers rapidly until it appeared to be able to carry any bill over the presidential veto. Several bills for internal improvements were then introduced; and the first which was brought to a final vote, a bill making appropriations for the improvement of rivers and harbors, was carried in the House of Representatives by a vote of one hundred and thirty-six to fifty-three, and in the Senate by twenty-eight to six. The president submitted to the inevitable, and in spite of former vetoes waived all constitutional objections and gave his assent to bills making large appropriations for surveys, for the improvement of rivers and harbors, and for building and maintaining roads.

This turn of affairs helped to fix the national policy. This result was produced, however, not by some profound legal determination, but by the force of public opinion. It is not to be inferred from this fact that propositions concerning internal improvements were hereafter adopted without opposition. There continued to be objections, but for the most part they were supported on other grounds than the unconstitutionality of the measures proposed. In order to avoid the liability of encountering a veto, appropriations for internal improvements were included in the general appropriation bills. In this manner, without any regularly established system for carrying on public works, large sums were voted by Congress and in due time expended in different parts of the country. And it was often not so much the works constructed as the constructing of the works that was desired by the people where the improvements were made.

The popular desire for the spoils of governmental expenditure has doubtless been influential in furthering appropriations for internal improvements. The member of Congress has had few surer ways of winning the continued support of his constituents than by securing the expenditure of large sums among them for public works. Appreciating this, he has been diligent in attempting to make the appropriation for his district as large as possible, and in so steering the whole list of appropriations

that it might not encounter a presidential veto. The political advantages of internal improvements have been appreciated not only by individual politicians but also by the parties. The Republican party in its first national convention sought to reap some of these advantages by adopting the resolution that "a uniform system of internal improvements, sustained and supported by the general government, is calculated to secure, in the highest degree, the harmony, the strength, and the permanency of the republic." And in the Republican platform of 1856 it was declared that "appropriations by Congress for the improvement of rivers and harbors of a national character, required for the accommodation of our existing commerce, are authorized by the Constitution and justified by the obligation of government to protect the lives and property of its citizens." This doctrine was reaffirmed in 1860. At the same time the Democratic party reaffirmed the second plank of its platform of 1856, which was that "the Constitution does not confer upon the general government the power to commence and carry on a general system of internal improvements." The sharp line of distinction which existed between the parties with respect to internal improvements, as indicated by the declarations of their platforms, has finally disappeared. Neither party is at present powerfully restrained by constitutional considerations when it knows that its proposed action is approved by public opinion. And this is what will almost inevitably happen whenever a written constitution appears not clearly to warrant a course of action which the bulk of the nation wishes carried out. The written law that has stood for some decades is the expression of the will of a generation that has departed, while the public opinion or will of the present is a living force, whose spirit, if persistent, will animate the law and give it a new meaning. If not definitely amended the fundamental law will be twisted in interpretation to mean what it is desired it should mean. The expressions of the Constitution of the United States with respect to public works have not changed, but we

have grown to be a nation, and as a nation we are moved to do what other great nations may do; and in so far as the law has presented hindrances these have disappeared or are destined to disappear, if not by verbal amendment then by our reading into the expressions our later will.

The methods followed by the federal government in contributing to the progress of internal improvements have not under all circumstances been the same. In a few cases this government has undertaken works as the sole supporter and manager. In other cases it has been a stockholder in corporations where the effective management has remained in private hands. In still other cases it has encouraged the carrying out of important undertakings by making donations of land to the person or persons owning and managing the enterprise. Of these methods the first has been favored less than the others. This has been due in part to the vigorous adherence of our early officers and statesmen to the principles of individualism, to their disposition to prevent the government from taking positive action in affairs where there was reason to believe that individual effort would be sufficiently effective. The evident reluctance on the part of the government to assume the direct ownership and management of internal improvement has also been due in part to the consciousness of the weakness of our public administration, in which respect we stand, perhaps, lowest in the scale of the great nations. In spite of the somewhat obtrusive pride with which we have regarded our system of government, we have had a lurking fear that it would go to pieces if we gave it much to do; and in this fear we have hesitated to administer, through our public agencies, certain important affairs which the governments of other great nations have administered with marked advantage. We have been willing to remain without an efficient public service, and consequently without ability to develop and control directly with success the great works of internal improvements which in some degree testify to the reality of a nation's greatness.

THE INDUSTRIAL CONDITION OF THE SOUTH AFTER 1860.

BY RICHARD H. EDMONDS.

CONTRAST the South of 1860 and the South of 1865. In one case we see a country increasing in wealth enormously, adding over \$1,300,000,000 to the cash value of its farms in ten years, building more railroads than the New England and the Middle States combined, and increasing the value of its property from \$2,846,956,892 in 1850 to \$6,332,456,289 in 1860, and adding many millions in new factories and new banks. In the other we find at the close of the most disastrous war in the world's history a degree of poverty and woe which no language can portray. For four years contending armies had occupied its territory and proved that General Sherman was correct, if profane, when he said that, even at the best, "war is hell let loose." Desolation had swept over the land, leaving only blackened chimneys to mark the site where dwellings and factories had stood; fences were gone, farms were in ruins, and the soldiers who had given four years to battle returned only to take up the burden of life met by conditions more appalling than the people of any other nation had ever faced. Over the whole land poverty, and worse than poverty, despair, brooded. Debts had accumulated and the outlook for the future was more gloomy than even a Dante could fully picture.

Hundreds of thousands of those who had been the best men of the section had been killed or maimed in battle or wrecked in health, while thousands, unable to see any hope of business, went west or north to find a home. Then came the absolute demoralization of the labor system, followed by political misrule and debauchery of the state governments, with the most unscrupulous white adventurers using ignorant negroes as their tools to enable them to carry out every gigantic swindling operation which fertile brains could invent.

The census of 1870 showed a decline in

the assessed value of property in the South since 1860 of \$2,100,000,000, and the reign of terror, or reconstruction period, made another decrease of \$300,000,000 between 1870 and 1880; thus the South grew steadily poorer between 1870 and 1880. This, however, was but a part of the loss. The cost of the war, the destruction everywhere visible, the hundreds of thousands of the most vigorous men in their graves or permanently disabled or driven elsewhere to find a home, the South's share of national indebtedness, all summed up would mean an aggregate loss, if it could be expressed in money, of over \$5,000,000,000. How can we comprehend the meaning of such figures? This vast sum is eight times as great as the combined capital of all the national banks in the United States, and is nearly as great as the aggregate capital invested in manufactures in the entire country.

It has been stated already that in 1860 the assessed value of property in the South was \$5,200,000,000 out of a total of \$12,000,000,000 in the entire country, or 44 per cent. In ten years there was a startling change. In 1870 the South had only \$3,000,000,000 of assessed value, while the total for the whole country was \$14,170,000,000. While the South grew poor, the North and West grew rich as never before. In 1860 the assessed value of property in Massachusetts was \$777,150,000, compared with \$5,200,000,000 in the South; in 1870 Massachusetts had \$1,590,000,000 of property and the South only \$3,000,000,000. Such was the poverty of the South that in 1870 the one state of Massachusetts listed for taxes more than one half as much property as the fourteen states of that section could show. The assessed value of property in New York and Pennsylvania in 1870 was greater than in the whole South. South Carolina, which in 1860 had been third in rank in wealth in proportion to the number of her inhabitants, had

dropped to be the thirtieth; Georgia had dropped from the seventh to the thirtieth; Mississippi, from fourth place to the thirty-fourth; Alabama from the eleventh to the forty-fourth; Kentucky, from tenth to twenty-eighth, and the other states had gone down in the same way, while the Northern and Western States had steadily increased in wealth. In 1860 the assessed value of property in South Carolina, according to the census, was \$489,000,000, while the combined values in Rhode Island and New Jersey aggregated \$421,000,000, or \$68,000,000 less than South Carolina's. Of course the true value is always greater than

the assessed value. In 1870 the combined values in Rhode Island and New Jersey amounted to \$868,000,000, and the value in South Carolina was \$183,000,000. Thus while South Carolina had \$68,000,000 more assessed property in 1860 than these two states, in 1870 their wealth exceeded South Carolina's by \$685,000,000.

The census bulletins treating of the wealth of the United States bring out very clearly the South's relative position of wealth in 1850 and since then. Comparing the true valuation (not assessed valuation) of real and personal property by sections, they give the following:

Sections	1850	1860	1870	1880	1890
New England and Middle States	\$21,435,491,864	\$17,533,000,000	\$15,290,032,687	\$5,591,607,424	\$3,130,989,851
Southern States	11,534,261,685	7,641,000,000	4,401,462,507	6,332,456,289	2,846,956,892
Western States	25,255,915,549	16,186,000,000	9,542,053,355	3,966,735,753	1,126,447,585
Pacific Coast States and Territories	6,811,422,099	2,282,000,000	834,969,958	268,816,602	33,395,900
Total for United States	\$65,037,091,197	\$43,642,000,000	\$30,068,518,507	\$16,159,616,068	\$7,135,780,228

As shown by these figures, the South (Missouri being classed in all of these statistics as a western state) had in 1860 about 40 per cent of the true value of all real and personal property in the United States, outranking the Middle and New England States combined by nearly \$750,000,000 whereas in 1850 the latter sections outranked the South by \$260,000,000. The value of southern property increased during the decade 1850 to 1860 over \$3,480,000,000 against an increase of \$2,460,000,000 in the New England and Middle States. That decade witnessed a marvelous advance in southern agricultural, manufacturing, and railroad interests, the extent of which can be appreciated by this increase of largely more than 100 per cent. The valuation of property *per capita* in the South in 1860, even including slaves, who owned no property, was \$568 against \$528 in the New England and Middle States. In the face of such facts as these, the South of ante-bellum days is still accused of having lacked energy and enterprise, and its people are even now charged with having been inferior to those of other sections in the development of their country and the creation of wealth. When we turn from 1860 to 1870 there is a marvelous change. The country's wealth has almost doubled. New England and the

Middle States, having grown rich by the war, almost trebled their property, while the South drops from the first place to the third. In 1860 it outranked the northern section by \$750,000,000, in 1870 it was \$10,800,000,000 behind. From such an overwhelming blow as this, followed by the still further decline during reconstruction days, it was not to be expected that the South could quickly rally. Everything was against it. The combined financial and railroad influences of America and Europe were opposed to the South and working for the development of the West. The public sentiment of the world had been educated by unfriendly papers to believe that the South was a country unfit for settlers or for investment of capital. Gradually a change came, and about 1880 some of the Southern States commenced to show signs of a revival.

Contrast the South of 1880, however, with the rest of the country. The South was burdened with debts, both state and private, its people hardly daring to believe that the worst was really over, its railroads in bad condition physically and financially, its manufacturing business very limited, its population largely in excess of any demand that could possibly exist for labor under the conditions prevailing, with but few banks and with few strong friends in the great

financial centers of the country. The North and West were at this time having almost unprecedented progress and prosperity. The tide of immigration drawn from Europe to the West by the aid of land-grant railroads, and the rush of surplus men and money from the East into that section had created an empire almost in a day, built great cities, opened up millions of acres of land, and furnished a market for manufactured products that taxed the factories of the East. Enormous grain crops in 1879 and 1880, coupled with an unusual deficiency in Europe, led to a new era in our foreign grain trade, burdened our eastern and western railroads with wheat and corn, seeking an outlet through the Atlantic ports, and everywhere, except in the South, was felt "the thrill of the music of progress, the whirr of the spindle, the buzz of the saw, the roar of the furnace, and the throb of the locomotive."

With such conditions as these before us must we study the record of progress made by the South since 1880 and compare its advancement with the growth of the North and West. To have predicted in 1880 that in the next ten or twelve years the South would develop its agricultural, industrial, and railroad interests more rapidly than the country at large would have been deemed too absurd to discuss. But investigation proves that what would then have been considered the talk of a visionary enthusiast has come to pass. The progress of the South, from whatever point we view it, has been more rapid than that of the rest of the country. If this has been accomplished despite the vast difference in conditions which prevailed in 1880, who shall set the measure of what will be done during the coming ten years?

In 1880 the South had of true valuation \$7,600,000,000 of real and personal property, or a little over one sixth of the total for the country, against 40 per cent in 1860. From 1880 to 1890, despite all disadvantages, there was an increase of \$3,800,000,000 in the value of the South's property, against an increase of \$3,900,000,000 in the New England and Middle States combined, the percentage of gain in the former, how-

ever, being over 50 per cent, against 22 per cent in the latter.

Since 1880, although the South is still practically without great accumulated wealth, her people have turned to manufacturing with a facility that not only shows that they are in no way lacking in capability to successfully compete in manufacturing pursuits, but, considering the limited capital, this section has exhibited remarkable genius in developing its resources under adverse conditions. In a little more than one decade from the time the work of development may be said to have begun, it is not a question whether Alabama can compete with Pennsylvania in iron, but rather whether Pennsylvania can compete with Alabama. Nobody now doubts that the South can compete with New England in the manufacture of cotton goods, but many do doubt whether New England can compete with the South. The lumber business has become a leading one in the South, and it is rather to the South than to the Northwest that the country will look in the future for its lumber supply.

Since 1880 the growth of manufactures in the South and their success have been more than astonishing. Up to the present time, as recently stated by Mr. D. A. Tompkins, the South may be said to have accomplished the following things:

"1. It has shaken off the idea of dependence on the negro as the laborer, and the latter is falling into the relation of helper to the white laborer.

"2. It has accumulated capital enough to undertake very extensive manufacturing without, in many cases, the need to borrow capital from the North.

"3. It has demonstrated that the southern man makes as successful manufacturer and as skilled mechanic as the northern man or the Englishman, and that the climate is rather advantageous than otherwise to successful and profitable work.

"4. In iron, cotton, and lumber manufacture it is not a question whether the South can hold its own against other sections, but whether other sections can compete with the South."

The permanent establishment and large development of manufactures at the North had a very great stimulus in the war. What the South has done in the last ten or twelve years has been without any special stimulus. With little knowledge of manufacturing on the part of the generation that has grown up since 1860, little capital, and little skill, it had to make a beginning under adverse political conditions, without stimulus of any sort, and in competition with the established industries of the North in their most prosperous condition.

Taking the last census publications, although several years behind the time, because they are the final authority universally accepted in matters of this kind, it is possible to compare the agricultural and manufacturing advance of the South from 1880 to 1890 with that of the country at large. The result is a remarkably favorable showing for the South. In studying these figures it should be remembered that the South had little or no immigration to help to swell the volume of its agricultural products, while other sections had the benefit of a large proportion of the 5,000,000 foreigners who landed here during the decade. Starting in 1880 with total farm assets, which include the value of farms, implements, etc., of \$2,314,000,000, the South made an advance by 1890 to \$3,182,000,000, a gain of 37 per cent. During the same period the increase in all other states and territories was from \$9,790,000,000 to \$12,797,000,000, or 30 per cent.

The total value of farm products of the South in 1880 was \$666,000,000, against \$1,550,000,000 for the remainder of the country. In 1890 the South produced \$773,000,000, a gain of \$107,000,000, or 16 per cent, while the gain in the rest of the country was only \$141,000,000, or nine per cent. With just one fourth as much total assets in farm operations as the balance of the country, the South had \$107,000,000 increase in production out of a total of \$248,000,000, or nearly one half.

On the South's \$3,182,000,000 invested in farm interests in 1890, the total productions were \$773,000,000, or a gross revenue

of 24.1 per cent on the capital; while on the \$12,797,000,000 invested by all other sections in farm operations the product was \$1,687,000,000, or 13.1 per cent gross revenue, only a fraction more than one half as much in percentage of production as the South's. It is impossible to get at the net profits, but these figures show how far ahead the South is in the gross product based on the capital invested. They show that for every dollar received by northern farmers on the capital invested, southern farmers received nearly two dollars.

Satisfactory as the progress in agriculture has been, the advance in manufacturing has been far greater proportionately. Ten years ago the value of the South's agricultural products was \$200,000,000 in excess of the value of its manufactured products. By 1890 positions had been reversed and manufactures led by \$140,000,000, and if mining interests be included the difference would be nearly \$200,000,000. What has been accomplished in the advancement of the South's manufacturing interests is, however, but the very beginning of its industrial life.

In 1880 the South had \$257,244,561 invested in manufacturing; by 1890 this had increased to \$659,008,817, a gain of 156 per cent, while the gain in the entire country was 120.76 per cent. The value of the manufactured products of the South rose from \$457,454,777 in 1880 to \$917,589,045 in 1890, a gain of 100 per cent against an increase of only 69.27 per cent in the whole country. The factory hands of the South received \$75,917,471 in wages in 1880 and in 1890 \$222,118,505.

In 1880 the South had \$21,976,000 invested in cotton manufacturing, with 180 mills having 667,854 spindles and 14,300 looms. Since then this industry has quintupled, and the capital invested aggregates over \$107,000,000, with enough mills now under construction to add about \$15,000,000 to this sum before the middle of next summer.

A few years ago cotton seed was regarded as a waste product—a nuisance to the farmer. Even as late as 1880 there were only forty

cotton-seed oil mills in existence, and the capital invested was but \$3,500,000. There are now 300 mills whose aggregate capital is at least \$30,000,000. These mills consume about 1,500,000 tons of seed a year, for which the farmers get \$15,000,000 to \$20,000,000. The total value of their product is about \$30,000,000 a year.

The railroad mileage of the South has been increased by the addition of over 25,000 miles since 1880. Since that year over \$1,000,000,000 have been spent in the building of new roads and the improvement of old ones. The true value of property as reported by the census of 1880 was \$7,641,000,000, and by the census of 1890 \$11,534,261,685, showing a gain in the real value of southern property during that decade of \$3,800,000,000, the increase in assessed value being just about \$2,000,000,000.

In 1880 the South made 397,301 tons of pig iron, and in 1895 the output was over 1,700,000 tons. The South's coal production in 1895 was over 30,000,000 tons against 6,048,000 tons in 1880.

Some countries have iron and coal, some have timber, some have good agricultural lands, some a good climate, some have water powers, some other advantages, but no other country on earth combines them all, and to them adds, as does the South, cotton, which, in all its ramifications, is the foundation of what is probably the greatest manufacturing interest in the world.

This is a brief statement of the unequalled natural resources of the South and of the great wealth-creating possibilities of this section. It can be truthfully said that there is no other region on this continent or in Europe of equal area that has one half of the natural advantages for supporting a dense population and for the creation of wealth as the South.

The next great movement of population that the world is to witness will be southward. The conditions are all favorable. Heretofore they have all been unfavorable. It has required a quarter of a century since the war to bring about the changes that were necessary to make the South a thorough-

ly attractive country for northern and western farmers. All the questions relating to possible race troubles had to be settled; the prejudices engendered on both sides by the war had to die out, and the fact that the South could produce other things than cotton had to be demonstrated. The construction, after the war, of railroads through the West and Northwest by the aid of enormous land grants made it absolutely necessary that these roads, controlled as they were by the leading financial powers of Europe and America, should bend their energies and unite the influences of all the financial forces concentrated in them to turn population westward. The South was in no condition to invite immigration, even if it had been in its power to accomplish anything against such a combination of forces as were at work in behalf of the West.

Under these conditions, and with no influences of a similar character that could be put into operation in behalf of the South, all efforts to attract settlers to this section could only prove futile. The time was not ripe, and any careful student of the situation must have seen that, with the exception of Arkansas, Texas, and Florida, all efforts in behalf of immigration would only be wasted energy. As the tide of population from Europe swept westward and the surplus energy and capital of the East found their best field of activity in that section, it became the center of vast business activity and tremendous agricultural development.

But a great change has come and all the disadvantages under which the South has labored are being removed. The annual gatherings of the Farmers' Alliance a few years ago, if they have accomplished nothing else, helped to destroy the prejudices against the South on the part of western farmers. The farmers of all sections have become better acquainted than ever before. Western and northern farmers have learned through contact with southern farmers that there is no foundation for their prejudices against the South as a home. Prior to the establishment of the Alliance the farmers of the country were unacquainted. The western farmer knew nothing about the southern

farmer, and the latter knew nothing about the former. There was neither intercourse by travel nor by the press. The southern farmer read a southern paper, and the western farmer read a western paper. With the growth of the Alliance the farmers of all sections learned to know each other. Alliance papers published in one section were read in all other sections. Acquaintanceship brought about a better feeling, destroyed sectionalism so far as the farmers as a class are concerned, and broke down the barrier which, like an impassable wall, had separated the agricultural interests of the South and the West. This started the good work which many other things have since notably increased, and the result is that the South is becoming fully known to northern and western people. The prejudices formerly existing against it no longer stand in the way of a large emigration from the North and West to the South.

While this change was taking place a great economic change was also in progress. The farmers of the South were paying more and more attention to diversified agriculture, reducing their indebtedness and demonstrating that farming can be made profitable despite the low prices of all farm products ruling of late years. In the West, on the contrary, the low prices of grain and inability to diversify crops brought about serious depression in farm interests. Under these conditions both sections were at last in a position where immigration work could be undertaken with an assurance of success. During the last five or ten years there have settled here and there all over the South a few northern and western farmers, whose great success is now being made known to all their friends in their former homes. This is awakening a direct interest in the South in all parts of the West—an interest such as could be aroused in no other way.

From every section of the North, the West, and Northwest, and even from California, requests for information about the South and its advantages for settlers are being received. Items of news from several thousand southern towns and villages from Maryland to Texas pass before the writer

every day. The most striking feature in this mass of news—so pronounced that it would impress itself even upon the most casual reader—is the number of settlers reported from day to day as locating in the South. Here a few, there a few, a family here and a colony there—Americans, Germans, Scandinavians, and, in Louisiana and Mississippi, some Italians, but, most prominent of all, American farmers from other sections,—such are the points gathered as one hurriedly runs through the country papers of the South. This is entirely a new thing. A year ago items of this kind were rare. Now every issue of every southern paper has something in it about immigration matters and the incoming of new people, and even now thousands of western and northern farmers are settling in the South.

It is needless to say that this commingling of the people of all sections in the South must bring great blessings to our entire country. It means the complete obliteration of all sectional lines and the well-rounded industrial and general business advancement of our entire country. It meets the prophecies of the late William D. Kelley, of Pennsylvania, who nearly ten years ago in a letter to the writer said, "The development of the South means the enrichment of the nation." The interdependence of the two sections and the reason why southern advancement meant northern wealth were probably never more graphically stated than in this letter by Judge Kelley, in which he said:

"The states south of the Ohio and east of the Mississippi, with their half million square miles of area, contain a wealth great enough for a continent—a wealth so vast, so varied in its elements and character, so advantageously placed for development, that these states alone can sustain a population far greater than the population of the United States to-day. Their products would be so different from those of other portions of the country as to afford the most profitable exchange, advantageous to all. And it is in these states that we must find the new and greater market for northern surplus, whether that surplus be in the shape of accumulated labor of the past, that is to say, capital, or the future productions of labor, or of labor itself, because in these Southern States, more than elsewhere, the natural conditions of success exist. As to the rapidity with which it can be done, the past growth

of the West furnishes the best answer. It was the building of an empire in the West that relieved and enriched the East as well as the West. The enormous energies, the 'plant' used in that task, unparalleled in the magnitude of the work and the greatness of the reward to all, is now seeking a new field of investment, and there is no spot on earth

sufficient for it and within its reach but the South. I do not consider that there ever existed in the West, great as its wealth is, or in any other portion of the country, anything like the natural wealth of the South."

In this light every one must rejoice at the wonderful progress the South is now making.

(End of Required Reading for March.)

CAPRI.

BY WALTER TAYLOR FIELD.

RISING from the purpling water
 With her brow of stone,
 Sprite or nymph or Triton's daughter,
 Rising from the purpling water,
 Capri sits alone—
 Sits and looks across the billow
 Now the day is done,
 Resting on her rocky pillow
 Sits and looks across the billow
 Toward the setting sun.
 Misty visions trooping sadly
 Glimmer through her tears,
 Shapes of men contending madly,—
 Misty visions trooping sadly
 From the vanished years.
 Here Tiberius from his palace
 On the headland gray
 Hurls his foes with gleeful malice,
 Proud Tiberius at his palace
 Murd'ring men for play.
 There Lamarque's recruits advancing
 Scale yon rocky spot,
 'Neath the moon their bright steel glancing,—
 See Lamarque's recruits advancing
 Through a storm of shot.
 But to-day the goat bells tinkle
 And the vespers chime,
 Vineyards shade each rock-hewn wrinkle,
 And to-day the goat bells' tinkle
 Marks a happier time.
 Soft the olive groves are gleaming,
 War has found surcease,
 And as Capri sits a-dreaming
 Soft the olive groves are gleaming,
 Crowning her with peace.

A ROMANCE OF THE STARS.

BY MARY PROCTOR.

CHAPTER I.

IN one of the many little dales around Sydenham, London, hidden amid a very nest of old oaks, was a seminary for young ladies, under the direction of Miss Amelia Inart. In by-gone days the house had been known as the "Grange," and the stately minuet had often been danced in its halls by ladies fair and gallants gay during the reign of bonny King Charles and the rollicking Cavaliers. The stone walls revealed many a hiding place where rebels had been sheltered, and like every grange of high degree it had a well-authenticated ghost-story.

The ghost presented the appearance of a young girl clothed in white drapery supposed to be her wedding gown, and she was said to haunt the west wing between the hours of eight and ten. According to the legend the maiden who was so unfortunate as to gaze upon this apparition during its nightly wanderings was bound to meet with a sad fate. Should she ever become engaged, her betrothed would die on the eve of his wedding day, the very misfortune which had befallen the young girl whose spirit now haunted the Grange.

The story had often been told in awed whispers to successive generations, how Pamela Wentworth had been wooed and won by a gallant young knight in the days of bluff King Hal. On the very eve of her wedding day, as Pamela was awaiting her lover's arrival across the woodland glades which formed the boundary of the Grange estate, she saw him crossing over a narrow bridge which forded a stream, thus shortening the distance by a mile or so. The horse, startled by some unusual sound, it is supposed, swerved to one side, and becoming unmanageable threw its rider into the stream. The latter, weighted by his military trappings, unable to help himself, was drowned. Pamela, overcome with horror at the sight, became hopelessly insane, and evening after

evening, at the same hour, she would walk up and down the terrace on the west wing of the Grange, gazing ever toward the scene of the fatal event. Then as she fancied she saw the tragedy repeated she would give a despairing cry, wring her hands, and moan for the loss of one she would never see again. This continued for a month or so, her parents humoring her in her whim, arraying her each evening in her wedding attire, and soothing her as best they could as she turned from the sight which tortured her at each repetition. The doctor had strongly urged her parents to take her away, but they could not resist Pamela's pitiful pleading to remain. It was but a matter of a few weeks more or less after all. She had become a wreck of her former self, her mind was a blank, each day being but a repetition of that one eventful occasion. Its harrowing memories were slowly breaking her heart, until one evening, as she turned from the terrace to rejoin her parents, she stretched out her arms to some imaginary being she saw beside them, and exclaiming with joyful accents, "At last! at last! you have come for me," she fell to the ground in a dead swoon, from which she never recovered.

With such a legend as this to enhance the interest of the Grange it was not surprising that the pupils at Miss Inart's seminary felt especially fortunate—for there is nothing quite so appealing to a young girl's imagination as a haunted house,—while, on the other hand, none wished to see the ghostly apparition lest it should mean a repetition of Pamela's sad fate for themselves. For this reason Miss Inart had little or no trouble in keeping the west wing sacred from intruders.

The legend was not generally known, and, in fact, it was kept as a profound secret by the senior girls, having been handed down from one to the other as each successive class attained the high degree of seniority.

The younger girls knew only that there was "some perfectly awful story" about the west wing, and that the best thing they could do was to keep at a safe distance therefrom. Doubtless by means of endless repetition the legend had been varied to suit the teller's imagination, but this only added to its charm.

The eve of the day a girl was promoted to the senior class she was invited with much mystery to the room of the first senior in the school. The invitation was written on black-edged paper, and the stamp consisted of a skull and crossbones. At the appointed hour, usually midnight, when it was devoutly hoped that Miss Inart and the school monitors would be wrapped in deepest slumbers, the "*débutante*," as she was called, was summoned by three mysterious raps at the door of her room. She arose, and answering the summons by saying, "My friend, I come," she cautiously opened the door and swiftly followed a white-robed figure which preceded her along the hall to a room specially prepared for this momentous occasion. It was in profound darkness save for the ghostly glimmer of a small wax light placed at the end of the room inside a skull, which had been stolen by some adventurous spirit from the class of anatomy and physiology. A promising student in chemistry had traced in letters of phosphorus upon the wall, "Your hour has come," and another senior with a view to artistic effect had elaborately draped the room in black.

As the *débutante* approached the center of the room her eyes were blindfolded and she heard the words, "Swear never to divulge the legend of the ghost." "I swear," was the usual reply, and the story was then most impressively related. Her eyes were then uncovered, while she was led to a window which overlooked the west wing and was warned never to look in that direction, nor to wander that way after dark.

In this way the story had passed from senior to senior, the secret had been religiously kept, and it would have been kept to this day had not a strange occurrence caused it to become more generally known.

It appears that among the new arrivals at

Miss Inart's school one year was a Miss Marion Cleveland, a beautiful young American girl who had been sent from her home in New York that she might have the advantage of a few years' education in England. The first two years had passed quietly enough, and she had become a universal favorite. She was one of those bright, vivacious girls, full of life and spirit, and dignified withal. To her the girls came with their sorrows and joys, knowing that she would sympathize with them and give them the benefit of her advice. Even Miss Inart relied upon her as she had seldom relied upon any other girl. Her honest gray eyes, the decided cut of her mouth and chin, the sweet curve of her lips, all revealed uprightness and strength of character. Her dimpling cheek and ever-ready smile told of the warm, responsive soul within, and none who sought her for sympathy went away disappointed.

She had just arrived at the period of seniority when my story begins, and had received the black-bordered invitation already referred to. She could not help smiling at the quaint conceit, but secretly she rejoiced at the coming mystery. With a beating heart she awaited the mysterious summons, and when the appointed time at last arrived she listened to the legend with a feeling of intense delight. To an American girl these English legends of haunted castles and ghosts galore must needs appeal, and it was all so new to her that she positively reveled in the disclosures slowly unraveled for her edification by a senior who had a most prolific imagination.

When invited to gaze on the western wing, and urged to make the usual promise, she gently but firmly declined to do so. This was positively unheard-of in the annals of schooldom! The girls stared at her in amazement, they begged, they entreated, but it was of no avail. Miss Cleveland remained obdurate, and from that hour she became a heroine in the eyes of her classmates.

What was still more to the point, she had actually dared to assert that she would go to the western wing, climb to the upper terrace, and prove the truth of the legend for herself.

She had never seen a ghost, she longed to see something mysterious, and she was determined not to leave the Grange till she had had a *bone fide* encounter with this spirit from spirit-land.

The girls were horrified, yet secretly they could not help admiring the brave American. She was unanimously elected champion of the Spirit Club, as the senior class was called, and the girls looked forward with much excitement to the time when she would fulfill her threat.

However, Marion was not in a hurry to do so, for there were many difficulties to overcome, and she wisely decided that discretion was the better part of valor.

CHAPTER II.

STRANGELY enough, Miss Inart was in perfect ignorance of the legend, and often wondered why it was that she had had so little difficulty in keeping the girls from the west wing. Her only reason for doing so was because that part of the Grange was old and dilapidated and there were dangerous little pitfalls in worn-out staircases, tumble-down banisters, and unforeseen trapdoors not always securely fastened. For this reason she deemed it safer to leave that part of the Grange unoccupied until she could have it satisfactorily repaired.

Therefore the west wing had but one occupant. In a room overlooking the very terrace supposed to be haunted by the ghost of Pamela Wentworth Miss Inart had fitted up a small observatory for the use of the professor of astronomy, Allen Vance Douglas, a graduate of Harvard College. From this room he had an uninterrupted view of the heavens, and was able to pursue his studies in peace and quiet, far away from the disturbing element of school life. A fine telescope had been erected on the upper terrace for his use, and many a night he had spent rambling in star-land. Far away from the rush and turmoil of life, he enjoyed the solemn grandeur of the heavens, and in the stillness of the midnight hour, when all nature was hushed to repose, when the hum of the world's turmoil was over, he watched the bright stars drooping through the deep

heavens, and thus the hours went swiftly by.
 "Ye stars, bright legions that before all time camped
 on yon plain of sapphire,
 Who can tell your burning myriads, but the eye of
 Him

Who bade through heaven your golden chariots
 wheel?

Yet who, earth-born, can see your hosts, nor feel,
 Immortal impulses—eternity!

What wonder if the o'erwrought soul should reel
 With its own weight of thought, and the wild eye
 See fate within yon tracks of deepest glory lie?"

Overwhelmed at these wondrous truths, Professor Douglas felt at peace with himself and the world. The day may have had its cares and its trials, life may have seemed a weary burden, terrestrial affairs assuming an importance vastly in excess of their true value. The molehills of everyday life may have become veritable mountains seeming to crush him beneath their weight, but when the day was over, when he was free to seek the seclusion of his study, he would watch the twilight gently drawing the curtain of night over the face of the tired earth, till, as the shades of night drew on apace the lamps of heaven would gradually appear first in one part of the sky, then in another, till the firmament shone in a blaze of glory.

"Overhead the countless stars
 Like eyes of love were beaming;
 Underneath the weary earth
 All breathless lay a-dreaming."

For him, these twinkling stars were as suggestive as the faint lights from a mighty ship far out at sea, telling us that it is crowded with human beings, though we cannot see them, nor even guess what they may resemble. In the same way the stars in the depths of space reveal millions of fiery orbs aglow with energy, possibly the center of other worlds such as ours, where nations war and die and lives are lived and lost.

As these thoughts passed through the mind of the professor one evening he took a small notebook in which he wrote as follows:

"We scarce know where we are; in the midst of many worlds our earth seems so small that it sinks into insignificance. We desire so eagerly to become great that we are always designing, always longing for

fame. Yet 'the paths of glory lead but to the grave.' What does it all amount to?"

With a sigh the professor closed his notebook and returned to his study, where he had been engaged in correcting the class compositions. It was a weary task, for he was vainly endeavoring to make his pupils contemplate the wonders of the universe in a grander, more poetic sense than is usually conveyed by text-books. Nevertheless, they looked upon their astronomy lesson as distasteful, and prepared for it in a half-hearted way, which was very discouraging to such an enthusiast on the subject as Professor Douglas.

As he walked up and down his study, considering the question, he wondered how it would be possible for him to communicate some of his enthusiasm to his pupils. He had a difficult task before him in undoing the harm done by his predecessor. The previous year the department of astronomy had been under the direction of a young English professor from Oxford. He was an earnest student, but although possessing a great knowledge of the science himself he was unable to convey it to others. His books on the subject were universally used as text-books in the schools, but they were far too technical for the average schoolgirl. Dry statistics do not appeal to them, nor mathematical calculations, as a rule; consequently this particular book on astronomy and its celebrated author became cordially detested by the pupils in Miss Inart's school.

After struggling for mastery for a year Miss Inart determined to engage the services of Professor Allen Vance Douglas, who had had great experience in preparing students for collegiate examinations. He had been only a few weeks at the Grange, during which time he had done his best to remedy matters.

As he now paced his study to and fro a bright idea occurred to him. He would for a while dispense with the text-book, save for a few absolutely necessary details, and would appeal to the imagination of his pupils, teaching them to love this noble science of the heavens. So far, the pupils of the senior class had been but lifeless automatons,

as it were, at the lessons on astronomy. Some who were the fortunate possessors of excellent memories recited their lessons like a parrot which learns by endless repetitions, others, less fortunate, stumbled through the recitations in a haphazard way, and the wonder only was that Professor Douglas did not lose patience with the whole class individually and collectively.

There was one girl, however, who had attracted his attention and made his work easier for him during this early period of his life at the Grange. Marion Cleveland was so thoroughly in earnest with her lessons, and had such a lovable disposition withal, that she had unbounded influence with her classmates. Many a morning when the astronomy lesson had promised to be an utter failure Marion's intelligent remarks and questions had revived the interest of her companions. She was not a bookworm by any means, but she was deeply interested in all that was beautiful in nature. As she looked out of the window on sunny mornings at the bright blue sky, the fleecy clouds floating slowly in mid-air seemed to her like angel spirits winging their flight through space. At night, the starlit heavens appealed still more strongly to her imagination, giving her a desire to know more about the depths of infinite space. The glittering eyes of heaven seemed to be ever gazing upon this little earth of ours, in pitying love for the sorrows that burden mankind, and she could not help recalling the well-known lines by O. W. Holmes:

"And when the patient stars look down
On all, their light discovers
The traitor's smile, the murderer's frown,
The lips of lying lovers,
They try to shut their saddening eyes,
And in the vain endeavor
We see them twinkling in the skies—
And so they wink forever."

Once or twice during recitation hour Professor Douglas had noticed a look of rapt attention upon Marion's face, when he had wandered from the original text of the book and had described the glories of the heavens in his own language. It had seemed to him that this was exactly the feeling he wished to inspire in every pupil in the class.

If he had succeeded so well when he did not use the text-book, why not dispense with it altogether at one lesson in the week? Why not try a series of talks on astronomy, encouraging the pupils to ask questions, stimulating their imagination, urging them on to pursue knowledge for its own sake? He resolved to try the experiment the very next day, and with great care he prepared a brief extract for the coming lesson.

CHAPTER III.

HE naturally awaited the hour with some degree of anxiety. What if his experiment should fail? However, he could but do his best—who can do more? When the hour for the astronomy lesson arrived the members of the senior class filed into the class room and took their appointed places in good order. Unfortunately for the professor's plan, the girls were feeling particularly tired that morning, as it was the day after the initiation of Marion into the Spirit Club and they had had only a few hours' rest. They were as a consequence restless and nervous, and the professor felt slightly discouraged. He was still more so when Marion, at the request of her companions, remarked that owing to a little fun they had had the previous evening in honor of her promotion to the senior class they had omitted to prepare their astronomy lesson.

All expected a well-deserved rebuke, when imagine their surprise as the professor addressed the class as follows:

"Young ladies, I regret that you have not prepared your lessons, but your excuse has been so frankly stated that I am inclined to be lenient. However, I hope this will not happen again, or rather that the lessons may be made so interesting that you will look upon them as a pleasure rather than as a task. I have for some time noticed a lack of interest in the astronomy class. I may have been to blame for not making the lessons more attractive, while, on the other hand, you have not taken as much trouble as you should in preparing your lessons. We begin, then, on the understanding that we are both to blame. Now, I intend to try an experiment, and I

wish you to help me in making it a success. We shall put the text-book aside on one day in each week, and all I shall ask you to do will be to listen attentively, and after each lesson write a brief extract of all you can remember. This will teach you how to concentrate your attention, and help you at the same time to cultivate your memory. I wish you to have an intelligent knowledge of astronomy. I shall talk to you in a conversational way, setting forth the main facts, so that you may have a fairly clear idea of what you are looking at when you see the stars. You will never truly realize the wonders of God's universe until you possess a better knowledge of His works than you now possess. There is so much that is beautiful, that is elevating, which does not seem to appeal to you when you study merely from text-books. I wish you to learn to reflect, to use your imagination. Does it ever occur to you that we are a part of this mighty universe, and yet our solar system is but a mere speck in the infinity of space? that our earth is but an atom compared with the sun, the ruler of the planetary system? Have you ever considered how far away we are from the nearest star, our next-door neighbor, as it were?

"Miss Sturgis," he continued, addressing a bright looking girl who was apparently interested in his remarks, "have you any idea how far away the nearest star is?"

"Alpha Centauri is twenty-five billions of miles away," she replied, without in the least realizing the enormous distance conveyed.

"Can you tell me something about this star, Miss Ferris?" asked the professor.

"It belongs to the constellation of the Centuar, which is only seen in the southern hemisphere. It consists of two nearly equal stars close together, and so brilliant that the smaller, though giving only one third as much light as the larger, is still entitled to rank as a star of the first magnitude. Sir John Herschel found them both yellow, but they are now undeniably white. They are traveling onward through space at the rate of thirteen miles a second, according to the French astronomer Guillemin.

Alpha Centauri is computed to emit four times as much light as the sun."

"Flammarion tells us that Alpha Centauri is so far away from our earth," said the professor, "that sound would take more than three million years to cross the abyss between us. And if we can suppose a railroad made from our earth to that star, a train going at the rate of thirty-seven miles an hour would not arrive there till after an uninterrupted course of nearly seventy-five millions of years. Now, how long would it take," he finished, "for a ray of light to travel from that star to our earth?"

"Light travels at the rate of about one hundred and eighty-six thousand five hundred miles a second," replied Miss Sturgis, "and it would take more than four years to come from this star to us."

"You are right," replied the professor, "but do you fully realize what you are saying? Are you conscious of the fact that when you look at Alpha Centauri you see it not as it is now, but as it was more than three years ago? Or let us reverse it and suppose the star inhabited, and among the inhabitants an astronomer. If it were possible for him to see our earth from Alpha Centauri he would see it not as it is, but as it was more than three years ago. He would not see our earth as it is at the present moment until that period of time had passed away.

"Supposing there are planets traveling around Alpha Centauri, or rather around the two suns of which it is composed, since it is a double star, with people on these planets, having a history of their own as the inhabitants on earth have. Could we see these planets across the depths of space we would observe events and people taking part in them who had passed out of existence two or three years ago.

"There are other orbs in space still further removed from our earth and attended by a retinue of planets. Among the inhabitants, if any, there may be astronomers who are at this very moment looking at our earth, seeing it as it was in the days of the discovery of America by Columbus, or dating even further back to a time when the earth was without form and void.

"Thus, in a way, we may truly say that history repeats itself. Nothing that is done on earth can ever be forgotten. It is repeated over and over again by means of the light-waves traveling through space. Only the other day I read the following passage with reference to this same idea from a book written by a distinguished professor of astronomy:

"Events have happened on our earth, and have been forgotten, which nevertheless at this moment may be visible from some one or other of the orbs which people space, if only there are creatures on those orbs possessing enhanced powers of vision; and there is no event of such a nature as to be visible from standpoints without the earth which has not thus been rendered visible over and over again, as the light messages conveying its history have passed beyond star after star (in all directions from the side of the earth on which such events took place), no such event which will not thus be rendered visible over and over again hereafter as the light-messages travel onward into the star-depths for years, for centuries, for millions of ages until time shall be no more.

"Now, the conception of such powers of vision in creatures made by God's hands may be regarded as fanciful, though I apprehend that our ideas in such matters are very imperfect and feeble, and afford no measure of what is possible. But that the Almighty himself is cognizant of all these light-messages who can question? To Him who is everywhere, the light-record of all that has taken place on earth is being continually conveyed, the remembrance is ever present with Him, 'the eyes of the Lord are in every place, beholding the evil and the good.' 'His eyes are upon the ways of man, and He seeth all his goings.' But, lastly, let us remember that even these thoughts, startlingly though they impress upon us the fact that nothing that is done shall be forgotten, are altogether imperfect.

"It is well for us to form some idea of the all-seeing vision of God, by speaking of the eyes of God, and by comparing His knowledge with that direct knowledge of events which we obtain by means of the sense of sight; but we must not forget that this mode of speaking is really as far from the truth as are the poetical expressions by which the inspired writers speak of the might of God's arm, or of His holding man as in the hollow of His hand. There is that continual record of events by means of light-waves traveling forever and ever through space; and beyond question the Almighty is as cognizant of those light-waves as of any event actually taking place in this world or in others. But His knowledge is infinitely more perfect and complete than any we obtain, even of the simplest events, by means of our senses. 'God looketh to the ends of the earth, and seeth under the whole heaven.

No thought can be withheld from Him."'''*

"How quickly does a ray of light travel?" asked Marion Cleveland. "Because if it takes more than four years for a ray of light to travel from the nearest stars, how long it must take to come from the other stars, which are ever so much farther away!"

"A ray of light travels at the rate of about one hundred and eighty-six thousand five hundred miles a second," replied the professor, "and it takes just about four years in coming from the nearest star to our earth, that is, the sun."

"Is our sun really a star?" here inquired Caroline Sturgis, who had only just joined the astronomy class, and whose ideas therefore were somewhat vague on the subject.

"Yes, indeed," replied the professor. "Our sun is the nearest star to our earth, and as Professor Young terms it, 'it is for us the grandest and most important of all the heavenly bodies.' If it ceased to pour forth light and heat upon the planets, our earth, which is one of the planets, would soon feel the consequences, for life would cease upon its surface. Our sun is a star, like the myriad stars we see shining in the heavens, but there are many stars far surpassing it in magnitude and grandeur. Every star in the heavens represents a glowing sun, passing through the different stages of stellar life. According to Lockyer's theory there are seven periods, suns ascending from nebulae and gaseous stars, through red stars of the third type and a younger division of solar stars, to the high level including such bright stars as Sirius; then descending through the more strictly solar stars to red stars of the fourth type (carbon stars), and ending in the group entitled Group VII. Another arrangement of the descending scale is as follows: 'The white Sirian stars were represented as the youngest because the hottest of the sidereal family; those resembling the sun, as having wasted much of their store by radiation, and being well advanced in middle life; while the red stars with banded spectra figured as dying suns, hastening rapidly down the road to

final extinction. This is Vogel's scheme, which is incomplete because it traces the downward curve of decay but gives no account of the slow ascent to maturity.*

"We have wandered away from our topic, the flight of light, and I have not as yet given a reply to the question Miss Cleveland asked just now," continued the professor, "but I shall return to it in a few moments. Before doing so, however, I would like the class to enter the following statements in their notebooks:

"The first spectroscopic survey of the heavens was made by the Italian astronomer Secchi. Spectrum analysis enables us to affirm the presence or absence of certain substances in any light source whatever, so that we can say from the spectroscopic observation of a star's light whether or not it contains hydrogen, iron, copper, or other elements. Secchi examined more than four thousand stars, which he classified according to the character of their spectra into four types.

"The first is called the Sirian, and embraces all the bluish-white stars resembling Sirius and Regulus. These stars yield spectra with the lines of hydrogen very broad and dark, but the lines of the metals faint and difficult to see, or altogether absent. Secondly, the yellow stars, of which our sun, Arcturus, and Capella may be taken as the chief types. The spectra of these show the lines of hydrogen, but not so broadly or prominently as in the case of the first type; the metallic lines are, however, on the other hand, numerous and distinct. Thirdly, the orange stars, of which Alpha Orionis, and Alpha Herculis, and the variable star Mira Ceti are types. This class includes divers variable stars of long or irregular period. The spectra are crossed by a number of dark bands, very dark and sharp on the side nearest the blue, and shading off gradually toward the red end. Fourthly, the red stars, none of which are brighter than fifth magnitude. These have spectra crossed principally by three dark bands, due to the absorption of carbon, and shaded the reverse way to those of the third type. These are the four principal groups into which Secchi divided the stars.†

"The hotter a star is, very probably, the simpler is its spectrum, and it has sometimes been supposed that the white stars were the young suns and the red stars dying

*"History of Astronomy." By Agnes M. Clerke. Chapter on Stars and Nebulae.—*M. P.*

†"The Story of the Stars," pp.140-141. By G. L. Chambers.—*M. P.*

*"Expanse of Heaven," p. 202. By R. A. Proctor.—*M. P.*

suns. Not only has the spectroscope helped us to analyze the stars, but it has also revealed to us the rate at which they hasten in their onward journey through space. By calculating the amounts and direction of the displacement of the lines in their spectra, the speed at which the separate stars are moving toward us or away from us in the line of sight can be ascertained. By this means we have learned that stars are drifting through space at the rate of forty or fifty mile a second, and in the course of thousands of years every one of the stars we now observe will have shifted its place to the extent of many thousands of millions of miles.

"Yet so vast is the infinity of space that thousands of millions of miles measured upon it sink into insignificance. Aldebaran, *B* Andromedæ, Regulus, and Castor are receding from us at the rate of from twenty-five to fifty-eight miles a second. On the other hand, Arcturus, α Cygni, Vega, Pollux, and α Ursæ Majoris were found to be approaching the earth with an average speed of somewhere about forty miles a second. Then there are "runaway" stars, or flying stars, as they are sometimes called. Thus Arcturus "moves palpably through the heaven" at the rate of three hundred and seventy-five miles a second, and the velocity of μ Cassiopeiæ is three hundred and sixty three miles a second, while a star named Groombridge, 1830, travels at the rate of no less than two hundred miles a second. "Flying stars" can then no longer be regarded as mere intruders into stellar society. Whether or not belonging to it "for better or worse," they evidently at present form an important part of its mechanism.'"^{*}

CHAPTER IV.

"As for the distances of the stars," continued the professor, as he closed the notebook from which he had been reading, "we only know the distances of twenty or thirty, perhaps, with accuracy, but of the distances of the great majority we are still ignorant, while of the thousands of nebulae we have not yet found the distance of even a single one. The great problem of finding the dis-

tance of a star was solved by Bessel, and a few stars have been induced to disclose the secret of their distance. It is possible now to answer not only the question what are the stars made of, the reply to which is obtained by spectrum analysis, but we can even say how far away some of them are. Bessel was nearly three years in determining the distance of the star 61 Cygni, the nearest star to us in the northern hemisphere. What good fortune it was that led him to decide upon this star!—for he had no means of knowing that it was the nearest star until he had made his observations. Strangely enough an observer in the southern hemisphere in pursuing the same line of work fortunately directed his attention to Alpha Centauri, which happens to be the nearest star in the southern hemisphere. Bessel concluded that the distance of 61 Cygni was sixty billions of miles. Fifteen years later (1853) the celebrated Prussian astronomer Otto Struve undertook the labor of a new determination of the distance of this star. Dr. Brünnow, the recent astronomer royal of Ireland, made a series of observations in search of a reply to the same question. Both astronomers, although working in two completely independent ways, arrived at the same conclusion, namely, that the star is forty billions of miles away. From the present state of our knowledge of this question we may therefore say that the distance of 61 Cygni is much nearer to the forty billions of miles which Struve found than to the sixty billions of miles which Bessel found.

"Now, we have come to reply to Miss Cleveland's question. It would be impossible to tell how long a ray of light would be in coming from a star unless we knew the distance of that star from the earth. Now that we know the distance of a few, we usually state that distance in "light-years." That is, in place of saying 61 Cygni is forty billions of miles from the earth, we would say a ray of light from 61 Cygni takes about six years in reaching our earth. For instance, a ray of light travels at the rate of 186,500 miles a second. Reduce forty billions of years to seconds and divide by 186,500. Divide the result by sixty to bring

^{*}"System of the Stars," pp. 340-345. By Agnes M. Clerke.—*M. P.*

it to hours, twenty-four to bring it to days, three hundred and sixty-five to bring it to years, and you obtain the result in light-years. What do you understand a light-year to mean, Miss Ferris?"

"A light-year is one in which every second equals 186,500 miles, in the journey of light through space," replied Miss Ferris.

"That is right," replied the professor. "Consequently, as soon as we have determined the distance of a star from our earth we are able to tell how long it takes for its light to travel toward our solar system. Light reaches us in twenty-seven light-years from Aldebaran, or, in other words, when we gaze upon Aldebaran we see it not as it is now but as it was twenty-seven years ago. Its light may have been extinguished meanwhile, but the rays which started out twenty-seven years ago continue on their journey till they reach our earth and deliver their message. Light takes twelve years in journeying from Procyon, sixteen years from Altair, while Alpha Orionis, Alpha Cygni, and Arcturus are plunged into depths of space unfathomable by any method yet brought into use. Professor Ball tells us 'among the many stars we can see in our telescopes we feel confident there must be many from which the light has taken hundreds of years, or even thousands of years, in arriving here. When, therefore, we look at such objects we see them not as they are now but as they were ages ago; in fact, a star might have ceased to exist for thousands of years and still be seen by us every night as a twinkling point in our great telescopes.'"

"You were speaking just now of drifting stars," here inquired Marion Cleveland. "How is it that if the stars are all moving from place to place, some in one direction, some in another, and with varied velocities, that they do not come into collision with each other?"

"Because perfect harmony prevails throughout the universe," replied the professor thoughtfully. "This recalls those beautiful lines :

"See all things with each other blending,
Each to all its being lending,
All on each in turn depending,

Heavenly ministers descending,
And again to heaven upending.
Floating, mingling, interweaving,
Rising, sinking, and receiving
Each from each, while each is giving
Unto each, and each relieving each,
The golden pails. The living
Current through the air is heaving,
Breathing, blessing—see them blending,
Balanced worlds from change defending,
While everywhere diffused is harmony unending."

"During countless ages, the stars which seem so steadfast have been rushing onward through space at a rate compared with which the swiftest forms of motion known on our earth are as absolute rest. In every second the stars have urged their way onward, not resting for a moment. Yet centuries pass away, while the stars seem stationary to all ordinary perceptions. There are stars traveling as systems through space, family parties of stars, as it were. There are colonies of stars, where some are drifting away, while others pursue the same pathway through space. There are stars of a friendly tendency, which drift together; others which seem to have a mutual dislike and are hurrying in opposite directions. In this way the seven great stars in the Dipper will thirty-six thousand years hence have dissolved partnership, changing the appearance of this constellation markedly. The handle of the Dipper will be bent, and the rim of the Dipper out of place, for the reason that five of the stars are drifting in one direction and two in an exactly opposite direction. When I tell you that every one of these seven points of light is an enormous globe, not only larger than the earth on which we live, but thousands, or rather hundreds of thousands of times larger, you will realize what star-drift really means. Imagine these great masses, glowing with intense luster, rushing onward through space. How large they are we do not know. Again I read from an able writer on astronomy:

"We do not even know how far away they are, but we do know that they are so far away that our sun removed and set beside the nearest of them would not look as bright as the faintest of the seven. They may be so far away that our sun removed to their distance would scarce be seen at all, or would even require a powerful telescope to show him; but

that he would not be as bright as Delta, the middle one, and the faintest of the seven, is certain.

"If such a globe as our earth, only, were set aglow with a brightness so great that every part of her surface shone more resplendently than the piece of lime used in the calcium lantern (and one cannot easily look at that piece of lime so glowing), and this enormous mass of white-hot fire were set traveling away toward the nearest star of Ursa Major, or the Dipper, it would be utterly lost to view before it had traversed a fiftieth part of the distance. Then again, every one of the seven stars consists of matter like that of the sun. When we use the instrument called the spectroscope, distance does not prevent us from recognizing vapors of various kinds in the atmosphere of a luminous body, as long as the light reaches us in sufficient amount.

"In the case of the stars, distant though they are, we get the same sort of information. And thus we learn that iron, sodium, magnesium, calcium, hydrogen, and others of our familiar elements exist in the atmosphere of the stars, just as we have found that they exist in the atmosphere of our own sun. These seven stars, like our sun and their fellow-suns, are great masses of intensely hot matter, all around which there lies a deep atmosphere of glowing gases, including in the vaporous form many of those elements, such as our metals, which the greatest heat we can use serves only to melt, not to turn into vapor. You know that at a certain low degree of heat water is solid, at ordinary heat it becomes fluid, and at a great heat—much hotter than the greatest the hand can bear—water turns into steam, or vapor. Iron only becomes fluid at a heat far greater than that at which water boils. You can imagine, then, how intense the heat must be at which molten iron turns into iron steam. But in the sun and stars, iron and substances still more stubborn in their resistance to heat are turned into the form of vapor. The air of every star is a mixture of iron steam, zinc steam, calcium steam, and many other such fiery vapors, besides hydrogen; and all these vapors are so hot that they shine with their own inherent luster. Imagine an atmosphere such as this, where the clouds which form are sheets of molten metal, and the rains which fall are metallic drops.*

"Now let us turn to another wonderful group of stars which is drifting across the heavens. I refer to the Pleiades. With the unaided eye you can perceive seven, some have seen even as many as fourteen stars. With a good telescope six hundred stars have been counted, while in a photograph taken in 1888 no less than two thousand three hundred and twenty-six revealed their presence, and nebulous patches of misty light were revealed, clinging to the

stars and weaving a delicate tracery in the spaces between. Of the two thousand three hundred and twenty-six, all are drifting in the same direction across the heavens, but two seem to be hurrying on in front, while six are straggling behind. Yet the six stragglers are moving in the same direction, only more slowly, while the two in front are traveling more rapidly than the remaining stars in this cluster. What a marvelous thought! An army of stars, hurrying across space, with two couriers to make known their coming and six stragglers gradually getting left behind, as if they were fatigued by this endless journey. Onward, ever onward—and whither?"

"If the sun is a star, then it also is hurrying across space," said Caroline Sturgis, "and must be taking us along with it. Is that true?"

"Certainly," replied Professor Douglas. "I would like to read a beautiful passage on that very subject, which I came across yesterday in my notebook. I cannot recall the name of the author, but the quotation seems especially appropriate while we are discussing star-drift.

"The more one considers these celestial journeys, the stranger seem the adventures of the sun and his attendant worlds in their stupendous voyage through space. The journey is an actual one, for the sun is really carrying us toward the northern quarter of the firmament at least five hundred million miles every year. A railroad train does not more surely whirl us to our destination than by this great solar migration we are swept on through the abyss of the heavens toward the constellation of Hercules; only in one case the rate of speed is more accurately ascertained than in the other. The wildest imaginings of the eastern story-tellers, with their magic carpets and enchanted horses, appear spiritless in comparison with what science tells us of the wonderful flight in which the inhabitants of the earth are all unconsciously engaged. A celestial eye that closed in the slumber of the gods while beholding Adam enjoying the delights of Eden if suddenly opened now would look in vain for the pleasant fields and woods of Paradise. They would have disappeared together with their unfortunate inhabitants, and even the earth that bore them would be gone, vanished, leaving only the emptiness of space where that vision of happiness had been. The blazing orb that shone upon Eden would likewise have departed, and the sleeper awakened would find himself plunged in eternal night and the awful cold of sunless space. During his sleep the whole system would

*"Easy Star Lessons," p. 191. By R. A. Proctor.—*M. P.*

have passed on, leaving him behind millions and millions of miles, like an abandoned traveler in the desert. If there were no intervention of divine knowledge, the sudden sounding of the judgment trumpet would produce a most strange spectacle in the universe when troops of departed souls thronged in the wake of the flying earth, searching for the bodies they had left when the globe was in far distant regions of space. Who would not wish to view with an all-seeing eye the caravan of worlds on its way? Always gathering new material from the realms of space, adding comets and meteor swarms to its dominion, the sun sweeps on, and the obedient planets follow in wide circling orbits; but whither we are going and how it will all end even astronomers cannot tell.

"This is, indeed, a sublime thought. What, then, must be our thoughts when we remember that there are thousands of such systems, all pursuing an endless voyage through space. The mind is overwhelmed at the meaning of this display. As we gaze at the wondrous scene an infinite significance is found in the words of the inspired psalm-

ist: 'When I consider the heavens, the work of Thy hands, the sun and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou regardest him?' The poet asks, 'Can the stars' motions give me peace?' and the answer must surely be yes. Let me finish the lesson with another beautiful selection:

'For in these, the most mechanical and therefore the least complex of nature's problems, we invariably find that constancy and stability which are the foundation of all confidence. As a child in moments of terror looks into its parent's face, and, seeing there calm and courage, trusts confidently that all is well, so man in moments of depression and helplessness must surely find rest in the starry heavens, an earnest to him of the great truth that caprice and uncertainty have no place in the universe, but that *his* life too is part of a fixed and stable purpose, emanating from infinite knowledge and power.'**

**"Moral Teachings of Science," p. 11. By Arabella Buckley.
—M. P.

(To be continued.)

ROME AND ITALY.

BY RAFFAELE DE CESARE.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

WHEN after the fall of Sedan and the establishment of the present French republic the troops of Victor Emmanuel took possession of Rome, the temporal power of the pope, which had existed with greater or less latitude for so many centuries, came to what now seems a permanent end. The natural desire of united Italy was to use as a capital that city which had always been the center of the nation. The gradual extension of the kingdom of Sardinia from Piedmont on the mainland to Lombardy and Tuscany, from Lombardy and Tuscany to Naples, Sicily, and Venice, and the minor duchies and territories which formerly divided the peninsula, found its culmination in the final absorption of the Eternal City itself, in September, 1870. This absorption was the certain result of the movement for Italian unity. It was inevitable. Only the presence of a French garrison acting under

the orders of Napoleon III. had postponed its consummation. And with the occupation of Rome the growth of Italy as a nation was complete. No important lands within her borders now remained alien to her control.

Though the pope had thus been dispossessed of his temporal authority his dignity could not admit the justice of an action which had been accomplished only by the use of military force. After the short and futile resistance of his Zouaves and personal guards he withdrew to the confines of the Vatican and formally considered himself a prisoner within his own palace. Such a step was logical, just as logical as the proceedings of the Italians on their part had been. The pope could not abdicate his temporal sovereignty without repudiating some of the most essential claims of the long line of his predecessors, extending back to the remote Middle Ages. Nor could the Italians be ex-

pected to restrain themselves from asserting their innate rights to the lands thus held. Political foresight would have compelled them, even had the desire been lacking. Consequently this action, which has its justification on the one side, cannot be justified on the other. It would be a difficult matter to affirm which party is right in the case, and it is this uncertainty and doubt which has been an element of confusion in the internal affairs of Italy from 1870 to the present day.

The large majority of Italians are Roman Catholics. None of them disown the spiritual primacy of the pope. Many of them believe in his temporal dignity, though the greater number undoubtedly do not, at least so far as it would separate Italian territories from the national belongings. These latter form the predominant party in the government. The adherents of papal temporal rule, though a minority, are still a numerous body and make up the clerical party. The natural head of this party is the pope himself, and as a matter of fact it generally takes its orders from the Vatican, even to the degree of actually refraining from taking part in Italian politics at all. This has been the condition of affairs in Italy for the past twenty-five years, a condition fraught with great danger to the state, inasmuch as it involves the delicate question of conscience, the most subtle and lasting power among the many powers wielded by man. Lately this condition has been aggravated, and antagonisms which might have been considered as passing away or slumbering have been proved to be only latent and watchful. The occasion for the renewal of active hostilities may be briefly shown.

It dates back to a letter of the pope addressed to the cardinal vicar of Rome. In this letter the holy father forbade the Catholics to take part in the political elections of the year 1895. The letter was not actuated by a sentiment of benevolence toward new Italy, nor was it opportune. It was considered unfortunate by the more conservative people, while it furnished new fuel to the extremists, clerical or radical. It gave occasion to the Italian government

to reply to it by suspending the *exequatur* of several bishops and denying concessions that were about to be made to several religious associations. The good relations which had lasted for about two years between the ministry and the Vatican were suddenly interrupted. Old and disagreeable polemics were revived, and Crispi had a deputy of the majority propose to the Chamber that the 20th of September should be declared a national holiday. This was the anniversary of the entrance of the Italian troops into Rome. At the same time it was given out that the government would take a large and official part in the celebration, and emphasize thus the twenty-fifth anniversary of that day, both in Rome and Italy. This avowal was all that was needed to incite the formation of committees, in the capital and elsewhere, to look into the methods and means of making the holiday a success—a holiday in which the country at large took very little interest. Congresses of all kinds were thought of, the dedication of monuments and columns commemorating the event, reviews and processions, illuminations and fireworks. The king and queen came from Monza at the right moment, and there were great receptions at the Quirinal. Railroads sold excursion tickets by means of which Rome found itself suddenly repopulated.

The effect which this was all bound to produce on the Vatican may be imagined. People talked of going still further, of erecting a statue to Giordano Bruno in the Campo di Fiori. The demonstrations in honor of Bruno lasted a day, and two weeks were not long enough to exhaust the program of the 20th of September. Celebrating with so much official pomp that anniversary which points out in the judgment of the Curia the beginning of the captivity of the papacy, singing hymns at that breach of the Porta Pia which called forth such violent protests from Pius IX., shocked the consciences of many Catholics and relegated the temporal power to the archives of history. These acts could not fail to rekindle all the wrath, rancors, and hates which twenty-five years had not succeeded in smothering.

The journals of the Vatican were not models of temperance, nor was it possible that they should be. Philosophy was needed to bear with equanimity these provocations, and the ecclesiastics, cut to the quick, were not wholly in a philosophical frame of mind. Nevertheless it is necessary to recognize that they did not surpass the polemics of the press and the pastoral letters of some bishops, penned rather sharply. The immediate retinue of the pope neither provoked agitations nor incited tumults in the capital, as had been said and feared.

Hardly had the law making a national holiday of September 20 been voted when many of our bishops turned to the consistory to ask what conduct should be manifested, on the occasion, by those Catholics who belonged to municipal councils and public institutions, or were in the service of municipalities and the state. The reply was moderate in tone, instructing the faithful to avoid participation in the public ceremonies so far as possible, to vote against appropriations for the same, and not make private contributions except in cases where such contributions would be necessary in order to avoid greater scandals. This conservatism of the Congregation, the most irreconcilable of all the papal organizations, is particularly praiseworthy. Had not zealous or timid bishops demanded its intervention by questions and doubts there is no reason to suppose it would have appeared at all in the matter. It did not threaten excommunication for transgression. It contented itself with affirming that it was not permissible to Catholics in general to promote the holiday or participate in it in any way. To Catholics in public office it forbade all support of appropriations destined to serve the celebrations. But it did not forbid government employees to contribute toward the expenses, or attend the ceremonies, if they were so ordered and constrained. Catholics who had the power to vote were merely instructed to vote in the negative. Passive resistance was the Vatican's watchword, and passive resistance was to cease when grave dangers or perils should arise from it.

The practical carrying out of the clerical

program was in accordance with the advice of the Congregation. No governmental or municipal officer refused to take part in the ceremonies of the day. Even among those municipalities which are in the hands of the clericals very few refused to send delegates to Rome. A noteworthy exception was Naples, and in this case obedience to the decree of the state was enforced. Milan and Bergamo, where the councils contain a large proportion of clericals, were officially represented. In the same tone of moderation and forbearance was conceived the papal letter which followed the celebration, dated the 8th of October. There the pontiff, though continuing to claim temporal sovereignty as a guarantee of the independence of his spiritual power, speaks most measuredly and calmly, without complaint or protestation. Rather than dwell on the difficulties of his own position he calls the attention of all believers to the free-thinking doctrines which are opposing the true faith, the growing immorality of manners, the multiplied perjuries both before human and divine laws, the associations sworn to subvert all civil and social order. Indeed the thinking part of the nation could hold the diagnosis made by the pope of the religious and political situation as true at the bottom, though perhaps somewhat exaggerated by his fears and solicitude.

The result of the holiday, then, from its inception in legislation to the oration made by Crispi before the Garibaldi monument, has been to increase the discord between Italy and Rome and even transform that discord into an open conflict, a conflict more bitter than those which have preceded it in the last quarter of a century—even more bitter than the one which occurred under Crispi's first ministry, when Bruno's monument was dedicated and the pope hastily summoned the Sacred College together to deliberate on the question of leaving Rome for the time being. It is more bitter now because the years have accumulated a mass of resentments and dislikes on both sides, giving greater power to the faction which thinks it inspires the government's acts, and increasing the evil

purposes of the Jacobins who, believing that Italy is on the verge of a revolution, are trying to hasten it. Add to these dangers the fact that parliamentary government has become more corrupt, and also that all political ideals are wanting, causing us, with slight intervals of exceptions, to accept purely personal administrations and parliamentary dictatorships. For many years now we have witnessed not a struggle between the lay and clerical powers, nor between political parties having different and distinct ideas, but a struggle between two human temperaments, which seem unlike each other to the superficial observer but which have much in common,—between Leo XIII. and Francesco Crispi.

The difficulties attending the coexistence of the two powers in Rome never appeared so manifest as at the time when Crispi was at the head of the government. Never had we believed that an agreement between the two was so imminent, and never had greater mutual concessions been made than just before this time. Crispi had guaranteed the free election of a new pope to the end that the conclave of cardinals might be held in Italy instead of elsewhere as had been at first proposed by that body. But no sooner was Leo elected than misunderstandings began. The new pope did not give his episcopal benediction from the balcony of Saint Peter's, nor was he crowned in the basilica, where the preparations for that ceremony had already been begun. Leo XIII. did not notify the Italian government of his election, and Crispi responded to the neglect by a communication which declared that he could not guarantee order in Saint Peter's if the new pope should be crowned there. The two temperaments thus came into collision on the very first day. Crispi was voted out of office a month later and nine years passed before he came back. These nine years were the most peaceful, relatively speaking, that Italy had enjoyed in the matter of ecclesiastical politics. This, notwithstanding a constant change in the ministry of public worship, a change which brought in many men of different views from one another, but none holding extreme

views on this subject. Even in the case of the Jacobin Zanardelli there was more rhetoric than fact, and his antipathy to the church vented itself in the statutes of the penal code. But with the return of Crispi, a return of strife. And this time the resumption of good relations between the Quirinal and the Vatican seems indefinitely postponed. Crispi, in some of his speeches, would even seem to indicate an intention to enter upon what has been known in Germany as the *Kulturkampf* which the journals of the clericals pretend to welcome as the best thing possible. So the matter is worse than ever before, and the strife between the Italian government and the holy see has now for the first time provoked a rupture of diplomatic relations between two friendly states, and between two dynasties bound by narrow ties of blood. It has even thrown a little kingdom into extreme partisan agitation. I refer to the proposed visit of the king of Portugal to the Quirinal, the protest against it from the Vatican, and the incentive to troubles which these circumstances have afforded the restless spirits of Portugal.

This *Kulturkampf* alluded to by the ministerial journals would be a most serious outcome of the present crisis. It would incite to new ecclesiastical legislation, to a revision of the laws touching the guarantees extended to the papacy, which have been considered—and the Marquis of Rudini declared it in so many words at the time he was prime minister—which have been considered to have the value of statutes, both Right and Left agreeing in this assumption. Without ignoring any of the rights of the modern secular state these laws constitute our greatest strength in regard to the Vatican and are a pledge of loyalty and good faith which we gave to the world when we entered Rome. They could not be modified in any of their essential parts without becoming dead letters. Under them insults and offenses toward the pope in speech, acts, or print, are punishable by public prosecution. Yet no instance of such a prosecution has ever been recorded. On his part the pope has never drawn the in-

come assigned him to provide for his personal needs and the various ecclesiastical demands of the holy see. He prefers to live on the gifts of the faithful. Equally without effective application is that part of the law which relates to the honors to be paid the pope, since the pope never leaves the Vatican. And if he goes down to Saint Peter's the gates are shut and the policing of the basilica is performed by his own guards. These provisions of the law, one might say, were never put into practice. The others, however, would remain in force. These relate principally to diplomatic representation, to the lack of state jurisdiction over the apostolic palaces, to postal and telegraphic secrecy. As for diplomatic representation at the Vatican, I believe the Italian government could not hinder or limit it. The question of state jurisdiction is closely bound up with it, and wishing to take this privilege from the pope, the privilege which constitutes the essence of the sovereignty which we have recognized as belonging to him, would arouse not only the governments of Catholic countries but also those that have Catholic subjects more or less largely represented in their various legislative assemblies. All these governments would finally be convinced by such action that Italy had become an element of disorder for the religious peace of the world. The only thing, then, that the government could safely attack would be the privilege of the exemption from the tariff and the secrecy of the mail and telegraph. These privileges might possibly be attacked, as they only could be changed without the risk of incurring diplomatic complications.

Yet there seems to me danger in interfering at all with the guarantees confirmed so many years ago to the papacy and already sanctioned somewhat by time. Foreign states who might find themselves affected through their subjects would surely reason that what had stood so long without alteration might be allowed to continue until a clear case of infringement on the part of the pope should be offered. And then in Italy itself the clerical party has just now an indisputable advantage over its oppo-

nents. It can in no way be held responsible for the present economic distress and moral decadence by which all classes of Italian society are afflicted. The Italian people are long-suffering, but the moment may come when they will welcome another style of administration, an administration which is not in any way connected with the disappointments of the past and the regrets of the present.

There is, in conclusion, another danger for the government. Leo XIII. will soon be eighty-six years of age. Few pontiffs have lived so long. He has exceeded the years allotted to Pius IX., and it is to be hoped that he may last on the earth much longer, because in the present conditions of the church and of politics everything may be anticipated except a pope who is out of sympathy with Italy. A new pope would not be less unyielding on the question of temporal power than this one. Rather in knowledge of the disposition of the Sacred College and Curia it might easily be affirmed that under the existing conditions the new papal election would not be held at Rome. It is certain that in case the see is declared vacant the extremists in the Catholic councils would try to force the cardinals to hold their conclave outside of Italy, and a conclave on foreign soil means a pope most hostile to Italy, a pope who, no no sooner elected, would revive the so-called Roman question by declaring that he could not exercise his office outside of Rome, and would demand Rome. He would probably be supported by the Catholic nation of which he and the cardinals would be guests, since if this hospitality should be prolonged he would become embarrassing to any country whatsoever.

It was a great honor to new Italy that the last papal election took place at Rome—Rome no longer subject to papal power,—and that it was accomplished there under such conditions of independence and safety that history has no record of a conclave more important as to the number of electors, more spontaneous as to the choice of the new pontiff, and better inspired for the good of the church. None ever dissipated

as this did such a mass of fears and prejudices, and chose in but thirty-six hours, with the greatest unanimity, the pope that was expected. All this was due, in very great part, to the loyalty and prudence of the Italian government. And the greatest merit of this election was Crispi's. The universal praise he received on that occasion was much more worthy and legitimate for a statesman than that which he receives to-day from a party which would like to blot out that glorious page of contemporaneous history. I hope it will not be blotted out, and that the proposal to hold the conclave outside of

Italy may not prevail, just as it did not in 1878. May the evil counsel of the Jacobins find an insurmountable obstacle in the moderation of the cardinals and the wisdom of the Italian government, so that their desire may never become a fact! But the Jacobin party to-day has more adherents than it then had, and these are more powerful and relentless. And it finds in the ecclesiastical policy of the government only too much support for its pretense that at Rome neither the pope nor the church are under conditions that warrant a free and open choice.

A STUDY OF KEATS.

BY KENYON WEST.

"Poesy breath'd over him, breath'd constantly, tenderly, freshly."—*Walter Savage Landor.*

JOHN KEATS cannot be called a popular poet. But are many of the great poets popular? Is not the world at large somewhat insensitive to the higher forms of poetic art? Few men have, however, appealed to all lovers of true poetry with greater power than John Keats, and his influence has been, indeed, most profoundly felt.

This is due not alone to his matchless verse; the circumstances of his life—his short and brilliant career ending at last in scenes so pathetic and heart-breaking—have, undoubtedly, had much to do with the peculiar feelings of sympathy which he has inspired. And yet it is well to lay stress upon the fact that one reason why Keats' influence has been felt so notably is that, aside from the mere outward events of his personal history which

stir the deep sources of our tears, and back of the poetry which has such irresistible power and charm, there was character—complex, many-sided, deep, rich, and strenuous, worthy of love and reverence.



JOHN KEATS.
After the Sketch by Severn in 1818.

This "man behind the words" was one who had ardent enthusiasm of life, who was full of generous human sympathies, who showed loyalty in friendship, strength of purpose, and magnetic sincerity; he was a man in whose constitution was blended a profound love for beauty and an unswerving devotion to poetry with a most captivating sense of humor; who, with all his sensitiveness of temperament, showed dignity and fortitude under injustice, and

courage even in the face of death. That Keats wrote some weak letters to Fanny Brawne which ought never to have been made public, and that, at the last, disappointed hopes of fame and separation

from her he loved wrung from him some expressions of agony and of despair, is no proof that the fiber of Keats' nature was not strong. Immaturity there was in Keats' character as well as in some of his poetry. His life was arrested suddenly, just as his wings were poised for a loftier and more sustained flight. He died at the early age of twenty-five. But he had in him all the elements of greatness, and these in time would have been developed. A nature such as his could never have shown retrogression. Even his lack of what we might call spirituality was due to immaturity. In some natures, like that of Keats, which at first have a preponderance of sensibility to mere material charm, spirituality is a plant of slow growth. Keats would at last have acknowledged the supremacy of the spiritual. Some time before his death we notice in many of his letters foreshadowings of this fine and vigorous spiritual growth. This development would of course have given greater depth and scope to the poet's work. In 1818 he wrote to his brothers, "Nothing is finer for the purposes of great productions than a very gradual ripening of the intellectual powers." And in a letter to Reynolds written about the same time occur those famous words about the different chambers through which the human spirit passes in its eternal progress. In speaking of Wordsworth's "Tintern Abbey," Keats said that the point to which Wordsworth had come in that poem would, if he himself lived, also be reached by him.

It cannot be doubted by any one who has studied Keats both as a man and as a poet that he died before he had brought out the magnificent strength that was in him. His poetry, unique and unapproachable as it is, has certain limitations felt the most keenly by those who love it the most. Rich as it is in its interpretation of nature, in its perception of the beauty of sounds, of sights, of odors, of enchanting forms, in its vivid picturesqueness, its mastery of touch, its impassioned felicity of phrase, it shows but a faint grasp of moral realities—it does not touch the inmost depths of the human heart. Keats would have shown ultimately that

spirituality of mood, that "faculty of moral interpretation" of which his genius was in its essence fully capable.

Keats' mind was full of eager plans for work. It was because of the very strength of his purpose that when he began to realize how swiftly the end was coming he wrote some of those outbursts which are so pathetic. He sent in a letter to Reynolds a wonderful sonnet beginning:

"When I have fears that I may cease to be
Before my pen has glean'd my teeming brain,
Before high-piled books, in charact'ry,
Hold like rich garners the full-ripen'd grain;
When I behold, upon the night's starr'd face
Huge cloudy symbols of a high romance
..... then on the shore
Of the wide world I stand alone, and think
Till love and fame to nothingness do sink."

As early as 1817 he published the poem with the famous lines:

"O for ten years, that I may overwhelm
Myself in poesy; so I may do the deed
That my own soul has to itself decreed.
Then I will pass the countries that I see
In long perspective, and continually
Taste their pure fountains."

Had Keats lived to traverse the countries which he saw before him in long perspective I believe that he would have become one of the greatest poets the world has ever seen. As I have already suggested, I found this belief upon the revelation in his letters of his character and of the continual widening of the horizon of his intellectual and spiritual view. As the possibilities of his own nature would have unfolded themselves, as he would have gained knowledge of men and of affairs, as he would have passed from the contemplation of the mere joys of sense to a

"nobler life
Where he would find the agonies, the strife
Of human hearts,"

it is quite possible that he would have shown himself great in the sphere which has made Shakespeare so unapproachable. Keats had in him the making of a dramatist; even "Otho the Great," with all its weakness and immaturity, shows this—all his later studies, all his later aspirations pointed that way. And what wonderful dramas he might have written, full of the insight and

the experience of life which added years would have given him, joined to the picturesque power, the imaginative fire and glow, the gorgeous coloring which were already his!

Note how clear was his vision into the "agony of human hearts," when, after a visit to the house of Burns he wrote: "His misery is a dead weight on the nimbleness of one's quill. I tried to forget it . . . it won't do. . . . We can see, horribly clear, in the works of such a man, his whole life, as if we were God's spies."

And when we remember Keats' secret hope that he might some day prove himself to be a great dramatist, how significant is that letter to Haydon,* written as early as 1817: "When in the Isle of Wight I met with a Shakespeare in the passage of the house at which I lodged. . . . I was there but a week, but the old woman made me take it with me, though I went off in a hurry. Do you not think this ominous of good?"

This is mere fancy, some may say. We must not cant too much about the promise, the reserved power of John Keats, we must judge him solely by what he did, not by what he might have done; promise, influence are intangible—mere shadows. But no shadow is ever cast without a substance to create it, and sometimes promise and influence, rightly considered, are most tangible realities.

In estimating the real power of Keats we have, then, to consider him in his letters as well as in his poetry. They prove that Keats, in addition to being absorbed in a surpassing vision of beauty, had yet that sanity of view, that clear judgment, that intellectual equipoise which is rarely characteristic of a temperament so purely poetical as his. Had Keats not had something in his nature besides acute sensibility to material charm he would not have been so perfectly in accord with those great masters who lived before Dryden, and with his great contemporary, Wordsworth. How clear, too, was his insight into Byron! I have always been glad that on the voyage to Italy, when he was reading the description of the storm in "Don Juan," he cast the book on the floor in a transport of indignation.

"How horrible an example of human nature," he exclaimed, "is this man, who has no pleasure left him but to gloat over and jeer at the most awful incidents of life. Oh! this is a paltry originality, which consists in making solemn things gay, and gay things solemn."

Swinburne declared that Beddoes' correspondence upon poetical questions gave him a higher view of his fine and vigorous intelligence than anything else he wrote. In Keats' letters, and also in a few things he wrote for publication, there are criticisms of Shakespeare, Milton, Wordsworth, and other poets, which are "penetrated with the grasp, the swiftness of genius," and show also acuteness of spiritual vision. Aside from all the solid wealth of thought in these letters, they are in style most enchanting. They have a sparkle of quaint humor, a dash, a phantasy, a *naïveté*, an unconscious self-revelation.

One thing which first strikes us as characteristic of the poetry of Keats is its aloofness from all subjects agitating public thought. His first volume, published in 1817, two years after Waterloo, and written when Europe was passing through such mighty changes, deals in no manner with any national question. He mirrors none of the unrest, the religious or political uncertainties of the age. His poetry deals with nature or with classical and romantic themes. We see in his work and his cast of thought a marked contrast to that of Shelley. Shelley couldn't help interfering with theology and politics, and this habit of his certainly made his work less poetic. The quality of detachment in Keats does not prove that he was a poet of narrow activities. Keats was as direct a product of that great literary revolution which began about 1790 and culminated about 1830 as were Wordsworth or Shelley. The struggle for liberty in France, and many of the upheavals of the age had developed and brought into action impulses and interests which had been long asleep. The awakening of many spiritual ideals brought with them in every department of thought a search "for something new and something better than common life af-

forded." This search led Wordsworth to nature, led men like Scott to look to the past for what they needed, and some, like Shelley, looked with most eager eyes to the future. A glorious and surpassing vision of beauty came to Keats. It completely absorbed him at first. It gave him delight in nature, it opened to him the alluring vistas of romance, it revealed to him the inmost secret of that past which had been embodied in the Grecian mythology.

In Keats' poetry how delightfully blended is this vivid grasp of the essential features of Greek primitive thought with the scenery of his native land,—the rural beauties of Hampstead, the grandeur of the sea as seen at the Isle of Wight or Teignmouth, the glories of mountain, of lake, or of sky seen in his tour through the west of England and through Scotland. Had Keats gone to Italy a living instead of a dying man that scenery, "fuller and sunnier than he could ever have had in England," would have ministered still more richly to his love for beauty, and we would have seen the result in the wider range and sweep of his art. Everything which Keats saw or felt would have been transformed by his vitalizing imagination into some rich suggestion.

In the volume of 1817 we see that some happy moments spent with friends, some studies of the old poets, or occasionally the stress of his own affairs wrung from Keats a personal outburst, but his view, as a rule, was not that of the lyric poet. The greater part of his poetry is impersonal, and therein he shows kinship with the great masters. Of the odes there is only one which can be called strictly personal in its tone, and even in this "Ode to a Nightingale" there are applications which are universal—haunting melancholy characteristic of the great throbbing heart of the world. The personal poems in the volume of 1817 refer as a rule to Keats' delight in nature and in the works of mighty poets and the pleasures that to verse belong, and his own ardent hopes that he may some day be numbered among these poets—hopes again fading as death becomes more and more certain. It is this anticipation of death which gives such haunting mel-

ancholy to much of Keats' poetry. Beauty is indeed the dominant note of all he wrote; it is that surpassing beauty which will make his poetry immortal—a joy forever. But it is, in his opinion,

"Beauty that must die;

• And joy, whose hand is ever at his lips
Bidding adieu."

Keats' first volume was full of immaturity and crudenesses. But poems like these had never before been written; there was a freshness and spontaneity in the imagery, the touches were often exquisite, there were flashes of imagination vivid, enchanting. "Sleep and Poetry" was the most important poem as to length and in its personal relations, giving eloquent expression to Keats' enthusiasm and ambition. It also contains the famous protest against that artificialism in poetry which had been dominant from the time of Milton to that of Wordsworth. "The Grasshopper and the Cricket" is one of the most perfect little gems ever written. Keats' unrivaled felicity is shown in a line like,

"On a lone winter evening, when the frost
Has wrought a silence."

But in "Chapman's Homer" Keats shows indeed his mastery.

In 1818 Keats published "Endymion," with that beautiful and dignified preface which in a marked degree shows his genius as a writer of prose. The poem, as we all know, brought down a storm of abuse upon the young poet's head. We would be considered much behind the times if at this late day we were so misled as to think Keats' death was due to the attacks of his infamous reviewers. Even if what Shelley and Byron said had any weight now the question would be set forever at rest by a reference to Keats' own words on the subject. Acute as was his sensibility, he must have felt these attacks keenly; but Willis and Lowell need not have thought his health was injured by them. They could but have had "a momentary effect on a man whose love of beauty in the abstract makes him a severe critic of his own works." Keats was a "strong, excepted soul," and a man of his fiber could never be seriously affected by any narrow, unjust, or malicious estimate of his work, or

brutal misrepresentation of his character. "Endymion" is a brilliant mosaic of beautiful forms and flashing colors, but rare and priceless jewels are placed side by side with common stones. There is in it the makings of many fine poems; but it is without plan or artistic unity of aim. Much of it is crude, extravagant, uninteresting. Then will come a rare flash of insight into nature, a luminous suggestive phrase, a delicate touch of sentiment, a sweep of thought, which makes atonement. Could these treasures but be sifted out from the rest how much the poem would gain in equipoise, in harmony, in interest!*

The volume of 1820 came out after the breaking down of the poet's health, too late perhaps for him to take that delight in it he might once have, or to be much cheered by Jeffrey's sympathetic and thoughtful criticism. In this volume we see Keats' power more at its ease than in his previous efforts. He gives us just as glowing, vivid pictures, warm in color, flushed with feeling, beautiful with that choice of words which, as Lowell says, are in themselves pictures and ideas; but he is not so lavish of his materials—they are used with more judgment and care, the parts are more evenly balanced, there is often that perfect unity of thought and of design which is so artistic. This volume did not contain all his best work. Some poems were gathered together and published after his death.

Did words ever give us such pictures, throbbing and palpitating with life, as in "The Eve of St. Agnes," that poem so Gothic, so gorgeous, so instinct with all the mysterious charm of romance? Did words ever depict such absolute stillness, such desolate loneliness, as in the first part of "Hyperion," that poem which has such majesty of sweep, such stately simplicity and classic charm—so like to "that large utterance of the early gods"? Where else do we find such weird enchantment and

haunting mystery as in "La Belle Dame sans Merci"? How truly does the "imagery express the passion; how powerfully, through these Old-World symbols, the universal heart of man is made to speak"! How beautifully and with what tender grace of sentiment has Keats described the sorrow of "Isabella," the serpentine witchery of "Lamia," and in the great "Odes" with what subtle power has he laid his sympathetic touch upon certain chords of human feeling! With what absolute fidelity has he treated certain aspects of foliage, of flowers, of clouds—scenes and objects really existent or created by the poet's vitalizing imagination!

But different adjectives applied to these imperishable poems of Keats do not explain them. Their charm is to be felt, not explained. And one of the sources of Keats' power is that he does not merely show this insight into the meaning of antiquity, and give breath and action and human feeling to its dead forms, nor by a few masterly strokes give us scenes from out the shadowy land of romance which live before our entranced eyes; but that his insight into nature is so swift and unerring that he is one of the surest of guides. His vision here is clear, and no personal feeling distorts his view, as it so often does in the work of poets whose genius is merely lyrical. Keats deals with details, but he also paints in broad masses; and having an unrivaled gift of expression he gives in one luminous, suggestive line, sometimes in one word, the essential features of an object or a scene. Like Wordsworth, too, he sometimes deals with the influences upon the mind of the enthralling magic of earth and sea and sky.

Among the poems published after Keats' death was "The Eve of St. Mark"—a remarkably vivid, brilliant piece of writing. We see the people going to vespers, we see the rain-drenched streets now "clean and fair," we can hear the maiden's quick-drawn breath as she reads that curious old book, and in the gloom of her silent room we can see her weird, fantastic shadow. How easy it is to trace in the work of many of our

*The student of Keats will find that Mrs. Owen's book will much enhance the enjoyment of reading "Endymion." It is to be regretted that some American editions of Keats' poems are so badly arranged as to place "Endymion" first. No edition should be used which does not place these poems in proper sequence. And if a good working edition could be brought out which would give the dates to the various poems published posthumously much would be gained.—K. W.

modern painters and poets the influence of this and others of Keats' poems!

"La Belle Dame sans Merci" and "Fingal's Cave," the sonnets "To Sleep" and "To the Sea" also were given to the world after this impassioned and original singer's voice became silent. Then that magnificent product of his genius written on the sad voyage to Italy:

"Bright star, would I were steadfast as thou art!

Not in lone splendor hung aloft the night,

And watching with eternal lids apart,

Like nature's patient, sleepless eremite,

The moving waters at their priestlike task

Of pure ablution round earth's human shores,

Or gazing on the new soft-fallen mask

Of snow upon the mountains and the moors;

No,—yet still steadfast, still unchangeable."

The sonnet form was good for Keats. At first it put a necessary restraint upon his exuberance of expression. And what bursts of delight or of sorrow, what grandeur and charm of imagery were sometimes "caged within the sober limits" of these sonnets! They rank very high, and had Keats written nothing else would show how lofty was his poetical lineage.

Keats' style was all the time growing more beautiful, purer, more sustained. As his mind emancipated itself gradually from

the slavery of sense, he showed just as many striking originalities, just as much freshness and spontaneity, but, also, a wiser reserve.

Many articles, books even, might be written about John Keats and his work, and then much would be left unsaid which as a matter of justice should be said. In this short paper my object has been to suggest a few of the reasons why he has won such high rank among the English poets. His fame had small beginnings, but it has been steadily growing all these years and to-day his greatness passes unchallenged.

Keats' position has been won not alone by his actual performance in verse and prose nor by his brilliant promise, but by his formative influence upon other poets. This influence is incalculable and far-reaching. It permeates modern literature and modern art. Keats' appearance in the early part of this century marked an epoch scarcely less important than that of Wordsworth. Differing from Wordsworth in poetic purpose, in choice of subject, and in poetic style, he yet shares with Wordsworth the distinction of having determined the two main courses of English and American poetry manifest in these later times.

STANZAS OF FAITH.

BY LOUISE HOUGHTON.

LIVING.

SO heavy the battle—so long!
Still aloft the standards of wrong;
Not yet is the victory won,
And the day is almost done.

Shine on, O sun!

DYING.

DARK 'NING shadows grow and lengthen,
Strong courage comes to strengthen;
Through blinding fray, the straining sight
At last, at last, discerns the Light,

No need, O sun!

ARMENIA AND THE ARMENIANS.

BY. A. VON SCHWEIGER-LERCHENFELD.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "FREIHEIT UND MEER."

HOW very often in countries little influenced by culture, opposing religious and national forces clash. Every one has heard about the recent uprising against the Armenians in the capital and Asiatic provinces of the Ottoman Empire. The outbreak has been quickly and unscrupulously quelled in Constanti-

may like a firebrand stir up the civilized Occident to come to the rescue.

But let us pass over the political situation to a consideration of the country and its people. Armenia unquestionably belongs to the classic countries of anterior Asia. In the immense highlands on the south and southwest of the Caucasus, a



ARMENIAN MUSICIANS.

nople, where it began, but in the provinces it still is spreading. It is hoped, however, that a danger which now threatens the assailants will cause a cessation of hostilities, the danger being that the tongue-like flames of persecution, directed as they are against the Christian nation, the Armenians,

peculiar circle of culture has developed, which in its fundamental elements certainly points to the remotest descendants of Shem, but in its forms seems locally limited and, too, in its historical ripening is decidedly of local interest. Armenian cultured life is not wholly self-developed, but the germ

from which it springs has been unfolded almost independently of outside influences. In history, it is true, the Armenians have played no epochal rôle, but what once flamed up as old Persian courage now fills the gap between the historically authentic changes in the Persian highlands and the now obliterated influences of the Median and Assyrian kingdoms. From the fantastic weavings of the pre-Zoroastrian chronology the Iranians got the biblical myth of the ark that was anchored on Ararat.

Like Sinai in the southwestern part of the Asiatic continent, Ararat is a great altar of the world. Venerable traditions trace the descent of the Armenian race to one ancestor, Japheth Haik. After him the Armenians call their country Hajastan, themselves Haiks, the descendants of Haik. Haik in the first place journeyed to Babylon and there slew King Baal. Then homeward he went with his clan, three hundred gigantic men, and took up his abode in a

place which had become known to him during his explorations into the numerous provinces of the Euphrates; it was in the vicinity of the city Mush—exactly the place which in former times was the seat of special disturbance. According to Xenophon, who was the first eye-witness to describe this country handed down from Haik, Armenac, Haik's uncle, took his walking-staff and with his whole clan went down the mountain into the plain, which was surrounded on all sides by high mountains;

from the south there came to salute him a venerable, white-haired man accompanied by some young men. Here evidently there was a settlement in regard to the plain of the Aras and Ararat. Armenac founded a colony at the foot of one of the more northerly mountains, and named it Araghas for his son. This name yet is borne by an extinguished volcano lying between Erivan and Alexandropol in Russian Armenia.

Other sons of Armenac also called cities, streams, and provinces by their names, and

these names have survived to this day. After them the native princes founded the Assyrian - Armenian reigning tribe of Sassunier and Arzdrunier, from the latter of which proceeded the king's dynasty of Wan. At the time of the Assyrian-Hebraic war, many Jewish prisoners were settled as colonists in Armenia; from this was descended that Schambad who, as head of the family of Bazradunier (or Bagradunier), was the pro-



AN ARMENIAN IN THE NATIONAL DRESS.

genitor of the old, renowned royal family of Bagratides. Descendants of this family exist to-day in Russia as the Grusinisch branch of the Bagratides family now called Bagration; hence it is the oldest royal family of the world.

It would be too long an undertaking to touch on even a small share of the exceedingly interesting history of the Armenians. One setting out to get a just estimate of Armenia and its people has before him the double task of studying the spiritual life

of the country and its old seats of culture.

All in all Armenian spiritual life flourished only for the few centuries during which the country enjoyed political independence, a comparatively short time in the history of the Armenians. In the Orient at all times and in all places religion has been the fountain-head of intellectual life. The same has been true in Armenia. The awakener of culture here was a free man—the converter of Armenia,—Gregorios Illuminator. His birthplace is Erzingian, in the Euphrates wilderness south-

west of Erzerum. Here nature seems as if created to show men a stronger force of will. Later King Dertad (Tiridates), who maintained in Rome a superior spiritual standard, summoned to his court the Grecian Agathangelos and commissioned him to write down those annals of Armenian history that related to a change in the religious faith of the people.

In less than a hundred years from this time, Mezrob created the Armenian alphabet, on which the national literature is founded. Their most important *litterateur* is Moses of Chorene, who lived from 370 to 900, A. D., a span of one hundred and twenty years. Salum and Archaran were representative names in literature, and David in philosophy. The most prominent ecclesiastical works of the Greeks were translated into Armenian. Celebrated also was Mekhitar, founder of the congregation of Catholic Armenians named for him, who, because oppressed by the orthodox Armenians, now mostly live

outside of the country. From this congregation has proceeded the best historian of modern times, Paul Lukas Indschidschean.

The center of orthodoxy is the cloister Etchmiadzin, located on Russian ground. Even in the middle of the former century the relations of the two factions were unpleasant. The ruling patriarchs were full of jealousy, false ambitions, and covetousness; they mingled with their bishops everywhere in the worldly concerns of the neighboring kingdoms. Then too the influence of the

ecclesiastical princes over the people, who were sunk in poverty and ignorance, was wholly insignificant.

Corresponding to their very interesting spiritual affairs which undoubtedly will attract one studying the past of the Armenian people, is the deep impressiveness of the country itself. The geographical formation of the whole region is very peculiar. The mountainous district joining Ararat on the west is scarcely a contin-



AN ARMENIAN WOMAN IN THE NATIONAL DRESS.

uous mountain system; single chains, very steep and jagged and cut by many gaps, extend between the Aras and Euphrates and run on westward into the great "mountains of a thousand lakes," and across into the Mush Mountains, the latter of which occupy the entire area between the two headwater streams of the Euphrates. The interior of this mountain group is almost wholly unknown; lawless races of Kurds live in its defiles and recesses, and in summer pitch their camps in its extensive high pastures.

A different picture is presented by the Armenian steppes, those prairielike plateaus



A KURD.

extending over large areas. The most important of these prairies are found on both sides of the upper Euphrates, but especially east of Lake Van on the elevated flats swarming with nomadic tribes. Higher Armenia on the contrary is poor in steppes. Its high level terraces are not without a growth of grass, but it resembles that on the mountain pastures of the Occident. They are the favorite places of the nomadic tribes during the hot summer.

The contrast between eastern and high Armenia may be characterized briefly as follows: in eastern Armenia are the table-lands of Techildir, Kars, and Tschaldiran; in high Armenia there are mountain groups richly supplied with streams that flow into the Euphrates; in eastern Armenia there are extensive pasture-lands with cantons half buried in the ground, in high Armenia terrace cities climb up the well cultivated valleys, often surrounded by charming, gorgeous gardens, though high Armenia, it is true, is not rich in vegetation. The mountainous region of western Armenia is greatly lacking in grassy plains and summer pastures,

and on this account the Kurds, the only nomadic folk of Armenia (and the worst scourge of the land) avoid it, betaking themselves to the distant basins of the Aras and the narrow valleys of the Euphrates. Under the cultivation of Armenian farmers, and in part also of the Kurds, the Euphrates valleys have become fruitful.

The middle point of high Armenia is Erzerum, a prominent trade center at which all caravan routes of all that part of the world cross. Formerly peopled by a hundred thousand souls, to-day it is only a shadow of its former greatness. The flat-roofed houses, which frame in the small dirty streets, make the place look like a ruin. In winter, which is long and severe, deep snow prevails, so that even neighbors do not see each other for weeks. All life is dead, all trade at a standstill. The greatest catastrophe that ever befell the city was the storm of Monguls that swept through it, wiping out nearly its entire population. On the heels of this, Mohammedanism hastened to take the community, now awakened to life again, under the protection of its horse-



AN ARMENIAN NUN.

men—which means slowly to choke it in blood and misery. Before another century

the region of Erzerum resounded with the sound of the hammer, a music to which the Ottoman ear had long been unused.

How is it with the Armenian people now, when the gaze of all Europe is turned upon it? To one thoroughly acquainted with the Orient, the present disturbance is very surprising, for it always has been considered a settled fact that no Christian people existing under Turkish rule has so well known how to subordinate its masters as have the Armenians. The peaceable relations between the two always were of an indifferent quality.

knowledge of politics but otherwise did not summon its national forces to break down intolerable barbaric conditions.

In the main the fate of the Armenians has been similar to that of the Hebrews. The storms of time have scattered them over a great part of the Old World. When the dynasty of the Seljookides began in Armenia, the surviving inhabitants of Armenia were expelled to northern Persia and by compulsion settled there. At the same time occurred a voluntary migration into the Byzantine provinces to the Krim, the



ARMENIAN SHEPHERDS.

The Turk for a long time tolerated the Armenian as a sort of connecting link between himself and the other Christian elements of the population, in fact as a medium of communication convenient because Armenians (especially those away from their native place) mastered the Turkish language even to the neglect of their own. Formerly this pliability was attributed to a less warlike disposition of the Armenians, and indeed the history of this people shows that in times of its greatest glory it displayed a

Don, and the Volga. Throughout these regions, especially in the Russian territory, there existed flourishing Armenian colonies, which rejoiced in the generous protection of their adopted country. A second migration on a large scale took place during and after the Tartaric invasion. By their wealth much more than by their pliability the Armenians were able to command the tolerance of their oppressors, for Armenian gold was never to be despised, not even by the sultans themselves.

In one respect, however, the Armenians are exactly the opposites of the Hebrews: the Armenians are bound to their native

chains of coins wound through the hair or fastened to the cap; sometimes the breast and arms are decorated with these chains. In spite of their love of ornamentation the Armenian women are excellent housewives. The whole people are animated in every limb with industry. The men earn and save, the women work and eke out the household supplies.

In point of personal appearance almost all Armenians are tall and well formed, but inclined to corpulency; their eyes are large and black, hair dark and among the women luxuriant, forehead low, nose without exception long, crooked, and strongly protruding, face long and oval. Among young people, especially of the fairer sex, the skin is white, fresh, and smooth.

The costume of the Armenian men is distinguishable from that commonly worn in the Orient only by a black turban or high



AN ARMENIAN PEASANT.

land by the closest and firmest ties; there they have not only their national, but also their religious center of unity—the patriarchate of Etchmiadzin—which exercises a truly magical power. As it lies on Russian soil, its high political significance is not to be underrated. This strong disposition to cling together prevails also in family life, nor does the tendency weaken with years, but is given permanency by the great esteem and veneration that the children have for their parents. The freedom of woman's position among them is remarkable. There is no bartering away the daughters as is the practice in the countries about the Armenians, no banishing the girls behind curtains and trellises.

Most of the women are beauties of the Oriental type. They delight in dress and jewelry. Their jewelry is such as is worn in the surrounding country, consisting of



AN ARMENIAN PEASANT.

fur cap and a dark-colored caftan. The women's attire is somewhat gayer. The most preferred costumes are of red or other

bright materials; often they are very costly and the embroidery which trims them is frequently just as expensive. The chief articles of clothing are red trowsers, jacket, and cloak which frequently ends in a long train. Usually the lower half of the wrap is drawn up to the hips and there loosely wound about the body like a girdle, giving the form an odd, even grotesque appearance. A gold-embroidered cap about which a veil has been wound, covers the head. All this, of course, pertains only to the better families. The country people are in much less affluent circumstances. Many of them can ill afford the barest necessities; their homes are miserable kennels, more like stables than dwellings; to such straits have they been reduced by the oppression of the ruling race and the endless depredations of the plundering Kurds.

LORD SALISBURY, PREMIER OF ENGLAND.

BY J. CASTELL HOPKINS.

THE present premier of Great Britain is the embodiment of aristocratic statesmanship, the personal negation of constitutional change. He is a living type of the men who in other ages have dominated Venetian councils or controlled the destinies of Elizabethan England. In the public life of this decade he represents the hereditary ascendancy which has marked a number of great English families in centuries past; the hereditary culture and training which have made many British peers eminent in affairs of state; the very genius of hereditary wealth and social power. He possesses great natural ability, a power of vigorous, though not always pleasing, oratory, and a facility for sarcastic speech which long made him a terror to opponents—and sometimes to friends. His reputation for strong statesmanship in foreign affairs is marked, his personal character is high, and he commands a very general popular respect, which cannot, however, be said to include personal affection.

At this juncture, Lord Salisbury holds a position unique in British political history. His government has by far the largest parliamentary majority since the reform days of 1832, and one which neither the popularity of Palmerston, the genius of Beaconsfield, nor the experienced eloquence of Gladstone could win from the English people. His ministry comprises perhaps the ablest group of men ever combined in the government of Great Britain. Not even the coalition under Lord Aberdeen, which was popularly called the "Cabinet of all the Talents," contained so many men of recognized light and leading. It may be that, as in the previous case, this very strength will constitute a source of



LORD SALISBURY.

weakness and disintegration, and that so many ambitious leaders will be more apt to pull gradually apart than to pull steadily together. But in the meantime England possesses a ruler who has already shown skill in holding diverse elements in union; who is the practical master of both houses of Parliament; who has had a wide diplomatic ex-

perience and a prolonged political training. To Americans he is doubly interesting as having been connected with various international differences in the past, and as now holding in his hands the British side of anything which may develop during the next few years.

To look at the Tory leader from a personal standpoint, and see him sitting in the House of Lords with his sturdy and massive frame, his strong, bearded face, his proud, dominating, and yet indifferent public manner, it is not a little difficult to realize that his early career was a combination of struggle and toil and that his latter life has been a scene of prolonged and concentrated work. But it is none the less a fact that this heir of all the Cecils, this direct descendant of Lord Burleigh—who as premier of England three hundred years ago was said to be “the boldest, the greatest, and the gravest statesman in Christendom,”—this holder of an historic peerage and possessor of Hatfield House and other princely mansions, was as a young man very glad to obtain a reasonable opportunity of earning his daily bread. When Lord Robert Cecil was born, sixty-five years ago, he was only a younger son with a distant prospect of some small inheritance, a seat in Parliament, and some possible minor place in future Tory governments. But to succeed in even this limited way, as the political world of England was then constituted, it was necessary to be dependent upon his father, to marry within a certain circle, and to be politically docile and patient.

Lord Robert had none of these qualifications, nor would he live within any such limitations. He first indicated his independence by a brief expedition to New Zealand and Australia and an attempt at gold mining, which does not seem to have been very successful. He then came home and forfeited his father's favor by marrying, in 1857, the clever daughter of an English judge—Miss Alderson. Finally, he spurned social popularity by devoting himself for a period to genuine journalistic work. And for a while his life was far from being a bed of roses. With a disposition which ill brooked control he placed himself under the friendly

guidance of the editor of the *Saturday Review*, and is said to have toiled painfully and patiently until by long practice he was able to throw off political articles of the most trenchant and vigorous nature. This review was at the time in a position of great literary power, but it became even better known by his brilliantly caustic and bitter contributions. In the end, such an ultra-Tory sheet as the *Standard* was glad to receive the products of his pen, and, though society continued to frown somewhat on the young scion of nobility who liked to earn his own living, the political public began to appreciate his writings as well as the speeches for which he was becoming known and feared in the House of Commons.

To this body he had been elected, in 1853, for the ancient borough of Stamford. In reality it was an appointment. The local influence of his father—the second Marquis of Salisbury—was so great that any opposition to his nominee would have been a farce. And this much he did for his son. In sending him to Parliament he gave him an opportunity, and though at first he did not make a very wise use of the chance it turned out well in the end. The young member won a quick and peculiar reputation. His style of speech was caustic, cynical, and acrid. He had no mercy upon opponents and no care for himself. With utter disdain and an entire absence of fear he would fling about the most bitter personalities and the most contemptuous expressions. Upon one occasion he compared the policy of the government, in which Mr. Gladstone was a prominent member, to “the practices of a pettifogging attorney”—at which one half the House laughed, and the other half became naturally indignant. The next day he rose in his place and gravely stated that he had an apology to make. Mr. Gladstone leaned eagerly forward, ready to courteously acknowledge it, while the members, who always like a frank apology, cheered freely. Lord Robert then stated that he had yesterday compared the policy of the ministers to the sharp practice of pettifogging attorneys. Upon consideration, however, he desired to frankly and fully apologize—to the attorneys!

This is only one specimen of many bold and reckless attacks which, taken in the aggregate, made him both feared and disliked, and threatened to doom him to some such career of parliamentary skirmishing and cynical cleverness as marked the life of Bernal Osborne or has marred the prospect of his witty successor, Mr. Henry Labouchere. But a sudden and fortunate change came. His elder brother died and he became heir to the marquisate and its immense estates, and to the smiles of a society and a world which is disposed to perceive merit under such conditions where it could never before be seen, and to greatly magnify any genuine ability which may exist.

With these greatly altered prospects, a favorable softening of character seemed to come; the vitriol in his speech became moderated into useful sarcasm, and the "chartered libertine of debate" was offered and accepted the high post of secretary of state for India in the Derby-Disraeli government of 1866-7. Never before, perhaps, had the responsibilities of office effected such a transformation. Viscount Cranbourne—as he was now termed by courtesy—had always been a hard worker, but in a half cynical, half concealed way, and he now developed publicly and almost at a bound from a sort of licensed political gladiator into a statesman, from a titled journalist and speaker with a reputation for eccentricity into the most energetic and steady type of administrator. In 1868 he became Marquis of Salisbury, on the death of his father, and was thus condemned for life to that strangely constituted, strangely contradictory chamber, the House of Lords. That House is not unlike himself. Strong in fact yet weak in theory; powerful enough to delay and defeat the result of years of labor on the part of that most eloquent exponent of British liberalism, Mr. Gladstone, yet subject to all manner of limitations and popular prejudice; an hereditary, aristocratic, and naturally conservative body imbedded in the structure of a democratic state, the Upper House in Great Britain is at once an apparent anomaly and a recognized power.

During Lord Beaconsfield's aggressive and

imperialistic government of 1874-1880, Lord Salisbury's reputation grew steadily as a statesman of solidly able acquirements and high administrative qualities. And this in spite of occasional mistakes and differences with his leader. He at first held the secretaryship for India, but in 1878, upon the resignation of Lord Derby, became secretary of state for foreign affairs. This all important portfolio he again assumed in his own brief administration of 1885, and in his second government of 1886-1892. Meanwhile he had distinguished himself as a diplomat at the Conference of Constantinople in 1877 and at the more important Congress of Berlin in the succeeding year. Upon this latter field of diplomatic battle he obtained with Lord Beaconsfield, though in a necessarily minor degree, a reputation European in extent and one which has since been fully sustained and steadily enhanced. His great ancestor Lord Burleigh has been described as "the Bismarck of the Elizabethan era," and there appears to be a tendency in Europe at the present time to look upon Lord Salisbury as the actual leader in the game of international politics and the successor, in a certain sense, of Prince Bismarck himself.

It is in this direction that he has chiefly won reputation. In succeeding Lord Beaconsfield as leader of the Conservative party in 1881 he succeeded to his domestic policy of negation; to what the preceding leader, Lord Derby, had once rashly termed the duty of "stemming the tide of democracy." His ministry in the six years following 1886 was distinguished chiefly by opposition to home rule and by a measure for making education free to all. To a country which had become surfeited with reforms and propositions for change under Mr. Gladstone, this paucity of home legislation was perhaps a relief, and the accompanying strong policy of defense and territorial acquisition abroad a welcome reversal of previous and palpable weakness. There can be no doubt of Lord Salisbury's success as a foreign minister. The Emperor William, during his first official visit to England, in July 1891, recognized this fact by paying the British premier a visit at Hatfield House.

The subsequent comment by the *London Times* was significant:

"There have been secretaries of state who were mere names, or shadows of a name, on the Continent. This is not so with Lord Salisbury, whose knowledge of Continental policies is as profound as his interest in them is intense. It is known by all who care to know that Lord Salisbury's personal influence is a force not only in the conduct of foreign affairs but in their determination abroad."

But this reputation was not enough to keep him in office, and in 1892 the glamour of his great opponent's eloquent voice won a popular victory and a small parliamentary majority. Three years, however, have passed and he is again in power with a probably prolonged tenure of office, an able cabinet, and a large majority. The policy of the Tory premier and the present government is to mark time in a constitutional sense and to progress in the direction of social legislation. One exception to the first statement there may be. Lord Salisbury is on record as favoring a moderate reform of the House of Lords. He would like to see, and some years ago endeavored to effect, a change by the creation of a limited number of life peerages and the consequent modification, though not abolition, of the hereditary principle. He would not object to legislation excluding from the House peers who had in any way disgraced themselves, and he is quite willing to strengthen the Second Chamber in any other constitutional manner.

This is, however, a very different thing from the Liberal idea of reforming the Upper House so as to weaken its influence and impair its prestige. Lord Salisbury wants to increase the efficacy and force of the veto power of the Lords by making its membership more respected and its position more popular. Lord Rosebery would like to limit and many of his followers totally to destroy its veto over any and all the legislation of the Commons. The Tory leader would approximate it in strength and influence to the American Senate; the Liberal party would reduce it to the level of a colonial Second Chamber. To Lord Salisbury the necessity of a strong Upper House is very plain. Speaking at Edinburgh on October 30, 1894, he said:

"Is it to blame if a Second Chamber which has to restrain the impetuosity and excesses of the First Chamber should have a leaning toward the Conservative side? On the contrary, if that leaning is not too extravagant, it is the nature of its mission, it is the function which it is bound to fulfill, to see that in its eagerness for change the House of Commons does not outstrip the wishes of the electors of this country."

Lord Salisbury has controlled the old-fashioned conservatism of his character so far as to admit that the people are the deciding power in all important matters. He has followed this up by appealing to the masses for support in denouncing and resisting constitutional change and by making personal pledges of social reform and legislation. Nearly forty years ago he told the electors of Stamford:

"I am anxious to give my best assistance in forwarding those numerous measures tending to social and sanitary improvement and the amelioration of the working classes which are often passed by amid the din of mere party politics, but on which the future prospects of the country so largely depend."

While, therefore, the Liberal policy of constitutional change will be strongly opposed by the present government, it is probable that considerable legislation in the direction of bettering the material well-being of the people will be attempted. It may be socialistic or it may not, in the ultimate result, but there can be no doubt that along certain lines the policy of the aristocratic and Tory party is now as democratic as is that of the Liberal rank and file.

Nevertheless Lord Salisbury lives in his heart amid memories of the days of Wellington and Eldon and feels much as Pitt did when the terrible bloodshed and wild creations of the French Revolution turned that statesman from a reformer to a Tory. But the feeling with him is apparently inherent, and while he is willing to do everything for the people which they want in the way of paternal legislation—even to the point of encouraging socialistic experiments which he has elsewhere denounced—he thinks strongly and sincerely that such legislation should be under the control of the cultured classes rather than of what he considers the rash and more or less ignorant masses. While, therefore, he defends and earnestly

desires to strengthen the House of Lords as a sort of dike against democratic legislation, he would also, and at all hazards, preserve the union of church and state as furnishing an additional safeguard and vantage ground for the principles of national morality and stability.

Upon questions connected with free trade and protection Lord Salisbury has more directly stated his liking for the latter policy than has any leading English statesman since the days of the Corn Laws. Speaking at Dumfries on Oct. 21, 1884, he referred to the situation in a way which startled the normal free trader almost into hysterics:

"We have now no motive by which we can prevail upon foreign powers to lower tariffs or open their markets to our industries. The result of that policy of onesided free trade is unfortunate. It puts us in the position that we do not gain an issue for the industry of our own community, and for the exportation of the goods that we produce. Therefore those industries languish, therefore employment is becoming scarcer, wages are becoming smaller, and the distress of the population is becoming larger. In all this matter of free trade there is a habit of browbeating. They treat the question of free trade as if it were some revelation from heaven which it would be blasphemy to inquire into. I protest against dealing in that spirit with any question which affects the industry and livelihood of vast masses of our countrymen."

In later and recent speeches he has soothed certain interests and irritated the farming community by a denial of the statement that he favored or deemed possible a re-imposition of the duty on breadstuffs. But with that exception he has never limited or repudiated this sweeping criticism of England's fiscal position and policy. Lord Salisbury's language in dealing with Irish questions and the religious issue is also extremely vigorous and characteristic. In addressing at Exeter a mass meeting of ten thousand persons on January 2, 1892, he first of all described home rule as the setting up of an ultra-protectionist Ireland within a mile and a half of the English shore, and then as the creation of an ultra-clerical state under the dominance of "those who through long ages have always been the enemies of English rule and English power." "They fought against us," he continued,

"when we quarreled with Spain: they fought against us when we quarreled with America; they fought against us when we quarreled with France." And then he compared Catholic Ireland and Protestant Ulster in language of bitter directness: "You are going to give to this majority, which contains all that is backward, all that is unprogressive, all that is contrary to civilization and enlightenment in Ireland—to give to it the power over all that is enlightened, civilized, and progressive."

At the present time interest centers upon his foreign policy. To go into it in detail is impossible; to describe its ramifications would involve a journey round the world. In many points it must in the future as in the past conflict with the views of the United States, and when two such countries come into diplomatic battle the result of the discussion is always doubtful, though we may hope that the question of peace or war will never seriously enter into the issue.

Lord Salisbury is not rash in his diplomacy nor is he ambitious for display. Like the diplomats of the old-time European school, he works quietly through regular channels and, it may be at times, through channels which never become publicly known. A strong British foreign secretary is always more or less a *persona grata* with monarchs such as William of Germany, and is able consequently to wield considerable influence of an essentially personal and private nature. A couple of years since, Lord Salisbury compared the nations of Europe to a squadron of tremendous iron-clads in which a blunder at the helm of any single vessel would precipitate a terrible disaster. And then he went on in words which are at the present period well worth recollection:

"It is of the first importance that we should not depend for our safety upon the good government or the good will of others, but that we should be in the condition that, happen what may, let what alliance there may spring up, let the kaleidoscope of Europe be varied as it will, we shall still be strong in the defense of our own national fleet, we shall still trust to our own right arm, and to the forbearance of no nation on earth."

Personally, Lord Salisbury is a deeply

read and cultured man, spends a good deal of time in his laboratory, is very fond of chemistry, possesses much practical knowledge of electricity, and has delivered more than one able address before such bodies as the British Association for the Advancement of Science. He is not physically as strong as he looks, and the immense volume of work he accomplishes, coupled with very little exercise, makes him in reality a somewhat delicate man. In appearance he is impressive without being handsome, and his ordinary demeanor is one of apparent indifference and aristocratic *hauteur*. Like himself in character, his oratory is imperious, forcible, and effective. At his famous seat in Hertfordshire—Hatfield House—Queen Victoria has been more than once entertained by Lord Salisbury, as in a past century his ancestor entertained

Queen Elizabeth, and there he thoroughly enjoys, whether in or out of power, the generous country life and open hospitality of the historical and typical “fine old English gentleman.”

Taken altogether the present British premier is an extraordinary and interesting figure in the politics of this period. His patriotism is strong and sincere, but it rests upon the forms of the constitution and upon loyalty to the crown rather than upon the modern principle of loyalty to the immediate and changeable will of a popular democracy. And Lord Salisbury in this case undoubtedly embodies the natural, hereditary, and inherent conservatism of the English people. For that reason and none other he to-day controls, for good or ill, for greatness or weakness, the destinies of the British Empire.

HOW FOOD IS DIGESTED.

BY PROFESSOR THOMAS GRANT ALLEN, M. A.

OF ARMOUR INSTITUTE OF TECHNOLOGY.

IN the previous article were discussed the changes that take place in the various classes of nutrients after they have entered the blood. In this article let us consider some of the changes that take place in food before it enters the blood.

We all know that food enters the body by way of the mouth and passes into the stomach. But the mouth cavity and stomach are merely dilatations of a long tube which passes completely through the body. Therefore, the food contained in this tube is still, in a sense, outside of the body; for the greater part of the food is insoluble, and therefore incapable of passing through the walls of this digestive tube; and it is only when the food has passed through this membrane and has entered the blood that it can be utilized by the body in restoring the waste. It must be remembered that there are no tubes connecting the digestive tube with the blood vessels, but that the digested food is assimilated, or passes into the blood in a manner somewhat similar to that

in which water passes through parchment.

A person may take large quantities of nutritious food into his digestive apparatus and yet die of starvation unless certain changes take place by which the food is rendered capable of passing through the walls of the containing tube and entering the blood.

Fortunately, unless the digestive system has been seriously disturbed, changes rapidly take place in the food which has been introduced into the stomach. As a result of these changes the food, after having been reduced to a very fine state of division and mixed with various juices, is changed into new substances which are readily soluble and therefore capable of penetrating the walls of the stomach and intestine.

The tube in which these changes take place is, therefore, a kind of laboratory in which both chemical and physical processes are carried on. We call this laboratory the digestive tract or alimentary canal, and to the whole series of changes which take

place in it we give the name digestion. Digestion is, therefore, a series of changes in the food, essentially chemical, by which it is rendered soluble and diffusible so that it can pass into the blood.

It is a common error to suppose that all the processes of digestion are carried on in the mouth and stomach. While it is in these parts of the laboratory, perhaps, that the greater changes take place, it must not be forgotten that every inch of this long canal (some twenty-five or thirty feet in length) has its work to do, and contributes something to the process of digestion.

I have said that in this laboratory both physical and chemical processes are carried on. The physical changes are brought about by the teeth, tongue, and lips, and the muscular coats of the stomach and intestine. The chemical changes are produced through the agency of five juices, or digestants. These are the saliva in the mouth, the gastric juice in the stomach, the bile, and the pancreatic and intestinal juices in the intestine. Let us now divide the entire process into salivary digestion, gastric digestion, and intestinal digestion, the terms referring to the digestive juices, except the last, which refers rather to digestion in the intestine and includes the action of the bile and the pancreatic and intestinal juices.

Having now a general idea of digestion, let us consider in detail the digestion of a piece of steak, broiled if you will, and a potato, broiled or baked, and buttered to your taste. These contain all the ingredients necessary for the nourishment of man, and all the essential varieties of food to be found on any table. Thus, if we leave the water out of account, the steak is principally protein, and I shall speak of it as though it were entirely albumen. Similarly, I shall ask you to forget that the potato is a complex thing, and we will treat it as if it were entirely starch, so representing another class of nutrients, the carbohydrates. The butter will represent the fats. All three contain water and mineral matter in addition to the salt which we add as a flavor. Some of the mineral matter is already soluble and diffusible and, as well as the water, needs no digestion. We

shall leave these out of account so far as any change is concerned. Portions of the steak and buttered potato having been placed in the mouth, the teeth, tongue, and cheeks set to work upon them, the teeth biting, cutting, and grinding until each successive mouthful has been torn and crushed into very small fragments. The teeth are a kind of mill and the tongue and cheeks are the millers, as by their aid fresh portions of food are supplied to and removed from the cutting and grinding surfaces. In addition to these duties the millers serve to mix thoroughly the comminuted food with saliva, which is freely supplied from various portions of the mouth wall. By the rolling of the food during its admixture with saliva it is formed into a bolus, forced into the throat, and pushed down the esophagus into the stomach.

All this work of mastication and insalivation, as the chewing and mixing with saliva are respectively called, is not solely for the purpose of rendering the steak and potato capable of being swallowed. The changes so far are merely physical or mechanical; *i. e.*, the potato is still potato, and the steak and butter have not changed in any way except that they are in a finer state of division. But while these changes have been taking place a chemical change has also been in progress; a change which does not end with the swallowing of the bolus, but continues for probably half an hour after all the potato and steak have passed into the stomach. The saliva exerts a solvent action upon starches and changes them to sugar, in virtue of the presence in it of a ferment which is usually termed diastase. That the change is an exceedingly rapid one you can prove by adding five grains of diastase to your porridge some morning. In ten minutes the porridge will have become a thin, sweet syrup. The potato, therefore, will, in half an hour after it has been swallowed, be potato no longer, but sugar, which, being soluble, passes readily through the thin walls of the blood capillaries with which the lining membrane of the stomach is well supplied. These capillaries join together and form veins, which in their turn unite and form part of the portal system, by which the

blood is carried to the liver. From the liver, after having undergone some changes, the blood is poured into the general circulation. Our potato has now entered the blood stream and its digestion is complete.

Diastase is capable of changing insoluble starch into soluble sugar only when the saliva is alkaline, *i. e.*, the opposite of acid—like ammonia or very weak lye. Now the juices of the stomach become acid in about half an hour after food has been taken. This acid neutralizes the alkalinity of the saliva, and if by that time all the potato has not been changed to sugar it must wait until the contents of the stomach have been pushed on into the intestine, where its digestion is again resumed.

The saliva has no digestive action on the steak or butter, but it is owing to the saliva that we are enabled to enjoy them. The substances which give to these their flavor are dissolved out by the saliva and then carried by it to the ends of the nerves of taste. Saliva thus adds to our enjoyment of our meal, and as a result ensures the better mastication of the steak.

In from fifteen to thirty minutes after the food has entered the stomach the gastric juice begins to flow in upon it from minute tube-like glands situated in the stomach wall. This juice is a colorless, watery, acid liquid containing hydrochloric acid, pepsin, and a milk-curdling ferment called rennet. The first work of the gastric juice is the neutralization of the saliva which has been carried down with the food. The contents of the stomach then become acid in character, the digestion of the potato ceases, and that of the steak and mineral matter begins.

Those mineral matters which exist in the food and are insoluble in water are probably dissolved by the hydrochloric acid. This solution, together with those salts soluble in water, as well as the water contained in the steak and potatoes, doubtless pass from the stomach directly into the blood.

While these processes are going on the stomach continues to pour out gastric juice, which it thoroughly mixes, by a kind of churning motion, with the steak and whatever portions of the potato may remain.

Under the combined action of the pepsin and hydrochloric acid the steak is converted into a soluble albumin known as peptone, which is able to find its way into the blood stream in the same manner as the digested potato.

We have now traced the changes in the steak and potato to the end of gastric digestion. It may be proper to postpone for a moment the digestion of the butter to note a very important factor in digestion in the stomach. The duration of gastric digestion varies from one to five hours; but the average length of time required for steak is probably under three. The process is more rapid when the food has been well divided and the gastric juice is ample and thin. The thinner the contents of the stomach the more rapidly do the digested portions pass into the blood, and the more thoroughly these are removed the more rapidly does the digestion of the remaining portions proceed.

At the end of gastric digestion the butter and portions of potato and steak that the stomach has failed to digest, and probably some digested portions of these, make up a grayish, semifluid mass which is passed on into the intestine. Almost immediately the bile and pancreatic juice are mixed with it and the following changes take place: first, the mass is again rendered alkaline by the bile, and a small portion of the butter is changed by the alkali into soap; second, the pancreatic juice changes another minute portion of the butter into glycerin and some other soluble substances; third, by the aid of the soap and bile the pancreatic juice is able to change all the remaining butter into microscopic particles which give to the liquid in which it is now suspended the appearance of milk—in other words, the butter has been made into an emulsion. This last is the important part of the butter digestion, as the other changes affect only very minute portions.

This emulsion passes in a curious way through the walls of the intestine, but does not immediately enter the blood vessels as did the sugar and peptones, but instead is carried by minute vessels, the lacteals (so

named from the milk-like character of their contents), into a larger tube which finally pours its contents into the blood. All the other products of digestion in the intestine pass directly into the blood in essentially the same way as the soluble substances enter it from the stomach.

We must remember that the grayish mass which entered the intestine contained, in all probability, some steak and potato in addition to the undigested butter. We must now see what becomes of these. Any undigested steak is converted into peptone by the pancreatic juice, while it is well nigh impossible for any potato to escape, as it has to run the gauntlet of both pancreatic and intestinal juices, the latter of which continues to act upon it during its passage along the greater part of the intestine. Since the greater portion of our foods is starchy, we can understand why nature has taken such extra precautions to secure its thorough digestion. Finally the bile is the natural purgative of the body and ensures that no indigestible portion shall remain in the system to ferment and create disturbances.

To sum up, the steak is digested by the gastric and pancreatic juices; the potato is digested by the saliva and the pancreatic and intestinal juices; and the butter is digested by the bile and pancreatic juice. The mineral matters are dissolved in the stomach and with the water enter the blood from this organ.

Digestion is, therefore a complicated process, each stage of which so depends on the others that we cannot afford to neglect any portion of it which is under our control, for example, the selection of proper food and its thorough mastication. Interference with the normal process at any part of it may result in indigestion, and hence we have as many kinds of dyspepsia as there are kinds of food to be digested. Thus a person may have starchy or salivary indigestion, proteid or peptic, fatty or intestinal; but rarely, if ever, are all these forms found to begin in the same individual at the same time.

It will be readily appreciated that within the limits of an article devoted to normal digestion little space can be given to abnor-

mal or disordered processes. Just a word then with reference to indigestion. A person can usually tell which of the forms mentioned he suffers from. Let him eat only one kind of food at a time until he has ascertained which it is that disagrees with him, then by avoiding that food, whether it be starches, meats, or fats, he can give that part of the digestive apparatus concerned in its digestion the needful rest. Under this favorable condition the digestive function soon resumes its normal activity.

But prevention is better than cure, and I venture to offer some practical suggestions.

First: One of the most fruitful causes of starchy indigestion is insufficient mastication and insalivation. We live in an age of nervous hurry, and have ceased to take sufficient time to eat decently. We rush through our meals as though everything depended on the rapid disposition of the food. Restaurants bear the sign, "Five Minute Lunches" and railways announce, "Ten minutes for refreshments." Dry foods which cannot be swallowed readily are washed down. This practice relieves the salivary glands of their proper work, and starchy indigestion is sooner or later likely to give us trouble. The efficiency of after digestion depends largely upon the thoroughness with which the food is chewed and mixed with saliva. No amount of pepsin taken as a medicine will compensate for the lack of this. Therefore, I say, what has already been implied,—thoroughly chew your food. This old admonition has been repeated so often that it has become a platitude observed as often in the breach as in the fulfillment. Undoubtedly this is due to the lack of a proper sense of the importance of mastication and insalivation. Now that my readers understand the proper relation of these acts to the whole process of digestion, let us hope that the suggestion will be observed.

Second: Fresh bread or any food which is apt to form into a doughy or gluey mass is impervious to the digestive juices and should be avoided.

Third: The diastase of the saliva is incapable of changing starch to sugar if either the starch is uncooked or the saliva not

alkaline. Breakfast foods and other starchy cereals, therefore, should be well cooked, and vinegar pickles should be sparingly used or salivary digestion will be impaired.

Fourth: The thinner the gastric juice the more rapid and efficient will be the digestion of meats and other proteins. The presence of digested food in the stomach hinders the action of the gastric juice on the undigested portion. Digested food should therefore be removed as quickly as possible. Nothing accomplishes this so well as water. Hence it is good to drink plenty of water with our meals. Don't wash down the food with it. Swallow the food and then drink as much water as you like. It can do no harm. I wish to emphasize this because I believe the prevailing notion is that little or no water should be drunk at our meals. This error has probably arisen from a misunderstanding or misstatement of the intended advice not to take water into the mouth before the food is swallowed, as this practice would certainly lessen the flow of saliva and hence impede digestion.

The ease and completeness of digestion, the time occupied by the process, and the fitness of the food for the consumer depend on many circumstances, some of which are connected with the food itself, while others are referable to the person consuming it.

First, as to the food itself:

As to which foods are wholesome and which are not no hard and fast lines can be drawn. Healthy individuals differ widely in their ability to digest what are in general wholesome foods. Thus milk is very readily and completely digested by some, while serious disturbance of the digestive system follows its use by others. Experience shows that the large use of some foods is generally bad, while certain other foods are generally wholesome. But not all of these are wholesome for all. Avoid, then, food which common experience teaches is unwholesome. And of the wholesome foods eat only those that agree with you.

Cooking renders the starchy foods more digestible. The sacs containing the starch grains are burst open, and the starch itself undergoes slight chemical changes in the

process of cooking. This is particularly true of the starch of vegetables, as potatoes, and of cereals, as rice, corn, oatmeal, etc. If these are well cooked they are partially digested before they enter the mouth. With regard to meat, experiments* show that well done meat requires more time than rare meat, and raw meat is digested with greater ease and rapidity than either the cooked or partially cooked. Cooking, however, develops a pleasant flavor in the meat. We therefore enjoy it more, retain it in the mouth longer, and chew it more thoroughly, so that we probably do not lose anything by the cooking. Boiled milk requires a longer time for digestion than milk not boiled. In like manner raw eggs† are digested in less time than eggs that have been cooked. Some kinds of meat are tough when raw. Cooking renders these more tender and hence is here a decided advantage.

Foods which have a savory odor and pleasant flavor make our mouths water, *i. e.*, excite the flow of the digestive juices and on that account are believed to be more easily digested.

As to the quantity of food taken, we should expect that the stomach, being a muscular organ, would need moderate exercise, and the findings are in accordance with our expectations, for experiments have shown that a moderately full stomach digests its contents more completely than either a distended stomach or one in which there is little food.

The effect on digestion of certain substances taken with the food I must leave to another article. For the present I will merely say that tea and vinegar retard salivary digestion and unless taken in small quantities may interfere with the other stages also.

A varied diet is digested better than a monotonous one. Where there is no variety the food is apt to become repugnant and the digestive functions, as a result, are disturbed.

* Experiments performed by Herr Jensen in the laboratory of the University of Tübingen showed that raw beef is digested in two hours, rare beef in three hours, and beef well cooked in four hours.—*T. G. A.*

† Raw eggs are digested in one and one half hours, soft boiled eggs in two and one fourth hours, and hard boiled eggs in three and one half hours.—*T. G. A.*

A great variety at any one time, however, is more difficult of digestion than a simpler meal.

Second, as to those circumstances connected with the consumer:

As saliva is not present in the mouth of infants during the first two months and is not well developed until after six months, it is not advisable to give starchy food to infants. Pancreatic diastase, as we have seen, supplements the action of the saliva and can change raw starch to sugar, but, as the pancreatic juice is not well developed until the child is a year old, neither large quantities of cooked starch, bread, porridge, etc., or even small quantities of raw starch should be given to a child under one year old.

Very moderate exercise just after eating is probably not prejudicial to digestion. Violent exercise or fatigue certainly is. In violent exercise the blood is drawn away from the stomach, and as a result too little gastric juice is secreted, the gastric glands secreting actively only when well supplied with blood. Similarly, and for the same

reason, active mental effort is not conducive to good digestion.

During sleep digestion is not very active. The older physiologies used to tell us to avoid eating anything within at least three hours of bed time. Experience teaches, I think, that a person going to bed with a moderately full stomach will sleep better than if the stomach be empty. If you need the food take it. If you have been working hard up to a late hour I believe that no harm is done by satisfying the demands of hunger. The same laws of common sense apply here as elsewhere. It would be unwise to eat substances known to be difficult of digestion.

Cheerfulness has long been considered a very efficient aid to digestion. "Cheerfulness and health react on each other" and "Food well chatted is half digested" are sayings which contain more than a little truth. We cannot overestimate the beneficial effects of spotless linen, a nicely laid table, a tidy servant, and above all pleasant faces and animated conversation.

THE INVADERS OF THE TRANSVAAL.

BY CYRUS C. ADAMS.

THE Boers, like Daniel Boone, want plenty of elbow room. Since the third decade of this century the Dutch of Cape Colony have again and again gone farther afield to be well rid of the English, whom they do not like; and when England pursued them even beyond the Vaal River and annexed their country, nineteen years ago, at a day when their treasury was empty and they were faint and bleeding from long wars with native foes, they merely bided their time till, with strength renewed and good guns in their hands, they could extort from England on battlefields the right to manage their internal affairs to suit themselves. This they did fifteen years ago and five years later the hapless Boers, who would have built around them a Chinese wall of exclusion if they could, saw the beginning of that great invasion of miners and adventurers. They could not

stay the flood, and as they looked helplessly on they said, "Gold is the curse of our land and it will ruin us all."

We have just witnessed another invasion of the Transvaal of a different sort, and the episode will make a remarkable chapter in its history. No one was so much astonished when the news came that Dr. L. S. Jameson had led a band of filibusters into the friendly South African Republic as those who knew the story of his notable career. It is a matter for deep regret if this terrible blunder has destroyed his usefulness, for Dr. Jameson wielded an immense influence for good, and he was loved by every man, white or black, throughout the British portion of South Africa. He has a genius for the work he was doing among scores of thousands of barbarous Matabeles and Mashonas and the many hundreds of pioneer miners in Rhode-

sia, the large country of the British South Africa Company. The policy in respect to the natives that Dr. Jameson and Mr. Cecil Rhodes, the wealthiest man and the greatest personal force in South Africa, have been carrying out has set the pace for every government in Africa in its dealings with uncivilized tribes. Dr. Jameson was the man in the field who put into force these beneficent and practical ideas. No wonder that all who knew him were astounded when they heard that the man of peace and good works had led a lawless band upon a murderous raid into a friendly state.

Dr. Jameson has acquired very sudden fame as a filibuster. Let us look at him, for a moment, in his more legitimate and pleasing rôle. Before 1890 no white man dared to enter the regions north of the South African Republic without the consent of Lobengula, the Matabele king, and even then he took his life in his hand. In that year, however, the king sold to the British South Africa Company the right to occupy Mashonaland, the eastern part of the country, where British pioneers have since begun to open farms and develop the great gold fields. This company, with Cecil Rhodes at its head, did its best to keep the peace with Lobengula and his fierce soldiers; but in spite of all protests they kept raiding the Mashonas among whom the whites were living, and when Dr. Jameson told the invaders they could murder and steal no more in Mashonaland the Matabele war began. Happily the conflict thus forced upon the whites did not last long. A few battles, not very sanguinary, broke the Matabele power, and the old king died while retreating to the Zambesi. Then began the one-man rule of Dr. Jameson, administrator of Rhodesia, and no one would have dared to predict the results he has achieved in a little over two years.

He called the humbled Matabele chiefs to Buluwayo and said to them :

"Go home and govern your people in your own way. We shall not interfere with your customs except that there must be no more murder, no more raiding, no more fetichism. We shall punish any witch-doctor who practices his arts, for they keep you poor and degraded. Your king owned all the cattle of your land. Tell your people that from this day each

one of them shall own all the cattle he raises. If one of your people wrongs another and you do not right the wrong, our police will find it out and we will see that justice is done. We shall protect the lives and property of you all just as we shall protect the lives and property of the white men. The protection we shall give you will cost money and it is right that you should pay for it. On each of your huts we shall levy a small tax. If your men desire we shall be glad to have them work for us to pay the tax; and if they will work longer we will pay them in goods and money."

In those regions, to-day, a white man may wander alone and unarmed and feel secure. Thousands of the natives are working for the company and the miners. The Matabeles say they are glad the whites have come, and the rich region that six years ago was closed to the world is now the home of thousands of industrious white pioneers. Dr. Jameson's word has been law. He has been a mild despot, imposing his will and judgment upon white and black alike, and they have all loved him, though many a time he has firmly said no to their requests. When the steamer from Cape Town reached England on January 3, men wept as they were told that Dr. Jameson was a prisoner. "Every white and black man in Rhodesia will help avenge his death if he is killed," said one. "Weak as I am," said an invalid, "I will gladly take my place in the ranks if anything happens to Dr. Jameson."

These things are worth telling because many have the idea that Dr. Jameson is merely a reckless freebooter and adventurer, the fact being that his recent terrible blunder or crime has tarnished a fair name and reputation that any humanitarian and most publicists might envy. This Scotchman, noted in South Africa for shrewdness and caution, honesty and justice, carried away at last by some imperious motive, led his mounted police, six hundred in number, fully armed and with Maxims and artillery, into the Transvaal, on an enterprise as reckless and criminal as one of Jesse James' raids. He marched right through the region where the Boer farmers are thickest, pressing on almost due east over the high, dry plain; and when the Boer commandant in the Marico district ordered him back he made answer: "I shall proceed with my original

plans. We are here in reply to an invitation from the principal residents of the Rand, to assist them in their demand for justice and the ordinary rights of every citizen of a civilized state."

The motives that led Dr. Jameson to stake his life and reputation on a gambler's chance will be revealed in time. He may have been acting under Mr. Rhodes' secret orders. His raid may have been part of a plot to overthrow the Transvaal government and create a plausible pretext if not an actual need for British interference and aggression, so that the Union Jack would speedily come to float over a united British South Africa. Whatever the depth and breadth of this plot may be, we believe that sentiment had much to do with impelling Dr. Jameson to his course. He was an old diamond miner at Kimberley and many of his friends there are now foremost among the gold seekers on the Witwatersrand. They did not appeal to him in vain, but they left him in the lurch when he was caught in a trap and needed help.

The world cannot wholly approve the policy of the stubborn, narrow, unprogressive Boers, but there are elements in their history, heroic and pathetic, that kindle admiration and sympathy. Six times since 1834 these Boers have abandoned their farms and pushed out into the wilderness that they might live alone. Their migrations involved the most acute trials and suffering, but they cheerfully faced every vicissitude, hoping they were free at last from British domination. In those early years most of them were killed by native tribes who resented their intrusion, but the ranks were filled by newcomers who followed in their wake. Until long after the middle of the century their little republic was on wheels and they were wandering adventurers toiling always with gun in hand, living in tents or in huts made of branches, clad in the skins of wild beasts, a people without towns and almost destitute of comforts. All the book they desired or possessed was the family Bible. All they asked was the simplest food, a chance to till a few acres and to raise their herds; and before their savage foes were all subdued they fought the British for their independence

and won it on the battlefields of 1881. No wonder that President Krüger in his recent despatches to Europe has spoken of the liberties of the Boers as "dearly bought."

They little knew when they were laying out their great farms, each of them as large as an American township, that they had appropriated one of the richest gold regions in the world. It was in 1867 that the geologist Mauch found gold on the banks of the Tati River, north of the Transvaal. Four years later Button sent word to Europe that there were rich gold fields in the Boer republic itself. The Dutch farmers were dismayed as year after year fresh sources of gold were revealed in the hills of Makapana, in the mountains of Lijdenburg, along the affluents of the Manissa, on the edge of Swaziland, and finally among the heights of the Witwatersrand on the plateau south of Pretoria, the capital. With this town as a center, every point of the compass seems to direct to a source of gold; and the Witwatersrand is the greatest gold field ever known. If the average monthly product for the whole of last year was as great as it was up to September 1, the yield for the Rand alone for 1895 was about fifty million dollars. The largest product in one year from all the mines in the United States was sixty-five million dollars.

"Gold is our curse," the Boers have cried in agony. It was not to be that they should inhabit this rich land alone. The fifty thousand Boers of the South African Republic are to-day overwhelmed by the influx of over one hundred thousand Europeans, mostly men and three fourths British. Dismayed as they were by an invasion they could not repel, the Boer leaders set themselves about the task of devising means by which they might at least put off the evil day when their government should pass forever from the hands of its founders. For this purpose they have revised their constitution again and again. They have lengthened the period of residence required for a foreigner to secure full citizenship from five to twelve years, and then it may be withheld from him by vote of the Upper House of the Volksraad, which is composed solely of Boers. They

have laid a very heavy tax upon all the imports brought in by foreigners. If gold is a curse, it has at least filled their treasury. They have defended their onerous tax rate on the ground that a large part of the immigrants have merely come to make their pile and then intend to leave the country, and it is proper that the government should derive some advantage from their temporary sojourn.

So the Boers and the Europeans have been practically living apart, without any tendency toward political or social assimilation; and no decent man would care to assimilate with a considerable element among those thousands of fortune hunters who have swarmed into the Transvaal from all quarters of the globe. The Rand and the Kaap valley are like all early mining camps. The rough-scuff are there in force and have been loudest in voicing the grievances of the discontented Uitlanders. They are at the bottom of much of the bad feeling between the Boers and the miners. About five years ago when President Krüger visited Johannesburg they pulled down the Transvaal flag before his eyes and otherwise insulted him. Like the able and sensible man he is, he declined to hold respectable men responsible for the acts of these rowdies.

There is a vein of humor in the shrewd old president that somewhat suggests that of Abraham Lincoln. Several years ago, when the miners of Johannesburg had been badly bitten by stock speculation and the camp was poor and prospects blue, they lifted their voices in denunciation of President Krüger as the author of most of their ills. He alluded to the matter in the Volksraad. "My pet monkey at home," he said, "had the misfortune one day to stick his tail in the fire, and when he felt the pain he turned round and bit my finger. So these men in Johannesburg who have scorched themselves in the fire of speculation, turn round on me."

The best men on the Rand, however unite in the protest against the treatment all foreigners receive from the government. They say that if they are compelled to pay heavy taxes they have a right, if not to full citizenship for years to come, at least to ad-

equate police protection, to schools for their children, to better mining laws, and to the right of public meeting. The best and most substantial men on the Rand are members of the Council of the National Union, which for many months has been demanding reform from the Boer government. There is no doubt that the Uitlanders have genuine grievances and there will be no peace in the Transvaal until they are remedied.

But the Uitlanders made a terrible blunder when they plotted to subvert the government and summoned outsiders with Maxims for the apparent purpose of delivering the Transvaal to England. Many of their leading men are to-day in prison charged with treason, and there is little prospect that they will be lightly dealt with. Mr. Krüger said recently, "Johannesburg is like a turtle. Let it alone until it sticks out its head, then, if need be, you may cut it off." It looks as though the wonderful town had done all it could to facilitate decapitation.

There is little fear that the Transvaal will lose its independence. Any attempt to annex it to England would be stubbornly resisted by all the Dutch of South Africa from Cape Town to the northern confines of President Krüger's domain; furthermore, the European powers would not permit it. Boer independence was wrested from England on battlefields, and the powers are too intensely jealous of one another in Africa to permit England to reconquer the land that has proved to be one of the richest in the world.

But the Boers have found that they cannot keep aloof from the world, and they are yielding to the inevitable. They are admitting railroads, they have improved their trade relations, they have entered the postal union. They will yield further to enlightened opinion and will give the newcomers more adequate protection and advantages. But they will put off as long as they possibly can any change that will place them in political minority. The destiny of the Boers north of the Vaal seems to be ultimately to become absorbed, like their brethren in Cape Colony, in the general commonwealth, an important, an influential, but not a predominant element in population or politics.

THE HISTORY OF THE TOILET.

BY LOUIS BOURDEAU.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE FRENCH "REVUE DE PARIS."

THERE is in color a principle of beauty whose charm attracts and delights the eye. Man must have early felt a desire to transfer to his person this means of pleasing of which he felt himself deprived. For on the one hand the natural color of his skin is of a dull uniformity, varying from the pitch black of the negro to the dull yellow of the Mongolian or to the earthy red of the inhabitants of the New World, and ending in the dirty white of the Indo-Europeans—a garb of misery of which science thinks that it finds the primitive color in the freckles which reappear by atavism on some delicate skins. On the other hand, almost all the materials of which man might naturally make his garments were of dull shades, without brilliancy, and hardly capable of enlivening the eyes. But after a long succession of researches man has succeeded in adorning himself with the richest colors, rivaling the most brilliant decorations of birds, insects, and flowers.

Before learning to make garments man could color only his body; and with that he began. Most savages, who are generally very slightly clad, have the custom of rendering their bodies brilliant with different sorts of colored paste to make themselves more frightful to their enemies or more fascinating to the eyes of love. This custom appears to have been followed even in prehistoric ages, for amid the remains of the earliest peoples are found fragments of limonite, which is of a beautiful red, and of manganese ore, which gives a black. This allows us to suppose that the aborigines of Europe had the custom of coloring the body. The supposition is confirmed by the finding likewise of little jars of stone which probably served to pulverize the colors, as they are similar to those still employed by the Osage Indians on the shores of the Missouri.

Similar practices are recorded among a

great many peoples of the ancient world. "When the Ethiopians go to war" says Herodotus, "they rub half of the body with plaster and the other half with vermilion." According to Cæsar all the Bretons painted their bodies with a blue paste, making themselves frightful in battle. The inhabitants of Scotland had received from the Romans the name of Picts (*Picti*) because of the layer of paint with which they covered their bodies. Tacitus says, "The Aryans color their shields and their bodies black, so that by the terribly gloomy color of their armies they spread terror in the ranks of their enemies." We may perhaps see a survival of these warlike colors in the care which modern peoples take to dress their soldiers in bright colors, which contrast in brilliancy with their civil costume and give an air of pride to those who wear them at the expense of their safety in combat.

These colored pastes had not enough adhesiveness and had to be renewed periodically. An indelible marking of the body was secured by a painful operation which consisted in pricking the skin and introducing into the wounds a coloring substance forever ineffaceable. This custom has been very extensive, for it has been observed among a great number of peoples of all degrees of civilization. Théophile Gautier said, "When man cannot embroider his clothes he embroiders his skin."

Tattooing has perhaps been in use from prehistoric times. The negroes of Africa and Australia, whose skin is not adapted to receiving colors, substitute for it tattooing by scars, making on certain parts of the body deep cuts from which result projecting features similar to the chevrons on our military costumes. The Maoris picture in their tattooing the past of their race and relate symbolically their exploits. In Egypt on the tomb of the kings at Bilan-el-Molouk,

a monument anterior to the sixteenth century, B. C., is represented a man of the white race whose arms and thighs are tattooed. In Leviticus Jehovah forbade the Hebrews to cut themselves as a sign of mourning and to mark in characters upon the body. The name Breiz, by which the Bretons still designate Brittany, has, the significance of spotted or tattooed.

The practice of tattooing existed even among the Greeks and Romans of the classic age. It was not intended as a decoration of honor, but was stamped upon the foreheads of fugitive slaves and of prisoners in order to mark them for recognition and capture if they escaped. In Europe in our day tattooing different parts of the body, especially the breast or arms, is hardly employed except among workmen, soldiers, or sailors. It is related that Bernadotte, when he became king of Sweden, could never consent to have himself bled from the fear of showing upon his arm a design that republican soldiers used to wear. This would have been very compromising for a king.

The Japanese are the only civilized people among whom tattooing has preserved down to our time its primitive import. In this empire the greater number of people devoted to such lower occupations as those of porter, messenger, hauler of carriages, etc., whose dress is generally very scanty, until very recently had the trunk, the arms, and the legs covered with an ornamental picturesque tattooing. The designs were fantastic animals, birds, flowers, military scenes, imitations of clothing, etc., and varied according to the profession, the taste of the wearer, or the fancy of the artist. The latter engraved the most complicated designs in a few hours, making more than two hundred thousand punctures, afterwards colored with Chinese ink or with vermilion. But the practice has lately been forbidden in Japan, as a remnant of barbarism, by a government too much in a hurry, perhaps, to imitate in everything the customs of European civilization.

But the custom of applying color to the body is not peculiar to savages alone. Even those whose advanced industry has

procured for them a certain luxury of colored garments have not ceased to paint the parts of the body that the costume does not cover.

The fashion of painting the face is as old as the desire of women to appear beautiful. The author of the book of Enoch assures us that even before the deluge the angel Azazel had taught the daughters of men the art of painting the face. In Egypt the custom was general. Men colored their eyebrows black in order to diminish the brilliancy of the blinding light, which frequently caused ophthalmia, while the women colored in different ways their faces, their hands, their nails, and their feet. There have likewise been found in the tombs of women belonging to the oldest Chaldean civilization, 4000 B. C., lumps of black coloring stuff which served to paint the eyebrows.

The same coloring of antimony which the Egyptians used was sought for by Jewish women. Isaiah, naming the things for which he reproaches the daughters of Zion, takes care not to omit the needles which served them in painting their eyelashes black. In the book of Kings, when Jezebel learns of the arrival of Jehu at the camp of Samaria she plunges her eyes into the cosmetic before presenting herself to the usurper. Finally Jeremiah, reproving the young Jewesses, says to them, "In vain you paint the circle of your eyes with antimony. Your lovers will despise you."

Western civilization, always ingenious in utilizing the inventions of the Orient, was not slow in inventing a greater variety of methods for coloring. It invented and brought into fashion two new cosmetics—the red and the white. The red appears to have been early in use among the Greeks. The women sought for it without doubt to correct the paleness of their faces due to their continual confinement in the gloom of the women's apartment. Xenophon makes Ischomachus say to his wife, who appears before him painted, "Believe me, my wife, that borrowed colors are less agreeable to me than your own." The Greeks composed their rouge out of vermilion.

At Rome the employment of rouge was in

the beginning entirely religious. On certain festal days the statues of the gods were painted with it, and at the time of Pliny the consuls were still charged to have the face of Jupiter colored with vermilion. That which was becoming to the gods could not fail to please men. The fashion of a purplish cosmetic spread in Italy. Plautus and Propertius bear witness that the Romans, like the Greeks, put on rouge.

Under the Cæsars the women exaggerated all these artifices. They used white and red cosmetics on their cheeks, black to color their eyelashes and eyebrows, and blue to draw upon their temples a fine network of veins. The Latin satirists are never wanting in irony on the expedients of feminine coquetry to conceal apparent defects and to deceive by false charms. Martial says, "Two-thirds of Massalina is shut up in boxes. Her toilet table is composed of a hundred lies, and while she is living at Rome her hair is reddening on the shores of the Rhine." Under Nero the infamous Poppæa had the glory of inventing a new cosmetic—a mixture of bread paste and asses milk, so thick that Juvenal dared not decide whether the countenances covered with it ought to be called faces or plasters. When the faces of women were covered with it the lips of their unfortunate husbands stuck in it as in glue.

From the time of the Renaissance the taste for cosmetics revived with new intensity. At Florence the fashion raged so that Brother Berthold thundered from the pulpit against its abuse and said, "Since the women want to conceal the faces God has given them, the good God will remember that they have been ashamed of His work and will cast all the women with painted faces into hell." But the preachers wasted their thunder, for coquetry always carries the day even over the fear of hell.

Marie Antoinette in the first freshness of youth put on rouge, as all the court ladies did. The French Revolution, changing the customs, has caused the employment of rouge in good society to fall almost entirely into disuse. It is hardly used any more except on the stage. This is not saying, however, that the women have given up

cosmetics—that is beyond their power. They simply prefer to paint themselves white, since the romance writers have idealized sentimental paleness and an appearance of common robustness has become inelegant. The granddaughters of those who illuminated their faces with vermilion, dust their faces with rice powder and plaster themselves with cold cream or enamel.

The Chinese women color themselves as the Europeans do, but with less art. In Japan the young girls, to capture lovers, use a brush to put rouge on their cheeks and carmine on their lips. As to the married women, they have no longer the right to do this, so content themselves with coloring their teeth black.

The provoking artifice of beauty spots aims to bring out points of beauty, but it sometimes also has to conceal points of ugliness. It was in vogue in the middle of the seventeenth century for the purpose of bringing out the whiteness of the skin by contrasting it with black spots. At first women stuck them only onto the face. The preacher Massillon in reproving them from the pulpit asked in derision why the women did not plaster them also on their necks and shoulders and even under their collars. That was a flash of illumination, and the beauty spots pasted thus were called the "Massillon beauty spots," and that was all the preacher made by it. At the time of the great rage for beauty spots twenty different kinds were distinguished, called the "sympathetic," the "enchantress," the "majestic," etc.

The taste for artificial color is so lively that it has not stopped at painting the skin. It has presumed also to color the hair. This art is very ancient, and although Jesus said in the Sermon on the Mount "thou canst not make one hair white or black," this miracle has very often been accomplished. The Greeks did it from the time of Pericles; the Roman women used drugs to color their black hair a golden blonde. The Persian poet Kisaï excused himself for dyeing his hair by saying, "I am not trying to make myself look young; I was only afraid if my hair were white people would seek for

wisdom in me which they would not find."

The strange custom of powdering the head and making it white before the proper time is of modern origin. There are examples in history of princes who, for the sake of display, powdered their heads and beards with gold filings, but that could hardly become the fashion. The first mention of the use of flour for this toilet purpose appears in a journal in 1593, though powdering the hair did not prevail until near the end of the reign of Louis XIV.

This prince, who could not endure the fashion while he was young, adopted it when age overtook him because it made everybody appear as old as he was. The fashion very soon became general in good society and the portraits of the eighteenth century owe to it their very characteristic physiognomy. This French fashion spread over all the peoples of Europe except the Turks who from their custom of shaving the head and wearing a turban were preserved from the contagion. Toward the end of the reign of Louis XVI. it was estimated that not less than twenty million francs per year were spent in choice powders for wigs, while the common people were starving. Nothing less than a social revolution was able to abolish a custom so much against economy, good taste, and good sense.

As long as the fashion of painting the body continued, habits of cleanliness could not be established. It has been necessary to rise to a higher level of civilization to find out that the most beautiful thing is to remain sincere and not to change the natural color of the skin, but to concern oneself only with removing from it every trace of soiling. The uncleanness of most savage peoples, like the Australians, Eskimos, etc., is indescribable. Many of them are encased in a thick layer of dirt which accumulates from birth to death without ever having been washed off, unless it be accidentally. The Musselmans, thanks to the care of Mahomet, who undertook to impose upon them as a religious obligation that they wash every day, are unlike all other barbarian peoples.

According to recent statistics, the Italians take a bath on an average every two years. At Rome there are very few bathing establishments. In Spain soon after the expulsion of the Moors the Catholic clergy had the bathing houses closed as contrary to the spirit of Christianity, and the Spaniards, thinking that frequent ablutions would cause them to be suspected of Islamism, came to believe that they would risk their health if they washed themselves. In India Marco Polo said, "All men and women wash the body in water twice a day. They would never eat without having washed, and those who do not wash thus are regarded as heretics." The "Journal of Health of Louis XIV.," by Vallot, asserts that during the course of his long life this prince bathed only once. The form of the ancient bath tubs, it is true, was very inconvenient. Until the end of the reign of Louis XV. people bathed only in round wooden or earthen tubs. In 1768 a coppersmith of Paris named Levet invented the long bath tub of copper or zinc which has become so common in our day.

An English author says of the Scotch, in 1650, "Many of their women are so uncleanly that they wash their hands and faces only about once a year." A work on good manners entitled "The Laws of French Gallantry," published in 1644 for the use of elegant society, speaks of a luxury of cleanliness which was beginning to spread. It consisted in washing the hands every day and the face almost as often. It is to be remarked that most people still ate with the fingers without using forks, and that according to the politeness of that time women and men kissed each other at every meeting, which was their manner of salutation. The use of toilet soap became general only a century ago, and is still far from being as general as it ought to be. The taste for cleanliness of body and clothing is one of the most indisputable gains of modern civilization, for it has its basis in the sentiment of personal dignity. British wisdom is therefore right in regarding cleanliness as next to godliness.

WOMAN'S COUNCIL TABLE.

MARY PROCTOR.

MISS MARY PROCTOR, whose serial, "A Romance of the Stars," opens on page 676 of this impression of THE CHAUTAUQUAN, is a daughter of the well-known astronomer Richard A. Proctor. Miss Proctor's bent of mind has led her to pursue the same line of studies that her distinguished father followed so successfully, and she has already won for herself an enviable reputation in scientific circles. On January 31 she delivered in Cooper Union, New York, her one hundredth lecture. *The New York Tribune* comments on the address as follows:

"The great hall in Cooper Union has been the scene of many interesting events, political and literary, but seldom has been gathered therein a more deeply interested and quickly responsive audience than last evening, on the occasion of one of the free lectures embodied in the regular course. The hall was filled to the very doors to listen to Miss

Mary Proctor's lecture on "Giant Sun and His Family." As may be imagined, the lecture treated of the subject of astronomy from its more popular side, or, rather, from its simpler side. The daughter of a man eminent in the astronomic world, Miss Proctor has chosen to keep on in the path her

scholarly father trod, with the object in view of giving the mass of humanity an absorbed knowledge of the most fascinating of all studies. Samuel Phelps Leland once said in the course of a lecture on this subject that no man could for long study the heavens and remain an infidel. Certainly no thinking individual can travel through the immensities of space under the guidance of so very interesting a speaker as is Miss Proctor without being deeply impressed with the vastness of the celestial country and the utter smallness of his own meager surroundings on this little sphere.

"The lecture was enriched with a multiplicity of stereopticon views showing the sun, its planetary children, and those wandering progeny of the stellar space, the comets and meteors. Anecdote and finely balanced illustration emphasized her subject matter still more potently."



MARY PROCTOR.

SOME PREVALENT VULGARISMS IN ENGLISH SPEECH.

BY MISS E. F. ANDREWS.

OF WESLEYAN COLLEGE, MACON, GA.

THE mincing old lady who spoke of "interring the remains of a deceased rat" would no doubt have been greatly shocked at Bunyan's plainness of speech in saying of Christiana and her friends that they "made shift to wag along," and his vigorous description of Apollyon's bullying attitude, when the swaggering fiend "straddled quite over the whole breadth of the way," she would probably have amended

H-Mar.

something after this fashion: "Then Apollyon extended his limbs in such a manner as entirely to obstruct Christian's further progress."

Bunyan certainly was not an educated man, and did not write "educated" English, yet a style further removed from vulgarity than his is not to be found in the whole range of our literature. The worst offenses against good English are not the homely

idioms, nor even the blunders of honest ignorance, but the pruderies and affectations of educated imbecility. I once heard an old cracker preacher, in offering up the prayers of the congregation for an afflicted sister, entreat the Lord that "sister Polly Johnson's so'e leg might dwin'le down from the size of a mill post to a cheer post—a." Now that was homely language, certainly, and better fitted, I fear, to provoke a smile from the educated than to excite their reverence, but it was really far less vulgar than the prudery of the educated idiot who seriously informed a circle of ladies, during a smallpox scare, that he had been vaccinated on both arms and both "pedestals"; or than the misplaced solicitude of the rich parvenu who was so exercised as to whether he would best meet the requirements of propriety by requesting the butler to hand him "these molasses" or "those molasses." The essence of vulgarity is pretension, and our ungrammatical friend would have been not a whit less grammatical and a good deal less ridiculous if he had not tried to simulate a culture he did not possess, but had stuck, with honest simplicity, to the homely vernacular of his youth, in which "them molasses" was no doubt the established usage.

Prudery of speech, which is mere pretension to superior refinement, is one of the worst forms of vulgarity. The superfine young lady—she would scorn, of course, to call herself a woman—who never by any chance *washes* her face or her hands, but "bathes" even her hair; who "retires" when other people go to bed, and sleeps in a "nightdress," is not so far removed in culture as she thinks from the plain-spoken servant girl who devotes an hour every Saturday night to "cleanin' of herself." By the way, I suspect it is to the influence of this exquisite creature that we may attribute the temporary disappearance of the good old word *gown* from our American vocabulary and the perversion of the word *dress* to take its place. The association of *gown* with *nightgown* was too much for the modesty of this fastidious person, and so her sensibilities took refuge in the euphemism of "dress," and *gown* was relegated, along

with its compound, to a state of undress. At least, such was the ordinary signification of that word at the time when my own vernacular* was acquired (during the third quarter of the present century), among the class from whom I learned to speak—the educated white people of middle and southern Georgia. In my childhood I was always accustomed to hear the word *gown* used as a synonym for *nightgown*, though now, I am glad to say, usage has changed and *gown* is employed by all the well-bred people I know in its original and proper sense.

The vulgar euphemisms of "help" and "girl," for servant, have not made much headway in the South as yet, but we have their counterpart in the "colored people," who have taken the place of our negroes. I am glad to see that the best representatives of the negro race are themselves beginning to protest against this vulgar pseudonym, and insist, as they should, upon being called by their own proper name of negroes—an appellation to which they have just as good right as we ourselves have to the name of Anglo-Saxons. Any race or class has a right to resent the insinuation implied in these vulgar euphemisms that their race or their calling is a thing to be ashamed of. If they themselves insist upon the misnomer, as is, unfortunately, sometimes the case, the more 's the pity; for such false delicacy can spring from nothing else than a want of proper respect for themselves or their calling. I remember once, in the early days of my journalistic career, having to resort to the expedient of describing a certain important personage in municipal politics as "a prominent dealer in fresh meats and animal foods"; in plain English, the man was a butcher. This sort of concession to the bad taste of individuals or of classes, however unavoidable at times, is the source of some of the worst vulgarisms with which our language is afflicted, and is responsible for a great deal of the objectionable newspaper English that grammarians and rhetoricians are constantly inveighing against. The offending reporter, however, can at least claim in extenuation of his sins the indulgence that Molière accords to "*les mal-*

heureux qui composent pour vivre"; but what excuse can be found for the "saleslady," or the "lady agent," who insists upon obtruding her social status into relations with which it has no more to do than the color of her hair or the shape of her nose? She may be as much of a lady as Clara Vere de Vere herself, but what has that to do with a mere question of buying and selling, and what right has the general public to expect or demand any information on the subject? We should think it very much out of taste for the queen of England to obtrude her personal and social relations into public life by styling herself a "lady sovereign"; and, in fact, the epithet lady is applied to themselves less frequently by royal personages than by any other class—a fashion in which some of us smaller personages would do better to imitate them than in the cut of their gowns. Moreover, if we are to have salesladies and lady agents and lady teachers, why not also sales-gentlemen and motor-gentlemen, and corner-grocery-gentlemen?

Quite as bad as the lady teacher and her congeners is that nondescript being the "educator," who has recently come into such prominence in the newspapers—a fashion that has its root largely, I fear, in the unwholesome tendency of our time to relieve parents and guardians of their natural share in the great work of education and cast the entire responsibility upon the already over-burdened shoulders of the school-teacher. Every teacher is also an educator, to some extent, let us hope, but the child's chief educator is his mother; and his father and his sisters and brothers, his playmates, his home and social surroundings, must all count as important factors in the grand total of influences that go to make up an education, and the lack of which no amount of school training can supply. Why, then, should we reject a name that defines clearly and distinctively our peculiar part in the work of education? Is not the title that Jesus Christ was content to be called by good enough for us? Suppose Nicodemus had said: "Rabbi, we know that thou art an *educator* come from God"; would the

office of the Great Master have been magnified by the word?

The same strictures apply with even greater force to that abused word *professor*, which has been worn threadbare by country schoolmasters and dragged around by the peripatetic "perfessor" of singing and writing, and by lecturers on phrenology and hypnotism and what not, until men who really have a right to the title are almost ashamed to be called by it. But it is vain to protest; the men who "perfass" will never condescend to read these pages.

Purism at its worst is a form of vulgarity, and a form into which school-teachers, from the very nature of their calling, are peculiarly liable to fall. Ruskin has somewhere remarked that overprecision in the use of language is a surer mark of the lack of culture than the opposite extreme—on the principle, I suppose, upon which some wit has said that a patch is worse than a rent, because the latter may be the result of accident while the former is a sign of premeditated poverty. At any rate, to be on our "p's and q's" with our mother tongue is pretty good evidence that we are not sufficiently at home in the society of good English to feel at ease there. The teacher that takes a boy or girl to task, as I have known some teachers do, for using such well established idioms as "Don't tell on me," "How did you enjoy yourself?" "You are mistaken," "I don't think I will," "The floor is being swept," and the like, ought to be put to school for a while to his own pupils, till he learns to master the English language instead of letting it master him.

Undoubtedly the most active agent in debasing our language on the one hand, as of preserving and purifying it on the other, is the printing press. While the elevating and conservative influence of the higher class of publications can hardly be overestimated, it is not strong enough to counteract entirely the opposing tendency of the flood of low-grade newspapers and magazines, of dime novels, "penny dreadfuls," and back-stairs literature of the Laura Jean Libbey type that is pouring from the press every day, to say nothing of the advertise-

ments in street cars and railway stations, over shop doors, and in the thousand and one circulars that are thrust into your unwilling hand at every turn. Advertisements are probably the worst propagators of vulgarity in our daily speech of all agencies now in existence, and the most pernicious, because the most obtrusive; people who never read anything else cannot escape them. Imagine the demoralizing effect upon the language of people who never take a line of good English as an antidote, of such announcements as the following staring them in the face every time they walk down the street or glance at the columns of their local paper:

"Grand closing out sale; ladies,' gents,' and infants' underwear at bottom prices."

"Some hustling girl with a move on her can get the beautiful premium toilet set now on exhibition in our show window, by selling—" etc.

"We inaugurate to-morrow a matchless merchandise movement by throwing on the market our entire stock of winter cloaks at greatly reduced prices; all in need of such are invited to call and examine."

"Our wedding and engagement rings is proof positive that you get solid gold rings here, plump eighteen carats fine."

"Lady agents wanted to sell our patent new safety lamps; will make a most appreciative Christmas gift."

"There will be a meeting of Christian Endeavors at Pine Street Church this evening at three o'clock."

"Simon Wells, the husband and father of three children, happened to a serious accident yesterday." (Press dispatch.)

"Atlanta did herself proud by her unstinted and boundless hospitality on Thanksgiving Day." (Headline in a daily paper.)

In the society column we are told that a "select crowd" assembled at the hospitable mansion of Col. John Smith last evening and had a most "enjoyable time," and a little further on that the "Episcopals" of Wayneville held a reception at Mrs. John Jones' for the benefit of the church, and a most enjoyable program was "executed."

It is too much, perhaps, to expect the so-

ciety editor to know that church members are nouns, not adjectives, and that programs are more usually rendered than executed—though opinions may differ on this point, especially with regard to amateur performers; but if she has had any experience at all of good society she ought to know that "crowds" are never considered very select, and it is rather tantalizing to tell us that Mrs. Smith's guests had an enjoyable time without letting us know whether they enjoyed it. People sometimes have eatable food which they do not eat, and readable books which they do not read, and some may be so perverse as to have an "enjoyable time" offered them which they do not enjoy. Yet, after all, can we wonder that the local reporter should sometimes ignore the distinction between Endeavor and Endeavorer, Episcopal and Episcopalian, appreciate and approve, enjoyable and agreeable, suspicion and suspect, and the like, when such a writer as Mrs. Humphrey Ward sets him the example by failing to discriminate between demean and debase, as in the following sentence from Marcella: "Was he actually going to demean himself by accepting their aid?"

But I am not going to make vulgarisms respectable by quoting authority for them in high places. In fact, there is no warrant for them there, the few examples of them that are to be found in writers of repute being rare exceptions, and the result, usually, of oversight or accident. "Their speech bewrayeth them" is as true now as it was two thousand years ago.

The other day I happened to overhear a young gentleman "engaged in commercial pursuits" describe his *fiancée*—"best girl," he called her,—to a "lady friend," as a "nice, refined, cultivated, and elegant *party*!" What a complete biography condensed into that one little word!

And so, when you hear people of a certain grade of culture speak complacently of "our crowd" and make a point of saying "Yes ma'am" and "No ma'am" to their elders; when you hear them talk about frequenting "enjoyable occasions" and meeting their "gentlemen friends," or worse still their "fellows," you may be pretty sure that the

gentlemen friends and the fellows in question call their outer garments their "pants" and "vest"; that they keep their friends "posted" as to the news, and sometimes, after business hours, dispose of the "balance" of their time by calling on their "lady friends" or reading a novel by "the Duchess."

A vulgarism is the worst offense that can be committed against our mother tongue; and by vulgarism I mean, not the coarse argot of ignorance and crime, whose very grossness will act as a dead weight to keep it from rising to infect the current of our common speech; not the unrecognized proletariat of slang and upstart words from which the resources of our standard English are being slowly recruited as are the upper ranks of our social life from the great democratic masses below; but the mistakes and

corruptions into which half-educated people fall in their rash endeavors to use words whose nice shades of meaning they are unable to discriminate. In no respect is a little learning a more dangerous thing than in the temerity with which it leads people to tamper with the intricacies of English speech, and to pass the most illogical blunders from mouth to mouth and into the public prints, until it almost sets your teeth on edge to read the press dispatches. If the newspapers could only be inspired with something like a literary conscience, and if advertisers could be brought by some means to understand that their announcements would be just as effective if written in tolerably correct English, it would do more to purge our daily speech of vulgarity and corruption than all the grammars and dictionaries ever written.

CLARA BARTON.

BY LILIAN WHITING.

THE quiet heroism with which Clara Barton has again undertaken an arduous and dangerous work in sailing for Turkey under inauspicious circumstances, the refinement and good sense with which she evaded any tendency of the circumstances to degenerate into sensationalism, call attention anew to a most remarkable personality. It would seem that when a great work is being prepared for an individual, the individual is always being prepared by subtle moldings of circumstance for the work. Life individually considered seems always to be the expression

of divine purposes is thereby receptive to those higher leadings whose inflorescence is in noble and beautiful achievement.

Clara Barton was born in North Oxford, Massachusetts, in 1830. Her father had been a soldier under General Anthony Wayne and had the military habits of precision and timeliness. Her mother was a woman of singularly sweet and even temperament, and the girl grew up in a well ordered home where intelligence, industry, a wise economy, and a generous good will to the world in general prevailed. She attended the public schools and, like most



CLARA BARTON.
At the Time of our Civil War.

of certain qualities whose development and action upon the surroundings produce events. To what degree we create our own lives is always an intricate problem; but there can be no failure in recognizing that the life which holds itself in harmony with

the young women of that day, sought her first independent contact with life as a teacher, engaging in this work when but sixteen years of age. For some years she continued this work, saving money to enable her to study again, which she did at Clinton

Seminary in New York. Later she began teaching again in New Jersey and founded a girls' school at Bordentown, free to all, and stemmed the tide of opposition that she encountered for this daring measure, as it was at the time. In this episode one traces the qualities that have made Clara Barton a signal power in the world. In 1854 she gave up this school on account of ill health and went to Washington on a visit to relatives, and here we see the turning point of her life. From this time the influences that were to bear her into so unique and remarkable a current of usefulness began to make themselves felt.

At this time the patent office was in a state of confusion and discord. There had been betrayals of confidence on the part of the clerks; the secrets of many who had filed patents were treacherously made known; there was a deep-rooted distrust among the employees mutually, and between them and the commissioner in charge. The remarkable executive ability, that peculiar directive force that characterizes her had even then revealed itself and the commissioner of patents appointed Miss Barton to take charge of the office. Forty years ago the entrance of a woman to a responsible position among those held by men was a very different thing from what it is to-day, and the clerks already there exerted their utmost ingenuity to make the place so uncomfortable for Miss Barton that she would retreat. But it was not in the nature of Clara Barton to strike her colors. Something of the strain of soldier ancestry was in her and she held her own. She remained three years as head clerk in the patent office. She met rudeness, insubordination, and slander. She brought order out of chaos; she transformed treachery into honor; she saw the unfit persons discharged, and she influenced and educated weak ones up to the measure of loyalty and honor. Little has been known, she says, of this formative period in her life; yet she herself sees in it a definite phase which lent its determining force to all her future.

But the troubled times of the country drew on. Under the Buchanan administra-

tion Miss Barton was discharged on account of her political convictions. The War of the Rebellion came on and Miss Barton nobly offered to serve the department without payment, which for some months she did, resigning to find other and more direct means of serving her country.

For patriotism is a passion with Clara Barton, and second only to the love of humanity. When the forty Massachusetts soldiers who were wounded in Baltimore arrived at the depot in Washington Clara Barton was among the assembled crowd awaiting them. The instincts of her special vocation now asserted themselves. She cared for these soldiers tenderly, nursing them back to health. From this time her desire was to go on the battlefield. The war clouds gathered and deepened. As Florence Nightingale first discovered her own power in the encounter with the group of Arabs who were ill in Cairo, while on her first European tour with her mother and brothers, so Clara Barton in meeting the forty wounded soldiers in Washington touched the keynote of her vocation for life.

The war gathered force and Miss Barton petitioned to go to the field. She visited the scenes of battle and was one of the leaders in organizing relief. General Buckner, who was assistant quartermaster, agreed to furnish transportation for the food and necessities that she gathered together, and permission to go to the field was awarded her. What scenes were those when she followed the Army of the Potomac! She was in the tragic scenes of the battles of Bull Run, Cedar Mountain, Spottsylvania, and the Wilderness.

The qualifications of a nurse are not merely, nor even mostly, physical strength, watchfulness, and tenderness. More than these, which may be held as the elementary qualifications, are the buoyancy of spirit, the firm, cheerful courage, the directive capacity, and the constant receptivity to the higher spiritual currents of thought. It is in these that the nurse communicates the life-giving touch. Florence Nightingale used to say that illness was not an evil but a blessing; that disease was the struggle of

the system to throw off poisonous and dangerous conditions, and that it was all a reparative process. Such an attitude of mind is curative and in this mental tone Clara Barton was preëminent.

At the close of the war President Lincoln, whose keen insight recognized the fiber of Clara Barton, appointed her to superintend that vast and intricate correspondence of the friends of missing soldiers. She established a bureau of records. Her accurate habits of accounts and recording were here of inestimable value. She employed many assistants, communicating to them her own comprehensive power and perfection of detail. During her services in the battlefield she had compiled extensive hospital, prison, and burial lists. These now became all important; and it is said that out of thirteen thousand graves of soldiers she identified all save a few hundred. Of the living and dead together she traced over thirty thousand by means of her own records and her skill—which amounted to positive genius—in following other clues. For four years consecutively Clara Barton was engaged in this arduous work. To further its purposes she drew freely on her private funds and when Congress offered later to restore to her the sums expended she refused. This colossal work alone would immortalize her life. The hopes and hearts that she sustained and comforted, aiding them to realization of their longing desires, or to resignation and faith when these desires could not be fulfilled, are among those nobler pages of life kept only in the book of the recording angel.

But this was the second chapter, only, in the historic life of Clara Barton.

In 1869, with broken health, she went to Europe to recover herself. She went on a mission nobler than she could dream. Perhaps the greatest reward, the truest pledge of divine recognition is given in that to those who have conducted a noble work nobly more extended opportunities unfailingly open. The reward is always in the quality of life. To act nobly is to *be* more noble forever after.

It is said of Florence Nightingale that the

dream of her life was that there should be established an order of nurses. This dream is fulfilled in the Red Cross,* which had its first inception on February 9, 1863,—an organization first conceived of by M. Henri Dunant, a Swiss gentleman, who was supported in his views by M. Gustave Moynier and Dr. Louis Appia of Geneva. On Miss Barton's arrival in that city, in 1869, M. Moynier and others of the International Relief Committee in Geneva called upon her and commended to her this organization. Up to this time she had known little or nothing of it, although many of its methods had been also her own. At the time she reached Geneva this treaty had been signed by every civilized country except the United States. The great and finely comprehensive method covering every detail of caring for the sick and of military strategy enlisted the warmest sympathy and interest from Miss Barton. Immediately she entered on the work of commending it to her own country.

It is not a matter of surprise, on considering the circumstances, that our own country should have been the last in establishing within its territory a branch of the Red Cross. For when the original society was organized our country was in the midst of its Civil War. All the literature of the Red Cross was in other languages, principally in the French, and the foreign reviews and magazines which discussed it were little seen in the United States at that time. At the time the first convention was called in Geneva there were no delegates sent from this country, although the minister to Switzerland was considered a delegate *ex officio*; he sent to our government a copy of the proceedings, asking recognition, but it was ignored if not declined, as there was no room for thought of any kind outside the national tragedy of civil war. In 1866 Rev. Henry Bellows, D. D., presented the subject again and an incipient society of the Red Cross was formed here, but it had little vitality and soon died out. The International Committee in Geneva was then discouraged and made no further effort until

*THE CHAUTAUQUAN for February, 1896, contains an account of the founding of the Red Cross Society.

after Miss Barton's arrival in Switzerland. It is she who was the connecting link—the personal influence which caused the relation of the European society to its American branch, or rather caused the American branch to be established. During the first year of the administration of President Hayes (1877) M. Moynier addressed to him a letter urging that the United States should be associated with the International Committee of the Red Cross in its work. In this letter under date of Geneva, Aug. 19, 1877, M. Moynier says, after urging its claim :

"We do not doubt that this will meet with a favorable reception from you, for the United States is in advance of Europe upon the subject of war, and the celebrated 'Instructions of the American Army' are a monument that does honor to the United States."

M. Moynier also said in this :

"We have an able and devoted assistant in Miss Clara Barton, to whom we confide the care of handing to you this present request."

Several foreign nations had charged Miss Barton with the duty of presenting this letter to her own country.

President Hayes referred it to his secretary of state, but no action was taken. So it waited until in 1881 Miss Barton again presented the matter to President Garfield, who received it with gracious interest and indorsed it for the consideration of Secretary Blaine. Under date of May 20, 1881, Mr. Blaine wrote to Miss Barton a most cordial and earnest letter acknowledging the receipt of M. Moynier's (written in 1877) and in this Mr. Blaine, with his characteristically graceful expression, wrote to Miss Barton :

"Will you be pleased to say to M. Moynier, in reply to his letter, that the president of the United States and the officers of this government are in full sympathy with any wise measures tending toward the amelioration of the suffering incident to warfare. The Constitution of the United States has, however, lodged the entire war-making power in the Congress of the United States; and as the participation of the United States in an international convention of this character is consequent on and auxiliary to the war-making power of the nation, legislation by Congress is needful to accomplish the humane end that your society has in view."

The following month M. Moynier replied to Secretary Blaine, expressing his gratifica-

tion in the secretary's cordial sympathy, and still further urging the claims of the Red Cross. Meantime the hospitable attitude of the secretary of state warranted preliminary action, and was an earnest that Congress on assembling would pass the necessary legislation. So on May 21, 1881, the first convention in the United States to consider the Red Cross movement was held in Washington, and a constitution and by-laws adopted. Five objects of association were named: first, to secure the adoption in the United States of the international treaty; second, to obtain the recognition of our government; third, to organize a system of national relief and apply the same in war, pestilence, famine, or other calamities; fourth, to collect and diffuse information; and fifth, to coöperate with all other national societies. On June 9, 1881, the officers were elected as follows: Clara Barton, president; Judge William Lawrence, vice president; Dr. Alex. Y. P. Garnett, vice president, D. C.; A. S. Solomons, treasurer; George Kennon, secretary. The executive board consisted of Judge William Lawrence, Dr. George B. Loring, Gen. S. D. Sturgis, Mrs. S. A. Martha Canfield, Mr. Walter P. Phillips, Clara Barton, Walker Blaine, Col. R. J. Huiston, N. B. Taylor, John R. Van Wormer, and William N. Sliney. Miss Barton was also the corresponding secretary, and Gen. S. D. Mussey consulting counsel.

In an address outlining the purpose of the work Miss Barton says:

"I have never classed the Red Cross societies with charities. I have rather considered them as a wise national provision which seeks to govern and store up something against an hour of sudden need."

Under the administration of President Arthur, in July, 1882, the American branch of the Red Cross was incorporated into the international society, and received into the fellowship of the kindred societies of thirty-one other nations. It was the Forty-seventh Congress to which is due the honor of legislative enactment. Hon. Oliver D. Carger of Michigan, Hon. William Windom of Minnesota, Senator E. G. Lapham of New York, and Senators Morgan of Alabama, Edmunds of Vermont, Hawley of Connecti-

cut, Anthony of Rhode Island, and Hoar of Massachusetts were all especially prominent in aiding the work. The final concurrence and adhesion of the United States was learned with great satisfaction by the affiliated societies.

Since this final action Miss Barton has been variously engaged in furthering the work. In the fires that devastated Wisconsin, the floods that caused such suffering at Johnstown, Pa., the earthquake horror at Charleston, S. C.,—in all these the Red Cross has mitigated and relieved suffering to an incalculable degree. Tokens of distinguished consideration and approval have

poured in upon Clara Barton from nearly every court in Europe; but more glowing and brilliant than the Red Cross brooch from the grand duchess of Baden; the Gold Cross of Remembrance from a grand duke, the Iron Cross of Merit from the emperor of Germany, or the Red Cross of Merit with the colors of the empire—more brilliant than these are the never-fading ornaments of a noble spirit,—of tenderness, devotion to an unselfish purpose, love for humanity, and reverence for the divine will. These qualities are the priceless possessions of Clara Barton, and crown her with a matchless coronet of love and honor.

THE STREET LIFE OF LONDON.

BY MARIE ISABEL WOODING.

PEOPLE often ask which is the most attractive street in London, and surely for a street proper Fleet Street offers most seductions to the tourist. The pen is supreme there, and wins victories greater than those of war, for Fleet Street is, and has been, with the eastern end of the Strand, for six centuries the favored haunt of the makers of English.

Here most of the great dailies are printed, and many weeklies beside. Provincial and international news companies have their offices in Fleet Street. It boasts of *Punch*, the sad humorist whose cartoons are in themselves a rich record of British and foreign politics. Tom Hood, W. M. Thackeray, Mark Lemon, Sir John Tenniel, and Mr. Burnand have met, and some still meet at the famous weekly dinner of the staff of *Punch* when its programs are decided upon.

Considering the fact that the British dailies issued in London have a circulation of thirty millions a week, and that the men who write and print their editorials dealing with the vast interests of so huge an empire as England's make Fleet Street a common center, its importance can hardly be overestimated. It is the newspaper world of England governing a big slice of the world at large.

My peregrinations in and around this old-time spot were always delightful and equally instructive. I generally began in the Strand, at St. Clement Danes Church, and took the alleys, byways, and courts in turn, falling back after each excursion upon the Fleet itself.

By the way, the queen herself cannot ride into Fleet Street in state without meeting the lord mayor, who gravely hands to Her Majesty his sword of office as a token of surrender, and she just as gravely returns the same to His Lordship. The *Council Table* is welcome to this comforting fact, that London surrenders to Victoria alone: a feeble woman rules the strongest habitation of mankind.

Fleet Street is named from the river Fleet, which ran between it and Ludgate Hill, and emptied into the Thames at Blackfriars Bridge.

The first building one meets rejoices in the ominous title, the Devil Tavern. Rare Ben Jonson reigned here, rude genius of soldiering, the drama, and poetry, who kept for his use the Apollo room at this inn, and was its undisputed oracle.

A few steps beyond is the Temple, approached by gateways upon the southern side of Fleet Street, and the headquarters of

the legal profession. The Temple Church was one of the four circular churches built by the Knights Templars in 1185 after their return from the second crusade. Here lies Oliver Goldsmith, the friend of Johnson, Reynolds, and Garrick. The judicious Hooker and the eloquent Sherlock were among the preachers at this church, their official title being the Master of the Temple.

But let me beseech you to wander on a few steps more until the Temple Gardens are reached, a green retreat in the midst of the grimy, noisy city all encircling it, a veritable oasis in a vast unyielding desert.

"Sweetest Shakespeare, fancy's child," knew and loved these gardens well. He has made them famous forever by his scene descriptive of those fratricidal strifes, the Wars of The Roses. Plantagenet and Somerset plucked each a white and a red rose from the bushes growing there then, but both were red indeed and dyed in England's best blood ere their dispute was healed by the accession of the Tudors.

The overhanging gloom and smut will not allow roses to bloom nowadays in Temple Gardens. Yet horticultural *fêtes* are sometimes held there, and when bebies of fair girls accompanied by stalwart men linger on the shaven lawns, gazing at the masses of foliage and flowers, while the river flows alongside and the band makes sweet melody, the former splendors of these historic retreats seem to have come back again.

Izaak Walton, who loved to go a-fishing and catch and cook his own, all too good save for anglers and honest men, lived opposite Temple Lane, near the Cock Tavern. But the demands of unromantic corporations pulled down the genial old gentleman's house to widen the street.

Dr. Johnson could not be persuaded to leave this thoroughfare for any considerable length of time. "Let us take a walk down Fleet Street" said he to Boswell, who of course would have followed the giant had he suggested the infernal regions as a destination; and here he walked, sometimes until midnight, mourning and laughing in turns, counting the hitching posts, and mut-

tering to himself, or else vociferating at obedient Boswell or drunken Oliver.

"Is not this very fine?" said Johnson to Boswell, when they visited Greenwich Park.

"Yes, sir," replied the Jackal, "but not equal to Fleet Street."

"You are right, sir," thundered Johnson, heartily.

I dived into Bolt Court, where the most heroical figure of modern literature lived and died. I looked up at the dirty brown bricks and the faded and frowzy casements. The picture of his ponderous form, elephantine movements, scarred and rugged features, unkempt wig, and tea-slopped vest was near and not afar off. It seemed easy to see him seated in the fastidious Chesterfield's reception room, awaiting the awful moment when England's elegant lord should deign to speak to a far greater than he. There was the sturdy, brave, and noble fellow, the king of the craft of the pen, among crimps and shysters, toss-pots and spies, dancing masters and courtesans, at last leaving them, bruised but not broken, disappointed but not dismayed.

No wonder Leigh Hunt declares Johnson the *genius loci* of Fleet Street. And great as Fleet Street is, it has need to be proud of its elected representative in letters. Johnson was the man who compelled brutal mammonism to take its foot from off the neck of literature, and made the starving hacks of Grub Street, their shirts pawned, and they in bed with shivering ribs, dashing off more copy for the "devil" at the door, a thing abolished now, except as a memory of shame.

Charlie Lamb would walk around London in general and Fleet Street in particular at any hour of night or day. He and his sister Mary made a habit of visiting the puppet shows, the snake charming exhibitions, and the various wonders of the spot, including, of course, the ever popular exhibition of Punch and Judy.

Many was the time they passed down this street hand in hand, while she wrestled with her darkness of brain, that terrible doom of intermittent insanity worse than a thousand deaths. Charles, never greater than when by her side, comforted and sus-

tained her until day broke over the dome of St. Paul's, mothering the silent and sleeping city, and, the attack over, they went, white and silent, but relieved, back to their mutual love and toil together.

Richard Baxter preached in Teller Lane, and in the same church John Wesley joined the Moravian brethren in 1739.

In Crane Court Sir Isaac Newton presided over the meetings of the Royal Society, while in Wine Office Court is the "Cheshire Cheese," a rare survival of the literary taverns of the eighteenth century, when wines and ales were used on all occasions and under all pretexts, from birth to burial. How much of that period's literature is due to alcoholic inspiration is an ungenerous inquiry I forbear to push.

But what wassailers and feasters these former Britons were! Their sons, though famous trenchermen, cannot compare with them. These hostelries, like the Cock, the Mitre, the Cheshire Cheese, preserve their wide hearths with capacious roasting and boiling capacities. The air is redolent with feastings and routs of wine and ale, sack and rare old port. The huge oaken tables with screened seats bespeak the viands which crowned them and the men who sat and reveled there.

One finds it hard to come away and easy to return. It is the Mecca of the literary pilgrim, is Fleet Street. No wonder Washington Irving hastened thither. And go back as far as you will in the history of English law and literature Fleet Street will be your garrulous guide. It saw the crusaders return and build their church, the great abbeyes dwindle and die, the legal profession grow from more to more. Along its pavements the best and worst, the greatest and the meanest of mankind have hastened. Tales of Chaucer, Spenser, Shakespeare, Bacon, Dryden, Ben Jonson, Pope, Fielding, Richardson, Smollett, Hume, Thackeray, Dickens, Macaulay, and a host of others are twice told here, told once in letters, told again in haunts they have made illustrious by their presence.

What are the conquests and expeditions of corporations of captains, from Walter

the Penniless to William of Germany, compared with Faust of Mainz or Will Shakespeare of Stratford. The strife which has destroyed men exists only to be regretted: the literature which has ennobled them remains to be glorified. Fleet Street then is more important to Anglo-Saxondom than the Horse Guards at Whitehall, or perhaps the "talking shops" of St. Stephens.

But for variety let us take a glance at the New Cut, or Petticoat Lane. Saturday night or Sunday morning is carnival time down here in the purlieu of London street life, relieved in its black infamy and grinding poverty by a rough sardonic humor and innate wit which is one of the compensations of Providence to the pauperized cockney.

These narrow avenues are alive with throngs of folk; the women with bare heads and shawls over their shoulders, the men with the thick shoes and gaiters of Mr. Bill Sikes, deceased, costermongers, fish vendors, cat's-meat men, ballad hawkers, fruit dealers, and above all, flaming gin-palaces and music halls of the lowest class with the crowd and flaring naphtha lamps go to make a scene such as Zangwill describes in "The Children of the Ghetto," or Richard Harding Davis in "Our English Cousins."

All American slums are favorable by comparison with these, yet despite their depths London slums have a link binding them to us which "little Italy" and "Jerusalem" in New York City cannot claim. Dirt and poverty are more abundant and widespread, but the East-End remains an Anglo-Saxon, and is not alienated by blood, religion, and caste from his more fortunate American or English relative.

Richard Harding Davis tells a story worth quoting here of his first visit to Harwood's Music Hall. He and his party, in evening dress, were ushered into a private box, and after being duly scrutinized by the assembled Arabs one of them sprang to his feet and called for order.

"Gentlemen," said he, "owing to the unexpected presence of the Prince of Wales the haudience will please rise an' sing 'God Save the Queen.'"

Everybody accordingly arose with solemn humor and favored Davis and Coy with a rendering of the national anthem which made up in enthusiasm what it lacked in harmony.

These pariahs have a salve for every sore, and a nickname for every prominent or professional personage. They own a dialect, a terminology, and a low-bred literature of their own, while the daily existence they maintain surpasses the idealistic dreams of Dumas or Dickens.

Cross London Bridge and in High Street, Southwark, you may see the site of the Tabard Inn, the rendezvous of Chaucer's Canterbury Pilgrims on their way to the shrine of Thomas à Becket. It was in the yard of the White Hart hostelry that Dickens discovered Sam Weller officiating as boots. Dear old Sam! in the age of ghastly realism we are thankful for thee, and wonder when we shall look upon thy like again.

Though the Borough is filled with hop merchants and breweries, one may people it with the "verray perfight gentil knight,"

followed by his yeomen, clad in green, and carrying yew-bows and cloth-yard shafts. Brawny monks and begging friars, fiery-faced summoners and the dainty prioress, her manners acquired in France; hollow-eyed clerks of Oxenford and franklin's whose houses snowed meat and drink, the buxom wife of Bath and the simple ploughmen go trooping onward. So I dreamed until the suspicious glance of Robert, the policeman, warmed me, and back I came, topsy-turvy into the nineteenth century.

Here I leave streets and lanes, carrying their teeming tides of life without a pause to the great sea beyond. Truly, studies of life as actually lived are here made at first hand, and a parting word of counsel is: eschew guide books and stereotyped routes, and cut loose from conventional methods. Take London as you please, and end where you will, it remains the greatest and most fascinating problem of vastness, grandeur, and misery ever presented on this planet for the baffled contemplation of all or any observers.

(*The end.*)

OUR INDIAN WOMEN.

BY CHIEF SIMON POKAGON.

STANDING as I do by education and environment midway between a savage and a civilized life, having associated since boyhood with the dominant race as well as my own, I most keenly realize the great difference in the customs and manners of the two. Hence, in order that I may be more perfectly understood, I shall in this brief article treat of our maidens, wives, and mothers in some things as compared with those of the white race.

My personal knowledge of the American Indians is mostly confined the Algonquin family, to which my tribe, the Pottawattamies, belong.

Our girls at fifteen or sixteen are generally well developed. They are less in height and weight, as a rule, than those of the

white race of like age. In make and mold of body and limb many of them are models of beauty. Their motions are easy and graceful. Their mode of dress has been free and easy, so as not to deform and outrage their vital organs; no wasp waists of civilization can be found among them. The moccasins of well tanned hide are soft and pliable, leaving no crippled feet or toes, no burning bunions or stinging corns to persecute, which often give the white belles such looks of pain and awkward hobbling gaits. Their long tresses hanging between their shoulders are black and glossy as the plumage of the raven.

They are quick of eye, keen of ear, fleet of foot, are fond of boating and swimming, and many of them outrival their boy com-

panions in directing the arrow in its course. They live close to nature and enjoy her free, romantic gifts. They are passionately fond of wild birds and animals as pets. I now have in mind a Miami girl with whom I am personally acquainted who had a pair of twin fawns—most beautiful little creatures, with their star-like spots of white in contrast with their general color, red. Wherever this young girl went the fawns played and frolicked about her like young lambs. She told me that she found them by the trail side in early spring, while passing through the woods, and that the affrighted mother ran away and left them, when they ran to her, showing no signs of fear; she tried to drive them back but could not, and they followed her home. She seemed impressed with the belief that they possessed the spirits of two little girls that had died a short time before. I visited last fall an Ottawa family residing on Burt Lake in northern Michigan. There was a daughter in the family about sixteen. She was gaily dressed, and a more sprightly, well formed girl I never met. She had a young pet otter which she had caught by the lake the spring before. I never saw a mother and her child apparently more attached to each other than were they. At times the girl would run away from the otter and hide, when it would cry as I have heard children when abandoned or abused. At such times the dusky maid would run to it and, laughing most heartily, would pick it up in her arms, caress and fondle it, when, like a child restored to joy, from sobs and tears it would begin to laugh in concert with her, like no other animal I ever heard.

I am convinced that our girls do not love conquest in a general way along the border land of men's hearts as do the white girls. Hence they appear far less coquettish in their manner. I am well settled in the belief that the attachment so sacred and holy which is planted in the heart of every true lover is of divine origin, being born of the Great Spirit, and that it is purer in the hearts of our native girls than in those of the civilized races. Our girls make confidants of their mothers in their love affairs. They are not laughed at, plagued, and tormented about the

young men as though it were a crime to "fall in love" (as white people call it), but on the contrary their love affairs are seriously considered and thoughtfully talked over between mother and daughter. Before our people became citizens their custom of marriage was as follows:

The mother of the maiden who had become attached to a young man would quietly have the matter talked over with his mother, and if the union was found agreeable to both families according to an ancient custom the father and mother of the son would make up a large package of presents and take them to the parents of the daughter and demand her for their son's wife, delivering the presents to them. If they accepted the gifts the girl was taken home with them. On entering their wigwam they would say to their son, "We have brought this girl for you a wife; take her, cherish her, be kind to her, so long as you shall live," and they were then and there declared to be husband and wife.

And yet, notwithstanding such simplicity of ceremony, separations seldom occurred. The manner in which such marriages were consummated led many strangers to the transaction to believe that the parents of the boy and girl compelled them to marry against their wish, when in fact the mothers had planned the scheme with the full knowledge, consent, and desire of the children.

As wives, our women are queens of the wigwam, and cases are rare where they do not have the full confidence of their husbands. To their care and keeping the men give all their money and goods, which the women use as they think best to provide for the household. Much has been said and written about the abused and enslaved squaw of the Indian. But it has come from those who did not understand and consider the Indian's mode of life, who have regarded hunting, fishing, and trapping, followed by the men, as a kind of sport and not as labor. But the Indian wife knows full well the toil, the hardship, and exposure her husband has to undergo to provide for the household; hence it is that when he returns from the chase and lays his burden down, faint and exhausted, her sympathetic nature prompts

her to do all she can to relieve him from further labor. And so it is that she skins and takes care of the game, cures the meat, dresses the hides, and gathers wood for the household. She labors not through slavish fear, but with a willing heart to assist in life's heavy burdens. It would be well for those white-faced critics to consider the difference in the mode in which the two races live; they will then learn to their surprise that the cares and multiplicity of household work under their own civilization make greater slaves of their wives by far than our simple mode of native living possibly could.

Having for twenty-five years on Sundays interpreted sermons into my mother tongue as they were delivered I have learned that Indian women are far more religiously inclined than are the men. There is something most pathetic and pleading in their voices in singing, and I have often felt that the Great Spirit must draw nigh and pour out a blessing upon them. They are kind to the poor, and the stranger and the old are kindly treated and cared for by them. Peter Wapsey, of our band, lately died among us at the age of one hundred and ten. All his relatives, so far as he knew, had passed into the hunting grounds beyond. But he visited among our people, and wherever he went was welcomed and kindly cared for by the women, who had a great veneration for him because he always said grace at the table.

At their homes, among their own people, our women are social, mirthful, and full of jokes, but in the presence of white people they are sober, quiet, and reserved, and though they can speak English they will seldom communicate without an interpreter. I have met Christians who appeared to have just enough religion to make them miserable, and the same, I believe, holds good, as a rule, with our people in regard to civilization. This seems to me especially true of our women, who are trying to live and dress like their white sisters, and, finding that impossible, come to distrust their own ability and overrate that of the white women.

Some of our old women smoke, but the younger class do not, nor do they chew gum. They hate firewater with a bitter hate and

will not allow that devilfish in the wigwam.

Our women in this state (Michigan), during July and August as a general rule encamp with their families on the border of some huckleberry marsh or blackberry field, where the young and old of both sexes pick berries for market, which usually command a good price. Each individual has strapped to his or her shoulders a *mooket*, a kind of flat box with rounded sides, made of rough elm bark, holding from a peck to a bushel, according to the size of the person. It is held in place by a band attached to each side and passing round the forehead, so as to leave the hands and arms free. Thus equipped the little Indian and the big Indian, the little squaw and the big squaw, march out in single file to commence work. They pick with both hands, throwing the berries over their shoulders, where they drop like rain into the open *mooket*. It is not uncommon for Indian women to walk from six to eight miles carrying a bushel of berries to market, but they generally ride, with their *mookets* strapped on their ponies' sides.

In winter time the girls and women are most industriously engaged manufacturing splint baskets, of mixed colors and all imaginable designs, and varying in size from that of a lady's thimble to hampers holding two bushels. The women are quick to imitate and to originate designs. Their finest work is made of white birch bark, sweet grass, and porcupine quills. You can scarcely name an article of domestic use among the white people which they do not pattern after, and table mats, napkin rings, watch cases, and even miniature houses and churches fall from their fingers with equal skill. The porcupine quills are stained all the colors of the rainbow. These they work into the bark of which the articles are made, representing various kinds of flowers with their leaves and branches in all their natural colors. Some tribes decorate with colored beads, but our women will use only such materials as they can get from nature's store. Sweet grass is used on account of its fragrance, which it retains for many years. This work of our women is much sought after by summer tourists.

EDITOR'S OUTLOOK.

OUR DUTY TO CUBA.

WHAT is going on in Cuba may not be known with entire accuracy, but the main facts are, beyond all question, about as follows: Misgovernment by Spain has provoked revolt by the Cubans and from thirty to fifty thousand of the rebels are fighting for independence under Gomez, Maceo, and other generals. These rebels seem to represent the Cubans, and though Spain has sent about one hundred and twenty-five thousand soldiers into the island the insurgents have kept the field and overrun nearly the whole of Cuba. The best soldier of Spain has failed to suppress the rebellion and has been recalled to Spain that, as is believed, a bloodier man may take his place.

There is no reason to expect that Spain will soon, if ever, suppress the insurgents, but Spain is proud and will keep up her efforts until she is exhausted. She is too poor to keep up the present rate of war expenditure, but too stubborn to confess her weakness or realize the hopelessness of her fight. Meanwhile Cuba is being ravaged by both armies and threatened with the ruin of her industries of every kind. This barbarous business is going on almost in sight of our shores and this country is probably the principal base of supplies for the revolutionists.

What is the duty of the United States? We cannot help Spain; we have thus far refused to help the Cubans who are doing what our fathers did, throwing off the yoke of a foreign power. There seems to be but one proper course for us, and that is to warn Spain off the premises and enforce our warning by ships and guns. The only ground for hesitation—if there were any such ground—would be a doubt whether the rebels represent the Cubans. No such doubt exists. It is not consistent with any theory of the duties we owe to the other peoples in the Americas that we should permit this bloody business to go on. Probably we have

the power to stop it with a word; certainly we can stop it by a small display of force.

A former rebellion in Cuba was protracted through ten years and suppressed by compromises. The existing revolt is far more vigorous and three years of it would reduce Cuba to desolation. It is time that sympathy with Cuba should take some more active form than good words and wordy resolutions. The sincerest lovers of peace ought to agree that our position and our power require us to make an end of war in Cuba at the earliest possible moment. It is a duty we owe to civilization.

RESPECT FOR THE NERVES.

MANY things have recently added interest to the scientific study of the equation of work and rest. A distinguished biologist has been lecturing upon what he designates as "muscle-weariness," and has collected facts tending to show that an intelligent knowledge of what causes this weariness would give each individual practical control of his physical condition, and enable him to make the most of life. It would seem, indeed, that we are drawing nearer and nearer to the discovery of the almost absolute influence of the nerve centers over every other element of the animal organism. In a word the conservation of health, strength, and happiness depends almost wholly upon sound nerves.

It formerly was thought that dyspepsia caused nervousness; now we are beginning to say that nerve lesion causes dyspepsia. Quite recently the phrase "heart failure" has taken its place in the parlance of physicians to express the fatal weariness of the great blood-pumping muscle on account of insufficient nervous supply, and we are finding out that exhaustive muscular exercise is but another form of exhaustive waste from the nerve centers; that brain work and physical exercise are practically identical in physiological effect.

Great mental excitement, like that caused by high passion or that induced by long intellectual effort, is found to affect not only the heart but every other muscle, in the same way that undue physical exertion does it, and with the same results. Physicians are, therefore, giving to the bicycle rider and the trapeze athlete just the advice they would give to a literary worker or a man of business. Their formula is: "Have respect for your nerves;" in other words, rest when you are tired.

There is this difference between the conditions of brain labor and physical (that is muscular) labor. Usually the former has the open, fresh air as an element, while the latter has not, which counts for a great deal in the outcome. Farmers bear up under a nervous waste which would shortly kill them were they compelled meantime to breathe foul air and be shut away from the sunshine. It is found that overtrained athletes who attain to the most wonderful physical development are short lived and subject to lung and heart troubles. Their muscular increment, which represents an overdraft upon the sources of life, is precisely equal to the excess over what would be the perfectly normal and healthy muscular element in the physiological equation.

Our understanding of this problem of work and rest would be clearer could we but realize that work is motion, rest is inertia; that to think is to put into activity the same source which affords the power of the hod carrier. The brain laborer needs the same amount of fresh air, good food, and good sleep as the ditcher or the plowman.

Respect for the nerves, then, demands the avoidance of overwork of every kind whether mental or physical. Too much eating is overwork of the digestive organs, too much bicycle riding draws too heavily on the heart and lungs, too much thinking or fretting overtaxes the brain. But in fact overwork-

ing the digestive and assimilative organs or straining the heart or lungs goes to the nerve centers to register the fatal lesion; for so long as the derangement is not beyond the power of vital force to rectify, it is but temporary and the equilibrium will be restored.

This vital force, this mysterious "nerve fluid," call it by what name we may, is supplied by the brain and its auxiliary nerve centers. And at last it is this source that we must keep replenished against all the exhausting drafts we make upon it. We must not, however, regard the mere thought-engendering power of the brain as of the highest physical importance; for too great development here is but a sort of hypertrophy, just as too great development of the heart or the biceps is, and it may be fatal. The overdevelopment of thought cells in the brain may be at the expense of those cells which furnish the vital energy to other organs. Every foramen of the skull is a loophole through which the brain sends out its supplies, along with its electrical messages, to every tissue cell of the body. Overwork the brain with thinking or fretting and it can but ill respond to the body's thousand calls for power.

The true theory of living a healthful life would seem to be this: take care of the nerve centers; to do this guard against overwork, that is, overexpenditure of nervous force. But a majority, perhaps, of fairly intelligent people do not know when they are making the most destructive inroads upon their vital supply, and such ignorance is very hard to reach with the enlightenment of science. A person of weak stomach by eating a bit of pickle may bring about a nervous waste greater than that caused by a day's hard labor. He has made a demand upon a set of disordered nerves and they cannot supply the force. It is like beating a poor, weak horse because he cannot draw a load. Excesses are what prevent successes.

CURRENT HISTORY AND OPINION.*

UNITED STATES AMBASSADOR THEODORE RUNYON.



THEODORE RUNYON.

Late United States Ambassador to Germany.

THEODORE RUNYON, United States ambassador to Germany, died suddenly of heart failure, in Berlin, January 27. The remains were placed in a vault to await the completion of arrangements for bringing them to the United States. Theodore Runyon was of French Huguenot descent and was born at Somerville, New Jersey, in 1822. He grew up in his native village. His father hoped to make a farmer of him but cheerfully gave up plans distasteful to the boy and sent him to Yale University. After graduating from that institution in 1842, young Runyon studied law and was admitted to the bar in 1846. When the war broke out he was appointed brigadier general of the First New Jersey Brigade,—the first fully equipped and organized brigade of troops that marched to the defense of Washington. He remained with these troops until their term of enlistment expired and then returned to Newark, having received the personal thanks of President Lincoln for his services. In 1869 he was made major general commanding the national guard of New Jersey. This position he resigned in 1873 to become state chancellor, in which capacity

he served New Jersey fourteen years. He was appointed ambassador to Germany in 1893. President Cleveland has appointed Edwin F. Uhl, assistant secretary of state, to succeed Ambassador Runyon at the German court. Mr. Uhl's nomination was confirmed by the Senate February 10. Ambassador Uhl is a native of New York but has lived in Michigan since 1846. He is a lawyer and about fifty-five years old.

The Public Ledger. (Philadelphia, Pa.)

Theodore Runyon, United States ambassador to Germany, whose sudden death is reported, had a long and honorable public career. He was a man of deep and solid learning, profoundly versed in the law, and an example of the best citizenship. Of the strictest integrity, he served his countrymen in all stations to which he was chosen with fidelity and distinction. His friendships were warm and generous, and he seemed entirely devoid of political prejudices, although a consistent supporter of the principles of his party. His death will long be mourned, not only by his many personal admirers, but by all who had the good fortune to know him, and particularly by his fellow citizens of New Jersey.

The Record. (Chicago, Ill.)

In the death of Ambassador Runyon the United States government loses a very faithful and efficient public servant. But few of the American diplomatic representatives abroad enjoyed in so marked a degree both the confidence of the people whom they represented and the esteem of the court to which they were assigned.

The Sun. (New York, N. Y.)

Among the various candidates prominently men-

tioned in connection with the German embassy Mr. Cleveland doubtless found several who would fill the office gracefully, but in taking Mr. Uhl into consideration he has turned to a man who is versed in diplomatic usages and from his position in the state department has gained an intimate familiarity with all the questions with Germany now pending. Although



EDWIN F. UHL.

United States Ambassador to Germany.

the public is not familiar with Mr. Uhl personally, it will be disposed to take for granted the new candidate's fitness and ability.

* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

DISSOLUTION OF THE BOND SYNDICATE AND THE BOND ISSUE.

Several weeks before the date fixed for the bids to close, the success of the bond call was considered reasonably certain. Accordingly, J. Pierpont Morgan, deeming the existence of the United States Bond Syndicate no longer necessary, sent out a letter, under date of January 14, announcing the dissolution of this organization which has caused so much discussion of the reason for its formation and the relation it sustained to President Cleveland. Mr. Morgan's letter stated that in December last he was invited to Washington for a conference but that no negotiations for a loan were commenced or even suggested during his stay there. On his return to New York, that he might be ready to act promptly if called upon, he organized the syndicate. On January 4 he sent a message to the president suggesting the expediency of a sale of gold to the government, and offering to enter into a contract to furnish \$200,000,000; but at the same time pledging his support to the government if it were thought best to obtain the gold by public advertisement. Now (at the date of the letter) he considered the success of the loan assured and had dissolved the syndicate. At noon, on the 5th of February, the sealed proposals for bonds were opened in the public office of the secretary of the treasury at Washington, in the presence of bidders and representatives of the press. The number of bids was 4,640, and the total amount subscribed for was \$684,269,850, of which over \$550,000,000 was thought to be genuine. The prices ranged from par to 119 and a fraction. More than 800 bids were at 110 or better, aggregating over \$40,000,000. Foreign bankers were well represented, but the loan was taken several times over by Americans. February 8 a complete list of successful bidders was made public. An analysis of the list showed 780 bids, aggregating \$66,820,750, above 110.6877. The balance of the issue, amounting to \$33,179,250, goes to J. Pierpont Morgan and his associates, who bid for \$100,000,000 or any part thereof at 110.6877.

COMMENT ON THE DISSOLUTION OF THE SYNDICATE.

(*Dem.*) *The World.* (New York, N. Y.)

Mr. Morgan's letter dissolving the remnants of his smashed syndicate, taken in connection with President Cleveland's letter to Senator Caffery, justifies and confirms every charge that has been made by the *World*.

(*Ind.*) *The Herald.* (Boston, Mass.)

The organs of the shattered syndicate profess to find in Mr. Morgan's letter to President Cleveland only evidence of the banker's "noble generosity and patriotism." As we see the matter, those are the last qualities that can be traced in Mr. Morgan's attempt to argue—we might almost say to terrorize—the president into selling him \$200,000,000 United States bonds at a sacrifice price some 12 per cent below their market value. Generosity! Where do you discover it in a proposal which, if carried out to its full extent, would have given Mr. Morgan and his syndicate associates an opportunity to make \$20,000,000 at the expense of the American people, and put, in addition, a "commission" of \$2,000,000 into his own pocket? Patriotism! Where was it to be found in an offer which, as its first step, involved such a sad degradation of our national credit? And it was of this unconscionable proposal that

Mr. Morgan wrote: "I do not hesitate to affirm, in fact to urge, that such a contract would in every way be for the best interests of the government and the people."

(*Rep.*) *The Inter Ocean.* (Chicago, Ill.)

This is a very great triumph for the advocates of the popular loan plan. If the bonds can be placed now without the enormous expense of syndication they could have been last February. Mr. Morgan shows a commendable desire to justify his course. Hitherto he has seemed wholly indifferent to public opinion.

(*Dem.*) *The Free Press.* (Detroit, Mich.)

Mr. Morgan's statement entirely corroborates the president and secretary of the treasury in the premises. There was really no need for corroboration, considering the source from which the slander came.

(*Rep.*) *The Journal.* (Boston, Mass.)

Mr. Morgan's explanation of his action in this affair is clear and adequate. It does not appear that he was formally invited to organize a syndicate. On this point President Cleveland's emphatic disclaimer is corroborated.

COMMENT ON THE BOND ISSUE.

(*Rep.*) *The Mail and Express.* (New York, N. Y.)

The people of this country evidently believe in the stability and integrity of their government. They know that there is no better security for investment in the world than the bonds of the United States. Foreign investors are equally confident of the ability and good faith of this government in all

necessary financial transactions. The triumph of this popular loan will confirm this confidence at home and abroad beyond all future misgiving. It is positive that we owe nothing to the administration for this success. The credit is wholly due to the patriotism of the people, of the press, and of our banking institutions.

(Ind.) *The Record. Chicago, Ill.*

It is, of course, to be remembered that by the terms of the former contract with the Morgan syndicate, although the rate of purchase was much less, the nation enjoyed the security insured by the contract of the syndicate to protect the gold reserve. Under the present arrangement the reserve is unprotected. If the benefit to be derived from this bond issue is to have any permanency, therefore, it must be owing to the restoration of foreign confidence in the ability of Americans to take care of themselves and their credit. Certainly the demonstration of yesterday must go far toward counteracting any evil effect which the Senate silver bill may have had upon foreign investors.

(Dem.) *The Courier-Journal. Louisville, Ky.*

Mr. Cleveland's determination to offer the loan to the people instead of to Mr. Morgan's syndicate is vindicated, yet it is no reflection on the bargain the treasury was compelled to make last year. Depending upon a friendly majority in Congress the president had asked for legislation that would have rendered these constant borrowings unnecessary, but, instead, an attempt was made to multiply our financial ills. In the meantime the gold reserve had become so depleted and such distrust was manifested that immediate measures were necessary for the restoration of confidence. The syndicate arrangement was the consequence, and the results were all that had been expected.

THE MANITOBA SCHOOL QUESTION.



SIR MACKENZIE BOWELL.

Premier of Canada.

IN attempting to settle the Manitoba school controversy the Canadian government has encountered serious difficulty. December 23, Premier Greenway, of Manitoba, refused a second time to comply with the remedial order issued by the Dominion, calling for the restoration of Roman Catholic schools in Manitoba. The same day he dissolved the provincial legislature which had approved of his policy, and declared his intention of referring the question to the people. An election, held January 15, was a complete victory for the premier and gave him a larger majority in the legislature than before. Meanwhile Sir Mackenzie Bowell, the Canadian premier, called a special session of the Dominion Parliament to secure the enactment of legislation confirming the remedial order. Parliament met January 2 and was strongly urged by the governor general, Lord Aberdeen, to compel Manitoba to submit. About this time, strong opposition to Sir Mackenzie Bowell's leadership developed in the Dominion cabinet, and seven of the ministers resigned. Within a few days, however, six of the seven again accepted portfolios, and Premier

Bowell brought about a reorganization of the ministry. A remedial bill was then prepared for submission to Parliament. It provides for the restoration of Catholic schools in Manitoba, but places them under provincial instead of ecclesiastical control. If they are kept up to the standard of the other schools in the province they are to receive aid from the general school fund, and if Manitoba refuses such aid the Dominion itself may make appropriations for them from the funds of school lands now controlled by the Canadian government. Tax payers may elect whether they will contribute to the support of the state or Catholic schools. All the provinces are gravely interested in the ultimate fate of the bill, as the question is not one of merely religious significance but involves a consideration of the respective powers of the provincial and Dominion governments.

The Free Press. (Winnipeg, Manitoba.)

It is not to be understood from the present attitude of Manitoba that the majority of her people have any hatred of Roman Catholics or that, having them down, their wish is to keep them down. . . . The real intentions of Manitobans have no foundation in ill will to any part of her population; but these intentions have so far had no opportunity to be manifested. The province has practically been on her defense for the last five years; and until the struggle to maintain what she deems her rights is ended a dispassionate consideration of the griev-

ances of the minority can hardly be expected. When the threat of coercion is removed, as ultimately it must be, the sense of justice of Manitobans will be found as active as it is in any part of the Dominion, and a readiness will be shown to remove all just cause of complaint against our school laws.

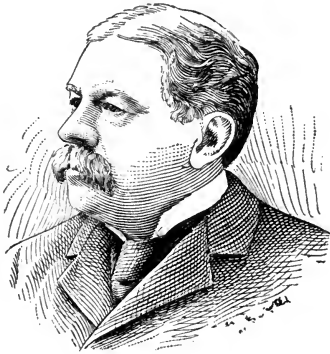
The World. (Toronto, Ontario.)

There never was a question before the Canadian people that has caused so much trouble as the Manitoba school question. It has set the two great sister provinces, Ontario and Quebec, by the ears, and has kept them in a ferment for years;

it has been a source of untold trouble to the Conservative party, and to its last three leaders, Abbott, Thompson, and Bowell; it was the bottom of all the heartburnings of last session; it was the ground cause of the defection of the six ministers; it delayed the consummation of the [cabinet] settlement; it is, if we could get at the facts, the real source of the strife between Ontario and Quebec ministers,

and the strife between the Ontario contingent of the ministry; it will yet bring further trouble, and perhaps a dissolution this session. It has set Conservative against Liberal, and Conservative against Conservative. Any day may see our national existence threatened, and this sore still festering. Some way must be found of getting rid of it once and forever.

RICHARD OLNEY.



RICHARD OLNEY.

(*Dem.*) *The Sun.* (New York, N. Y.)

TRUTH requires us to say that Mr. Cleveland's secretary of state has become one of the most interesting figures in American politics. The rapid increase of his reputation as a statesman and a man of conviction, initiative, and force, is a phenomenon of the time. For thirty days Mr. Olney's fame has been growing like Jack's beanstalk, but with a good prospect of permanency in the altitude attained. Here is a gentleman, regarded until quite recently as

a shrewd corporation lawyer and an expert at lawn tennis, who suddenly develops qualities such as mark the heroes of whom nations are proud. He has attempted and achieved the thing that seemed impossible. He has reversed the whole foreign policy of the administration. He has blotted out the ignominy of his predecessor's record of subservience and surrender. In firm tones he has dictated Americanism to a cabinet wherein there have been few in the past who dared to speak above a whisper. He has mastered a will that was supposed to break every time before bending, and with no beating of drums, but, we are sure, with profound inner satisfaction, has marched the president back into the American camp, where the headquarters of an American president properly are. Two months ago the recital of this achievement would have sounded like the story of a miracle. If it is a miracle Richard Olney is a worker of miracles. We present our compliments and respectful salutations to the *Springfield Republican*, a journal which, months in advance of any other Mugwump, Democratic, or Republican newspaper, informed the people that the Hon. Richard Olney of Massachusetts was a patriot and a person of independent intellectual energy.

THE VENEZUELA CONTROVERSY.

THE Venezuelan Boundary Commission reported at Washington soon after its appointment and organized by the election of Justice Brewer as president. On January 15, a letter was sent to Secretary Olney suggesting that Great Britain and Venezuela each be invited to aid the commission by furnishing evidence and by sending a representative to act as counsel in the deliberations. Copies of this letter have been forwarded by Secretary Olney to the two governments. Regular meetings of the commission are held on Friday of each week in the Baltimore *Sun* block, Washington. During the intervals the members pursue individual study of the proofs on hand. In the United States Senate two resolutions bearing upon the Monroe Doctrine have been introduced, the first one, January 16, by Senator Sewell of New Jersey. This resolution declares that our own interests and these alone justify us in resisting foreign acquisitions of American territory, that the president has extended the doctrine beyond its original meaning, and that neither Congress nor the country is bound by his action. The second resolution having been approved by the Committee on Foreign Relations was reported to the Senate by its author, Senator Davis of Minnesota, on January 20. It reaffirms the Monroe Doctrine as promulgated by President Monroe and asserts that the United States will not regard with indifference any attempt which it may deem dangerous to its own peace or safety, on the part of a European power, to acquire territory in America, by force, purchase, cession, occupation, or pledge. England's attitude toward the United States appeared thoroughly pacific while the German war cloud remained on the horizon, but as that passed away became more menacing. Nevertheless, three members of the British cabinet, Mr. A. J. Balfour, Mr. Joseph Chamberlain, and Sir Michael Hicks-Beach have declared their approval of the Monroe Doctrine. Premier Salisbury himself,

in a speech made January 31, said that although he does not regard the Monroe Doctrine as a part of international law he approves of it as it was understood by President Monroe. The queen's speech, read at the opening of Parliament, February 11, referred to the wish of the United States to coöperate in the termination of the differences between Great Britain and Venezuela, and expressed the hope that further negotiations would lead to a satisfactory settlement. The opinion has been expressed that a strong Liberal minority in the House of Commons will urge a speedy adjustment of the boundary question.

COMMENT ON THE DAVIS RESOLUTION.

(Rep.) *The Tribune.* (New York, N. Y.)

If the laws of logic, common sense, and human impulses shall be found to be the same on both continents, the Senate will do well to relegate this pragmatical collocation of words to obscurity. There is no need for it on any other theory than that the laws of thought are different in the two halves of the world. It is one thing for the United States government to defend its rights when they are assailed, to express its disapproval of any specific action of a foreign nation which it may believe inimical to its interests. Every nation so protects itself. But the passage of verbose resolutions for general consumption is an entirely different thing, which does not conform to the dignity of the United States. The ridiculously worded utterance now before the Senate has no excuse for existence. A general manifesto to the effect that we mean to guard our own interests suggests too much the attitude of a boy who goes about warning his companions that they must not insult him. A well-bred man is just as ready to guard his honor, but he does not boisterously proclaim the fact. Moreover, if he finds it necessary to speak to a threatening assemblage, he tries at least to talk sense.

(Rep.) *The Pioneer Press.* (St. Paul, Minn.)

Senator Davis has done a great service to the country in clearly enunciating the doctrine of American international law as understood by the American people and as supported by the course of historical precedent.

(Rep.) *The Telegraph.* Philadelphia, Pa.)

Senator Davis' resolution on the Monroe Doctrine reported from the Foreign Relations Committee may be fairly construed as a bid for the Republican presidential nomination. The senator takes advanced ground, and not only affirms the president's definition of the Monroe Doctrine, but extends its application to the islands adjacent to our coasts. In this extension of purview the senator evidently takes a side glance toward Cuba, and herein is perhaps to be found his appeal to the popular sentiment of the hour. To seek a solution of the Cuban question by the practical application of the Monroe Doctrine would be a new and attractive program which might possibly meet with an enthusiastic response from the St. Louis convention.

COMMENT ON LORD SALISBURY'S SPEECH.

(Ind.) *The Public Ledger.* (Philadelphia, Pa.)

Mr. John Morley, making an election speech at

(Dem.) *The Times.* (Hartford, Conn.)

The resolution declaring and amplifying the Monroe Doctrine which has been evolved by the Senate Committee on Foreign Relations, is open to the criticism of being not only a political but a jingo measure. It is open to the charge that it deliberately seeks to involve the United States in grave entanglements and probably in war. Not only will such a declaration as has been formulated by the United States senators be a gratuitous tender of quarrel to the governments of Europe, but it also involves serious difficulty with the South American governments themselves. There is no reason, for instance, to believe that the Chilians or the people of the Argentine Republic will willingly accept the conditions which these jingo senators at Washington would impose on them.

(Dem.) *The Times-Democrat.* (New Orleans, La.)

As to being able to maintain our position as assumed in the Davis resolution, we shall see; what we are concerned most about in the meantime is to have it passed into law and added to the statute book.

(Dem.) *The Republic.* (St. Louis, Mo.)

We have nothing to do with the personal and political ambitions of Senator Davis. The United States should be capable of their own protection with or without a Monroe Doctrine. But if such a doctrine is to remain a part of our national policy, and have the permanency and authority of a legislative act, let it be expressed in form becoming our national strength and dignity. Any expression of it falling short of that in the Davis resolution will be weak, impotent, and unworthy.

(Ind.) *The Sun.* (Baltimore, Md.)

Not since the days of imperial Rome has such an arrogant and insolent tone been taken by any nation toward foreign and independent states. Is it likely that any of them, the weakest and the smallest, will submit to such unfounded pretensions on the part of this country?

(Ind.) *The Republican.* (Springfield, Mass.)

The resolution is a bluff in behalf of the fortunes of a political party and a candidate for the presidency. It is full of sound and fury, but is careful to contain an explicit declaration that it signifies nothing, since it leaves the whole matter right where it is.

Arbroath, warned the premier that he was playing with fire in using language implying an attack on

the Monroe Doctrine. Mr. Morley would not have made that declaration unless he was pretty certain that it voiced his audience's sentiments as well as his own, and the proof that its weight was felt was given the very next night, when Lord Salisbury, speaking in London, pleaded that he had never attacked the Monroe Doctrine, but accepted it as an article of policy, although it had no place in international law. Had he stopped there all might have been well. A door would have been opened for a friendly interchange of views and a peaceable settlement of all difficulties, but the premier calmly proceeded to spoil the good work he had just done by explaining that he meant the Monroe Doctrine as President Monroe understood it—which is not at all what is wanted in this country, for it shows the intention of the speaker to place his own interpretation on the doctrine, while we, of course, insist on ours. Nevertheless, the statement is worth a great deal as an indication of a more complaisant disposition and a step toward amicable arbitration.

(Ind.) *The Times-Herald.* (Chicago, Ill.)

The reference to the Monroe Doctrine displays the venom of a surly and dogged temper. Lord Salisbury's position is as illogical as his description of it is ill-mannered. Would he concede for a moment that Great Britain should assert a rule of policy, and, when that rule impinged upon the pretensions or greed of another country, that the other country should be the one to determine or interpret the rule? . . . The United States alone shall interpret the Monroe Doctrine whenever the time will come for the application of it as a rule of policy.

(Lib.) *The Chronicle.* (London, England.)

[The speech was] the most amazing utterance that ever fell from the lips of a governor of a great empire at the crisis of its fortune. Lord Palmerston, in his wildest after-dinner escapades, could not have beaten it. It will do England grievous harm in the eyes of the world. He bestowed but one word upon America, and it would better have been unspoken. We beg leave to tell him that he is playing with fire again.

LORD FREDERICK LEIGHTON, PRESIDENT OF THE ROYAL ACADEMY.



LORD FREDERICK LEIGHTON.

LORD FREDERICK LEIGHTON, president of the British Royal Academy, died at his home in London, January 25. Sir Frederick Leighton, as he is best known, for his elevation to the peerage took place but a few weeks before his death, is generally conceded to have been the foremost English painter of his day. His talent early showed itself and when but a young boy he studied painting in Rome, Berlin, and Florence. In the latter city his parents submitted his sketches to Hiram Powers, the American sculptor. The great sculptor detected the traces of genius and declared there was no limit to the boy's artistic possibilities. This is said to have decided Frederick's parents to allow him to pursue his much loved work and he continued his studies at Frankfort-on-the-Main, Brussels, Paris, and Rome. The first work to bring him prominently before the public was the "Procession of Cimabue's Madonna." This created a sensation. Others of his famous paintings are "Hercules Wrestling with Death" and "The Garden of the Hesperides," which were exhibited

at the World's Fair, "The Triumph of Music," "Paoli and Francesca," "Ariadne Abandoned by Theseus," and "Electra at the Tomb of Agamemnon." In sculpture he achieved a measure of success. Lord Leighton knew nothing of the struggles of the typical artist. Wealth, fame, rank, great personal attractiveness, and through most of his life vigorous health were all his. He passed away at the age of sixty-five.

The Sun. (New York, N. Y.)

We learn with deep regret of the death of Frederick Leighton. He was a fine figure in contemporary English art, easily the head of his profession, and by natural right the president of the Royal Academy. In his pictures he was academic and classical, with a notable mastery of technique; very distinguished in his subjects, elegant in their treatment, and always animated by a poetic inspiration.

The Record. (Chicago, Ill.)

That he sought to present beauty along conventional lines and by means of old-time subjects was but natural. He was fitted for the work, and the lovers of beauty will be grateful to him for it. . . . The delineative and vivid living art he knew not, but he was thoroughly at home in the field in which he labored, and for this the British public will admire him long.

THE NEW PHOTOGRAPHY.

ONE of the latest topics to claim the attention of scientists in Europe and America is the recent discovery by Professor Roentgen of Würzburg University, Germany, of a new kind of light, or radiation, which penetrates wood, metal, or flesh, a discovery which it is believed will revolutionize photography. The report of this discovery has been published during the month and already experiments in this country have produced important results. Professor Wright, who occupies the chair of experimental physics in Yale University, and Professor Trowbridge, director of the Jefferson Physical Laboratory of Harvard are among those who have been experimenting along the line of Professor Roentgen's discoveries and they fully sustain his claims.

The Sun. (New York, N. Y.)

Professor Roentgen's discovery of the photographic power of the cathode rays was due to an accident. In experimenting with a Crookes tube through which a strong current was passing, but which was covered with a cloth, he happened to bring his hand between the tube and some sensitized photographic paper. Finding lines on the paper for which he could not account, he hunted for the cause, and found that the bones of his hand had been reproduced by the rays from the tube. In repeating his experiments recently before Emperor William, the Würzburg professor explained that he had not yet solved the theory of the phenomenon, and called the rays provisionally X-rays. In the first experiments the rays did not reproduce objects hidden by solid matter thicker than one inch, but since then Roentgen is said to have obtained pictures taken through aluminium plates a centimeter and a half thick, and also through two sets of books, and at Pesth parts of the human body larger than the hand have been taken. The experiments have been repeated successfully, with the same results, by Professors Klupathy at Budapesth, Domalip at Prague, Pfändler and Czermak at Grätz, and in London.

The Irish World. (New York, N. Y.)

One of the most remarkable of modern discoveries has just been made public by Prof. Roentgen of the Würzburg University. It is a process by which the interior of a living human body may be photographed. The light by means of which this remarkable feat can be achieved will also penetrate all organic substances—that is, wood, leather, and articles of the same class. The light which renders all this possible is derived from radiant heat, and is of wonderful penetrative power. It is thrown upon the object by means of one of the Crookes tubes. This is a vacuum or air-tight glass tube, through which an induction (electrical) current passes, and the rays from the intense heat caused by the current, which is known as radiant heat, are thrown from the tube upon the object it is desired to photograph. Prof. Roentgen has succeeded in securing several remarkable negatives. One instance is that of a man's ankle wherein a bullet was imbedded. The photograph shows the bullet just as it is lodged in the ankle, thus revealing what heretofore could only

be learned by probing and the use of the surgeon's knife. In another case a purse containing a quantity of money was selected as a subject. The heat rays focused thereon produced a negative showing with wonderful clearness both purse and contents. A human hand was then subjected to the heat rays. In the picture resulting appears a skeleton hand, the covering of flesh seeming to have vanished as if by magic. It must be remembered, too, that this was not the hand of a dead person, but belonged to a living, breathing mass, the remainder of the arm being so screened and arranged as to be excluded from the focus of the tube camera. The Crookes tube used is arranged like the lens in an ordinary camera, the induction coil—that is, the wire over which the electricity passes into the tube—running from a small storage battery arranged in the camera, and at the rear of the tube. Then over the end of the tube from which the heat rays are focused a heavy cloth is thrown in such a manner as to clearly outline the tube's end, enabling the operator to focus the rays without difficulty. Thus it will be seen that the photograph is taken through this heavy cloth, as well as the substance surrounding the object it is desired to reproduce.

The Record. (Chicago, Ill.)

Mr. Thomas Alva Edison has succeeded in getting the Roentgen rays from a retort the exact shape of a pear, which costs less than 50 cents to manufacture, while a Crookes tube costs from \$15 to \$20. Mr. Edison finds that it is possible to get a high vacuum, thus hindering the action of the Roentgen rays. By his pumps he can exhaust the air from a tube so that it will be 1-500,000th of the ordinary atmosphere, but he finds that the best results are obtained where the air in the tube is rarified to only 1-100,000th of the atmosphere. He uses discs about the size of a silver half-dollar and made of aluminium for his electrodes. These prevent the ends of the wire from melting and serve to produce a beautiful fluorescence. Mr. Edison's first aim has been to produce simple tubes so that any one can make the Roentgen experiments for himself. The cumbersome Crookes tube is no longer necessary, and Mr. Edison hopes in a day or two to be able to get Roentgen rays from a current of a much lower potential than at present is necessary. . . [Speaking of his

experiments Mr. Edison said]: "If now it can be established beyond all question that these rays are the result of a movement of ether instead of matter, it will upset our whole undulatory-wave theory of light. I firmly believe that we are just on the threshold of some wonderful discoveries, and that as soon as we can get a few fundamental facts settled in regard to the Roentgen rays we shall be ready

to reach some broad generalization. Roentgen has certainly made a wonderful discovery, and no man can tell where the thing will end. I hope to be able to refract and reflect the Roentgen rays, so that we can photograph with them as we do now with an ordinary camera. Then you can find out what is going on anywhere—what, for example, a dead man is doing in his grave six feet under ground."

PROGRESS OF THE CUBAN REVOLUTION.



DON VALERIANO WEYLER.
Captain General of Cuba.

EVENTS of the past few weeks have given additional prominence to Cuban affairs. The removal of General Martinez de Campos from command of the Spanish forces in the island is generally regarded as a confession that Spain's efforts have so far been a failure and as evidence that an entire change of policy has been determined upon. General Valeriano Weyler, who succeeded General Campos, has a reputation for cruelty, won during the last Cuban revolution. An aggressive and "severely military" policy is expected from him. Field operations have gone on about as before. Attempts made by the Spaniards to separate the Cuban forces by troops stationed at intervals along a line from Havana to Batabano have been unavailing. General Gomez has crossed and recrossed the line, apparently at will. General Marin, who commanded the Spanish armies in the interval between Campos' recall and Weyler's arrival, took the field and attempted to force the insurgents to open battle but did not succeed. According to reports, railroad traffic is at a standstill, sugar cane grinding

is stopped on all but a few estates, and commerce is ruined. During the month, two striking demonstrations of sympathy for Cuba have been made in the United States. One was the fitting out of the fishing steamer *J. W. Hawkins*, with arms and men, including the Cuban general Garcia, for the aid of Cuba; the expedition was a failure as the boat went down off Barnegat. The other took the form of resolutions reported from the Senate Committee on Foreign Affairs. The first resolutions asked the president to endeavor to induce Spain to accord the Cubans belligerent rights. A resolution reported later stated that in the opinion of Congress a condition of public war exists between the government of Spain and the government proclaimed and that the United States should maintain strict neutrality. Should Congress adopt these resolutions they would not necessarily determine the United States' position, as the power to recognize belligerency is vested in the president.

The Times. (Kansas City, Mo.)

It is worth ten victories for free Cuba. The retirement of Campos, the leader of 120,000, is a confession before the nations that Spain is seriously in danger of losing its sovereignty over its Pearl. It was only a few days ago, January 7, that General Azcarraga, the minister of war of Spain, declared that the retirement of Campos would be the first national defeat, before the rebels, before Europe, and before the United States. Campos has retired; the defeat has been accomplished.

The Kennebec Journal. (Augusta, Me.)

No one has questioned Campos' bravery or military ability and yet he has continually lost ground in



GENERAL MARTINEZ DE CAMPOS.

the face of the insurgents. He would not yield to the importunities of those who want the war conducted after the plan adopted by the Turkish soldiery in Armenia. None better than he knew the righteousness of the Cuban cause, and whatever part of the failure of his campaign can be attributed to him is that which resulted because of his civilized methods of conducting the war, his knowledge of the wrongs of Cuba, and the hope that Spain would offer suitable terms of peace.

The Herald. (Binghamton, N. Y.)

General Weyler, who will take the place of Campos (Polavieja having refused), will conduct the war by sanguinary methods, and as soon as he gets his

troops in readiness, which will be in about a month, it is reasonable to suppose that the atrocities which marked the rebellion of ten years ago will be repeated.

The Constitution. (Atlanta, Ga.)

The action of the Senate should be followed and indorsed by the House of Representatives, as it is certainly indorsed by the people of the country. Let notice be served upon Spain, and be backed up, if necessary, by our fleets, and the most effective blow ever dealt in behalf of the Monroe Doctrine will be recognized in the expulsion of Spanish authority from the island of Cuba.

The Weekly Journal. (Boston, Mass.)

There can be no denying that while the insurgents have not yet secured undisputed possession of any important seaport town, they have made far more military progress and have a far better assurance of ultimate success than our Southern Confederacy had at the time when it was accorded belligerent rights by the great nations of Europe.

The Public Ledger. (Philadelphia, Pa.)

Our commercial interests and the tide of popular feeling here, which always runs strongly for all peoples struggling for liberty and independence, will decide all close questions of international law in favor of the insurgents. Treaty provisions cannot be violated, but all doubts should be resolved in favor of liberty and human rights in the treatment of the Cuban question.

The World. (New York, N. Y.)

When one hundred and twenty years ago we de-

finied governments as "deriving their just powers from the consent of the governed" we laid down a rule of action for ourselves to be our guide in dealing with the case of Cuba. All that we wish now is that the government of Cuba shall derive its just powers from the consent of the governed.

The Times-Union. (Jacksonville, Fla.)

The United States has exerted every effort to prevent filibustering expeditions from leaving her shores, and has been eminently successful therein, but the time has come when matters should be allowed to take their course. Spain was one of the first foreign powers to recognize the belligerency of the Confederate States in the late Civil War, and consequently we are under no obligations to her in this emergency. And, furthermore, the determined and patriotic bravery of the Cubans, who are fighting for the identical principles which created the "heroes of '76," is worthy of the substantial sympathy and official recognition of the greatest free people on the face of the earth. Let Congress carry out the will of all Americans, and Cuban belligerency will be recognized at once.

The Enquirer. (Philadelphia, Pa.)

The Cubans have fairly captured the island. If this government should recognize the fact, the war would be over very shortly. And in the meantime, the yellow fever is soon to come to plague the conscripts. It was for the disappearance of this that Campos waited. Since then the insurgents have raided over the entire island, and free Cuba seems a surety in the near future.

THE DEMOCRATIC NATIONAL CONVENTION.

THE national Democratic committee met in Washington January 16 and decided upon Chicago as the place and July 7 as the time for holding the Democratic National Convention. No little difficulty was experienced in deciding upon the place of meeting. Chicago, St. Louis, Cincinnati, and New York urged their respective claims and advantages, and it was not until the twenty-ninth ballot that a choice was made. The vote on the final ballot stood: Chicago 26, St. Louis 24, Cincinnati 1. The highest number of votes cast at any time for New York was 17, for Cincinnati 12. Chicago guarantees the national committee \$40,000.

(Ind.) The Times-Herald. (Chicago, Ill.)

Primarily Chicago was chosen for the Democratic convention because Chicago is the ideal convention city. Never was the honor won by less labor. But a subordinate reason for the vote, and one which carried almost as much weight as the argument of convenience, was the attitude of this city toward the free-silver craze. Senator Jones of Arkansas as much as said that if the committee voted for New York the free-silver Democrats would demand a second convention. New York was impossible for the free-silver men; St. Louis equally so from the standpoint of the representatives of the sound money states. Chicago being in daily contact with the people of the West and Southwest did not have to

bear their enmity, while its consistent stand on the currency question invited the good will of committeemen who fear that the Democratic convention of 1896 will be turned into a free-silver camp meeting. The New York Times considers the selection a victory for honest money. It was that, we concede. But it was also a victory for Chicago.

(Ind.) The Record. (Chicago, Ill.)

If St. Louis is the natural home of the free-silver sentiment, does the location of the Republican convention in that city indicate that the Republican party is dominated by that sentiment? The holding of the Democratic convention in Chicago is no better indication that its delegates will favor "sound" money than is the holding of the Republican conven-

tion in St. Louis an indication that the delegates will be favorable to free silver. St. Louis secured the Republican convention because it would pay the debts of \$100,000, or more, of the national committee, and Chicago won the Democratic convention because of its greater availability and the \$40,000 pledged to the expenses of the gathering.

(*Dem.*) *The Argus.* (*Albany, N. Y.*)

The Democrats met at Chicago in 1884 and we won. We met in St. Louis in 1888 and we lost. We met at Chicago again in 1892 and we won. The sentiment of luck as well as other important considerations makes Chicago preferable to St. Louis. After all the location of a convention city is a minor consideration. . . . What the convention does is by far more important than where it is held.

(*Rep.*) *The Mail and Express.* (*New York, N. Y.*)

Chicago was selected as the place for holding the Democratic convention largely because the democracy is afraid of New York's great money interests. It is only fair to explain that New York's money interests feel exactly the same way with regard to the Democratic party.

(*Dem.*) *The World.* (*New York, N. Y.*)

Those gentlemen of New York who have been trying to bring the convention here will feel some natural regret at their failure. But to so great a city as this it is really a matter of comparatively small consequence. The incoming of ten or twenty thousand persons at midsummer to attend a Democratic convention or a Christian Endeavor conference makes no important impression here.

THE TRANSVAAL AFFAIR.

A MEASURE of quiet has come to the Transvaal after its time of excitement. Dr. Jameson and his fellow prisoners were, about the middle of January, started from Pretoria by way of Natal to England. The uprising of the Uitlanders at Johannesburg led to a large number of arrests and among the prisoners were John Hays Hammond, an American mining expert, and several other Americans. Secretary Olney at once requested the United States consular agent at Johannesburg to do his utmost for American citizens and also asked Mr. Chamberlain, British colonial secretary, to use his influence in their behalf. This request Mr. Chamberlain promptly granted. The Boers released most of the political prisoners on bail, including all of the Americans excepting Mr. Hammond, who is accused of signing a conditional invitation to Dr. Jameson to come to Johannesburg. Later, Hammond became sick, and was allowed partial liberty after giving bail for £10,000. The formal trial of the Americans is fixed for April 21. Cecil Rhodes, ex-premier of Cape Colony, reached London from South Africa February 4. At that time it was said that the reports previously circulated, asserting that he plead ignorance of Jameson's invasion, were unfounded and that statements made by him would be used in Jameson's defense. It was also declared that Mr. Rhodes, after waiting in England until his friend Jameson's arrival, would return to Rhodesia to resume his work for the British South Africa Company. This led to a belief that the company's charter would not be withdrawn as had been prophesied. The warlike attitude of England and Germany was considerably modified at the end of a few weeks and no immediate prospect of a conflict between these two great powers is now evident.

[*Cablegram from President Krüger.*]

The Journal. (*New York, N. Y.*)

Americans are in no danger whatever. They enjoy full protection of law like any other foreigners; there is no need of protection from outside against any illegal or revolutionary movements. Even if such protection against revolutionists were necessary, which is not so, the Americans are capable of taking care of themselves. The government regrets deeply that while almost all the Americans took the side of order and law, a very few of them have joined the revolutionary so-called reform committee. These, together with a majority, mostly British, will be tried according to law, and justice will be done all concerned without respect of nationality.

The Tribune. (*Salt Lake City, Utah.*)

The policy of our government and the sentiment of the American people is to avoid all foreign complications. But it is the duty of a government to protect its citizens from persecution no matter where

they may be. Just now there is a serious state of affairs in the Transvaal and a good many Americans are interested, and some are directly involved. . . . It seems to us that this would be a good time for our government to tender its good offices to England and Germany both and to propose that a joint commission of English, Germans, and Americans be sent to that region to investigate and if necessary to read the riot act to the stolid, semibarbarized old Dutchman who rules that region. Such a commission would get the right of the business and might prevent war which is liable at any time to break out there.

The Republican. (*Springfield, Mass.*)

The most that can be accomplished by the good offices of our government or the government of Great Britain, through which our government must act, is to secure for Hammond and his associates a fair trial under the laws of the republic, to which they are subject while residing in its territory.

Secretary Olney can and will insist that every privilege of counsel, and every opportunity for defense shall be granted them, and that no severe or extraordinary penalty be imposed in case they are found guilty, but he can demand no more than this, and the government of President Krüger is under no obligations to concede more. Out of good will to

this country more is very likely to be conceded, but if Hammond and his associates are held strictly accountable to the laws of the Boer republic, the United States will have no more grievance than Great Britain has because of the conviction and punishment of a British subject for violating the laws of Massachusetts.

ANNUAL MEETING OF THE CHAUTAUQUA BOARD OF TRUSTEES.

THE trustees of the Chautauqua Assembly and University held their twenty-fourth annual meeting at Buffalo, January 22. Roll call showed the following members of the board in attendance: Hon. Lewis Miller, Akron, O.; Bishop John H. Vincent, Topeka, Kan.; Dr. W. A. Duncan, Syracuse, N. Y.; Mr. E. A. Skinner, Westfield, N. Y.; Dr. W. R. Harper, Chicago, Ill.; Mr. Wm. Thomas, Meadville, Pa.; Rev. N. I. Rubinkam, Chicago, Ill.; Mr. F. H. Rockwell, Warren, Pa.; Mr. W. T. Dunn, Pittsburg, Pa.; Rev. Dr. J. T. Edwards, Baltimore, Md.; Rev. Dr. H. H. Moore, Chautauqua, N. Y.; Mr. Frederick W. Hyde, Jamestown, N. Y.; Mr. W. H. Shortt, Youngsville, Pa.; and Mr. E. G. Dusenbury, Portville, N. Y. The business of the meeting was satisfactorily and expeditiously dispatched and the reports of the various officers were highly gratifying. The work of the various departments for the coming year has been thoroughly planned and the outlook justifies a feeling of confidence as to the success of the approaching season. The election of officers for the ensuing year resulted as follows: president, Lewis Miller, Akron, O.; first vice president, Clem Studebaker, South Bend, Ind.; second vice president, R. A. Miller, Canton, O.; third vice president, E. G. Dusenbury, Portville, N. Y.; chancellor, John H. Vincent, Topeka, Kan.; principal, W. R. Harper, Chicago, Ill.; secretary and superintendent, W. A. Duncan, Syracuse, N. Y.; treasurer, E. A. Skinner, Westfield, N. Y. Meadville, Pa., was chosen as the place of the next meeting.

The Evening Journal. (Jamestown, N. Y.)

The original great summer school and still the greatest of this popular form of instruction, whose admirable system has served as a model for the rest, is still growing, and no man may set a limit to its usefulness. It has weathered the storms of adversity, has found friends when in the sorest straits, has continued to grow when the country was plunged in

general depression, and ere the full return of prosperity to the nation has achieved its greatest season. The future is full of promise for Chautauqua. It is a plant deep rooted, and with tendrils ever stretching to the remotest bounds. All lands give it nourishment and all people may profit by its teachings. It stands unique as an educational factor, though it has many imitators.

THE ALLIANCE BETWEEN RUSSIA AND TURKEY.

A DISPATCH from Constantinople, made public in London January 23, declared that an offensive and defensive alliance had been formed between Russia and Turkey. The agreement, it was said, was on the basis of the Unkjar Skelessi treaty of 1833, which practically reduced Turkey to a dependency of Russia, and was tacitly abandoned because the other powers refused to ratify it. Later press dispatches confirmed the first report and stated that Russia had agreed to support Turkey in certain events, such as the passage of the Dardanelles by a British fleet while Turkey was to permit Russia to occupy and pacify Armenia. No official confirmation of these reports has been received, yet by many it has not been considered improbable that a secret understanding between the two eastern nations has been reached.

The Tribune. (New York, N. Y.)

Opinions vary regarding the report of a Russo-Turkish alliance. In some quarters it is utterly scouted. In others, equally well informed and equally judicious, it is deemed probably true. Certainly it bears marks of credibility sufficient to entitle it to serious consideration. These are made apparent by a brief review of the recent history of the Turkish question. In May last the six great powers united in demanding reforms in Armenia. Turkey temporized and dallied for months, mean-

time pushing on the massacres with feverish haste. Finally the powers, or some of them, grew impatient and proposed action. Instantly Russia demurred. It was she, and she alone, who prevented action. She actually made herself the champion of Turkey; to such an extent, at any rate, as to prevent the other powers from intervening in behalf of Armenia under penalty of breaking the European concert. That conduct of Russia was noticed at the time, and was much commented upon. It has never—unless now—been explained. This report of

a treaty between Russia and Turkey, if true, fully explains it. If such a treaty has been concluded, it means that Russia has protected and upheld Turkey in exterminating the Armenians, and that Turkey in return will make the Black Sea a Russian lake, and the Dardanelles and Bosphorus a Russian canal.

The Republican. (Springfield, Mass.)

The revival of this treaty of 1833 at this time would be entirely in line with Russian purposes, which have never ceased to be the ownership of Constantinople and the control of the Bosphorus and the Dardanelles. It makes little difference whether this end is accomplished by the partition of Turkey, or by a suzerainty over that empire, so long as the way is freely open to Russian ships from the Black Sea to the Mediterranean, and closed to those of all other powers. European consent to this program, especially British consent, is as unlikely to be given now as it was sixty years ago.

The Inter Ocean. (Chicago, Ill.)

The reported treaty between Russia and Turkey may be of a character to unsettle the eastern question and endanger the peace of Europe, or it may be only such an agreement as will carry the Russian armies to the disturbed districts in Armenia. The balance of power in Europe is in theory dependent on the independence and integrity of the Turkish Empire. The western powers have frequently interfered in Turkey's behalf, because the existence of the empire was a bar to Russia. If the reported treaty opens the way for Russian domination in Turkey it is a violation of the treaty of Berlin, and

the signatory powers to that treaty may insist on such modification as will meet the approval of the majority. If it is such a treaty as England made with Turkey just after the signing of the treaty of Berlin, Russia may do as England did then and insist that there is no ground for interference on the part of the other powers.

The Journal. (Kansas City, Mo.)

There has never been a time when, if England had permitted Russia to do so, Russia could not have solved the problem of the Armenian atrocities. That the permission was withheld has been wholly due to England's selfishness in placing her so-called Mediterranean interests before the claims of humanity and the demands of civilization. If Russia has gone ahead regardless of England and will carry out the reforms which she is now in position to enforce, the world will bless the exercise of autocratic power which untied the Gordian knot in the historic way.

The Sun. (New York, N. Y.)

If this report that a treaty has been made between Russia and Turkey is confirmed, the humiliation and isolation of Great Britain will be unmistakable. It will then be patent that England has no friend. Nor throughout Christendom will there be any feeling but one of joy that the Armenians need depend no longer on the sordid and faithless power which for sixteen years has been deaf to prayers that she would discharge the function of protection imposed upon her by the treaty of Berlin. Not thus in vain will the unfortunate Armenians appeal to the White Czar.

BISHOP ATTICUS GREEN HAYGOOD.



BISHOP ATTICUS GREEN HAYGOOD.

ATTICUS GREEN HAYGOOD, bishop of the Methodist Episcopal Church South, died at his home in Oxford, Ga., January 19, from paralysis. Bishop Haygood was born in Watkinsonville, Ga., November 19, 1839. He was graduated from Emory College, Ga., in 1859 and in the same year was licensed to preach in the Methodist Episcopal Church South. In 1870 he was elected to the general conference, and by that body elected Sunday-school secretary of his church. He was reelected in 1874 but resigned in December, 1876, to become president of his *alma mater*, which position he filled for eight years. In 1883 he was appointed general agent of the John F. Slater fund for the education of colored youth in the Southern States, since which time much of his effort was devoted to this work. At the general conference held at Nashville, Tenn., in 1882, Dr. Haygood was elected bishop, but declined the office. In May 1890 at the general conference in St. Louis he was again elected. The vote for Dr. Haygood was 171, the largest majority ever given in a conference election of a bishop in the M. E. Church

South. He was the second man who had been elected to the bishopric twice, Joseph Soule being the first. The degree of D.D. was conferred on him by Emory College in 1870, and that of LL.D. by the Southwestern University of Texas in 1884. An author of considerable repute, he filled the editorial chair

of the *Wesleyan Christian Advocate* during the first years of his presidency of Emory College. He was a prolific writer. His principal works were "Our Children," "Our Brother in Black," "Pleas for Progress," "Sermons and Addresses," and "The Man of Galilee." A writer recently said of him, "The South reveres him, the negroes love him, the North respects him, Methodism is proud of him, and the republic regards him as one of its strongest conservators."

Bishop Foster in Zion's Herald. (New York, N. Y.)

Bishop Haygood was in all respects too great a man to be narrowed and limited within sectional or denominational lines. While loyal to his church and section, he was large enough to include in his love and sympathies all races and people.

Times-Union. (Jacksonville, Fla.)

No man of the present—perhaps no man in all its history—stood as high in the Southern Methodist Church as Bishop Haygood. He was twice elected

bishop, an honor never accorded by the church to any other man. As preacher, writer, teacher, it is safe to say that he wielded an influence over the thought of the South second to that of no man of his generation. He never stopped with wishing others well. He went to work to help them. He never stopped with deploring wrong. He fought it. He was a tireless worker, and there are scores of young men who thank him for active assistance in their struggles to fit themselves for the work of life.

GENERAL HARRISON DECLINES TO BE A CANDIDATE FOR THE REPUBLICAN NOMINATION FOR PRESIDENT.

EX-PRESIDENT HARRISON will not be a candidate for the presidential nomination. His decision was made public by a letter written, February 3, to Chairman John K. Gowdy of the Indiana Republican committee. The ex-president said that never since he left the White House had he felt a wish to return to it. The Republican party had twice given him its endorsement and he thought the voters of the party were entitled to a new name. He was grateful for the sentiment, great or small, that had been manifested for his renomination, but could not consent to have his name presented to or used in the St. Louis convention, and asked that this be considered a sincere and final expression on the subject. The effect of General Harrison's withdrawal upon the prospects of the remaining candidates for the Republican presidential nomination has been made a subject of general comment.

The Journal. (Indianapolis, Ind.)

General Harrison's letter must not be misunderstood. He is not a man who resorts to subterfuge or fights behind disguises, but in this matter, as in all else, he means what he says. When he desired the presidency he was a candidate before the country, and so informed his friends. Now that he says that his name cannot be used in the St. Louis convention, those who know him best and understand the high quality of his integrity know that he would regard it as a reflection upon his honor if they should assume that it were possible for him to be a candidate now that he has written this letter. Therefore, the letter must be regarded as a final and irrevocable conclusion on the part of General Harrison, and Indiana Republicans will so accept it.

The Republican Standard. (Bridgeport, Conn.)

General Harrison's withdrawal from the presidential race will be a source of regret to thousands of his Republican friends, although he can hardly be blamed for desiring that peace and quietness which cannot come through a campaign in which he is personally interested. General Harrison has the respect and admiration of all Republicans as well as of a large number of his political opponents whose criticisms have been limited to the "grandfather's hat" and fault-findings of an order which impugn neither his character, his ability, nor his patriotism.

If he goes out of politics now he certainly carries an enviable record and a name which can be put beside those of his illustrious ancestors without detracting in the least from their proper dignity and worth.

The Record. (Chicago, Ill.)

The effect of the announcement will be to make Indiana the common battle ground of the candidates in the field who hitherto have held aloof for the reason that to seek support in the state would be disrespectful to its most distinguished citizen. McKinley, as the candidate from an adjoining state, hopes for much from Indiana. But territorial proximity may easily be overestimated as a factor in politics. The other candidates have an equal show in their efforts to capture the delegation. Allison, in particular, has many friends in the state.

The Herald. (Binghamton, N. Y.)

McKinley is the logical candidate, and with Harrison out of it his chances are better than they were before. That McKinley is not a politician of the machine type militates against him when it comes to securing the nomination, but will work in his favor if he does get the nomination. To make McKinley the nominee will be to make nine tenths of the laboring men in his and the other industrial states believe that a bright day is dawning for them. The trend of the times is toward Republicanism and pro-

tection, and McKinley stands for both. He could poll more votes in the United States to-day than any other man in the Republican party.

The Mail and Express. (New York, N. Y.)

The friends of each of the four candidates are to-day claiming that General Harrison's withdrawal makes their favorite his residuary legatee, and the advocates of each are filing applications for letters testamentary, with authority to administer his political estate. Morton, it is declared, for whom the ex-president's feelings were especially friendly, will receive the support of the Harrison element, and the injury which Platt's angry interview did to the governor's canvass will, in a measure, be repaired. Senator Allison's supporters look for additional delegates by reason of General Harrison's

frank expressions of his preference for the Iowa man, and in the West he will undoubtedly get much of the Harrison strength. It is admitted, however, that Harrison cannot throw Indiana's vote to Allison, but that, after Harrison, Indiana is for McKinley. In the Northwest, the withdrawal of Harrison may give additional impetus to the incipient boom of Senator C. K. Davis, of Minnesota, which that gentleman has been industriously polishing of late while also polishing the periods of and "improving" the doctrine of James Monroe. It is difficult to see how the withdrawal of General Harrison improves appreciably the prospects of Speaker Reed, to whom Mr. Platt expects to deliver the votes of New York after he has played through his farce of supporting Governor Morton.

PRINCE HENRY OF BATTENBERG.



PRINCE HENRY OF BATTENBERG.

In November last Prince Henry of Battenberg joined the British expedition against the Ashantees, and sailed Dec. 7. In the early part of January he was attacked with swamp fever, and died on his return voyage from Cape Coast Castle to Sierra Leone, on board the British cruiser *Blonde*. According to instructions given by the queen, the remains of Prince Henry were brought to England, and were interred with royal pomp and ceremony. The funeral took place in Whippingham Church, Osborne, Isle of Wight, on Feb. 5, the queen being present. A memorial service was held in Westminster Abbey and many distinguished persons attended, including U.S. Ambassador Bayard. Previous to the departure for Ashantee, considerable ridicule appeared in the English newspapers over the alleged preparations being made for his departure for the "picnic," as the expedition was called. But subsequent events showed that all the ridicule was unmerited, for the prince embarked like any other officer. Prince Henry Maurice of Battenberg was born October 5, 1858, and July 23, 1885,

married the ninth and youngest daughter of Queen Victoria, Princess Beatrice Mary Victoria Fedora. He received the rank of "Royal Highness" by letters patent from the queen on the day of his marriage. He was subsequently appointed governor of the Isle of Wight and Carlinbrooke Castle, and was indicated as a colonel in the army list although not really an officer of the regular army.

The Mail and Express. (New York, N. Y.)

The untimely death of Prince Henry of Battenberg is peculiarly sad when it is remembered that he was a devoted husband and father but had never succeeded in winning the friendship of the English people. Many of the newspapers which now mourn his taking off and sympathize somewhat loudly with the queen and Princess Beatrice, are the same organs which have been in the habit of ridiculing him as a prince without princely qualities and a soldier who had never smelled powder.

The Public Ledger. (Philadelphia, Pa.)

That he should ever have consented to marry Princess Beatrice upon the ante-nuptial terms expressly laid down by the queen perhaps did not redound very much to his credit, but having assumed the somewhat dubious position which he

did, for it was thoroughly well understood from the commencement that he was in all things to submit himself to the queen's dictation and allow his wife to remain in constant attendance upon her, he bore himself with a frankness and absence of arrogance which gradually converted his contemners into friendly critics.

The Tribune. (New York, N. Y.)

Dismissing alike all predilections and prejudices concerning his social status, it is fitting to deplore the early death of a man of character and promise, and to extend sincere sympathy to the amiable princess who is thus bereaved. Prince Henry went to the Gold Coast to aid in putting an end to the horrors of human sacrifice. He will henceforth be regarded as having himself been the most conspicuous sacrifice in that noble cause.

SUMMARY OF NEWS.

HOME.

January 6. William L. Wilson of West Virginia is named a member of the board of regents of the Smithsonian Institute in place of Henry Coppee, deceased.

January 7. A free coinage substitute for the House Bond Bill is reported in the Senate.

January 8. Hon. Lloyd Lowndes, first Republican governor of Maryland, is inaugurated.—A joint resolution for the annexation of Hawaii is introduced in the House.

January 9. In the House, the general pension bill for the year ending June 30, 1897, is reported. It carries an appropriation of \$141,325,820, being \$55,750 less than for the current fiscal year.

January 11. Congressman W. Godey Hunter is nominated for United States senator by the Republican caucus of the Kentucky Legislature.

January 13. Asa S. Bushnell is inaugurated governor of Ohio.

January 14. Commander Ballington Booth is ordered by his father to resign the command of the Salvation Army in the United States.

January 16. The American Protective Tariff League holds its annual meeting in New York.—Perkins & Welsh, coffee and sugar importers, fail for \$125,850. The failure is said to have been caused by the unsettled condition of commercial and political affairs in Cuba.

January 17. Ex-President Harrison announces his engagement to Mrs. Mary Lord Dimmick.

January 18. The Populist national committee decides to hold the next national convention in St. Louis, July 22.

January 20. Virginia, Georgia, and South Carolina celebrate General Robert E. Lee's birthday as a legal holiday.

January 21. The Iowa Legislature reelects William B. Allison United States senator.

January 22. A convention of the National Manufacturer's Association is held in Chicago.—Clara Barton of the Red Cross and her staff of assistants sail from New York on their way to Constantinople.

January 23. The Woman's Suffrage Convention meets in Washington.—A number of free silver men meet in Washington and decide to hold a national convention in St. Louis July 22.

January 24. A resolution by Mr. Cullom on the Armenian outrages is adopted by the Senate.

January 25. The American liner *St. Paul* runs ashore off Long Branch in a dense fog.

January 26. The steamer *J. W. Hawkins* with a party of Cubans and arms worth \$200,000 goes down off the east coast of Long Island. It is reported that six lives were lost.

January 27. The Senate Armenian resolution is passed in the House by a vote of 143 to 26.

January 28. The National Board of Trade is in session at Washington.

January 30. The Yale Varsity crew will go to England and row in the Henley Regatta.

January 31. The New York Yacht Club Investigating Committee publishes its report on the charges by the Earl of Dunraven, and completely vindicates Mr. C. Oliver Iselin and all others connected with the *Defender*.

February 1. The Senate passes the free-silver substitute for the House Bond Bill by a vote of 42 to 35.—The coinage of silver dollars is resumed at the mints.

February 2. One million dollars' worth of property is destroyed by fire in Philadelphia.

February 4. The failure of the Weber Piano Company, and two other leading piano concerns allied to it, is announced.

FOREIGN.

January 6. Cecil Rhodes, premier of Cape Colony, resigns, and Sir Gordon Spriggs succeeds him.

January 13. The sultan refuses to allow the Red Cross to enter Armenia.

January 15. President Krüger decides to send Dr. Jameson and his officers to England as prisoners.

January 19. King Prempeh of Ashantee surrenders unconditionally to England.

January 27. Emperor William's thirty-seventh birthday is celebrated in Berlin.

February 1. President Cleveland has demanded \$100,000 indemnity of the Turkish government for the destruction of American mission property in Armenia.

February 4. It is reported that King Alexander of Serbia has been betrothed to Princess Hélène, third daughter of the Prince of Montenegro.

NECROLOGY.

January 8. Paul Verlaine, French poet. Born 1844.

January 18. Charles Thomas Floquet, ex-premier of France. Born 1828.

January 19. Bernhard Gillam, cartoonist. Born 1856.

January 21. General Thomas Ewing. Born 1829.

January 25. Alexander Macmillan, one of the founders of the publishing house of Macmillan & Co. Born 1815.

January 28. Sir Joseph Barnby, English composer and musician. Born 1838.

January 30. Rev. Dr. William Furness, eminent Unitarian divine. Born 1802.

C. I. S. C. OUTLINE AND PROGRAMS.

FOR MARCH.

OUTLINE OF REQUIRED READING.

First Week (ending March 3).

- "Initial Studies in American Letters." Chapter V. from page 136 to page 143.
 "Some First Steps in Human Progress." Chapters VII. and VIII.

In THE CHAUTAUQUAN :

"Footprints of Washington."

Sunday Reading for March 1.

Second Week (ending March 10).

- "Initial Studies in American Letters." Chapter V. concluded.
 "Some First Steps in Human Progress." Chapter IX.

In THE CHAUTAUQUAN :

"The Air We Breathe."

Sunday Reading for March 8.

Third Week (ending March 17).

- "Initial Studies in American Letters." Chapter VI. to page 174.
 "Some First Steps in Human Progress." Chapters X. and XI.

In THE CHAUTAUQUAN :

"Internal Improvements in Legislation."

Sunday Reading for March 15.

Fourth Week (ending March 24).

- "Initial Studies in American Letters." Chapter VI. concluded.
 "Some First Steps in Human Progress." Chapters XII. and XIII.

In THE CHAUTAUQUAN :

"The American Pulpit."

Sunday Reading for March 22.

Fifth week (ending March 31).

- "Initial Studies in American Letters." Chapter VII. to page 204.
 "Some First Steps in Human Progress." Chapter XIV.

In THE CHAUTAUQUAN :

"The Industrial Condition of the South After 1860."

Sunday Reading for March 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll Call—Response to consist of questions on the week's reading dropped into a box.
2. Paper—Fruit culture in the United States.
3. Readings—"The Chambered Nautilus," "The Last Leaf," "The Boys," and "Contentment," by Oliver Wendell Holmes.
4. General Exercise—Answers to questions in the question box.
5. Talk—The pyramids.

6. Essay—Recent developments in photography.*

SECOND WEEK.

1. A Review—The story of domestication. See the text-book, "Some First Steps in Human Progress."
2. Discussion—The week's reading in THE CHAUTAUQUAN.
3. Papers—Personal sketches. Montcalm, Wolfe, La Salle, Cortez, Ferdinand and Isabella, and their historians.
4. Questions and Answers in THE CHAUTAUQUAN on "Initial Studies in American Letters."
5. Table Talk—The financial policy of the present administration.*

THIRD WEEK.

1. Lesson.
2. Papers—Copper in the United States: its universality, the Lake Superior mines, the early miners, the process of mining, and the utility of copper.
3. A Study in Literature—The selections from the authors studied in the week's lesson, found in the appendix of "Initial Studies in American Letters."
4. Reading—"The Cotter's Saturday Night," by Robert Burns.
5. General Discussion—Manitoba and the school question.*

FOURTH WEEK.

1. Paper—A visit to a rolling mill.
2. General Discussion—The week's reading in "Some First Steps in Human Progress."
3. Essay—Journalism in America.
4. Discussion—The circle's estimate of Walt Whitman's writings.
5. Questions on American Literature and Current Events in *The Question Table*.
6. Table Talk—The troubles in Africa.*

FIFTH WEEK.

1. The Lesson.
2. Readings—The selections from Charles Farrar Browne and Samuel Langhorne Clemens found in the appendix to the text-book "Initial Studies in American Letters."
3. Reading—"The History of the Toilet." See the present number of THE CHAUTAUQUAN.
4. Questions on American History and Psychology in *The Question Table*.
5. Discussion—The effect on Europe of an alliance between Russia and Turkey.*

* See *Current History and Opinion*.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READING FOR MARCH.

"INITIAL STUDIES IN AMERICAN LETTERS.

P. 137. "Slogans." A war cry or gathering word used by a Highland clan in Scotland; hence, a battle-cry.

"*Sodales*." Latin. Companions, associates.

P. 138. "Postprandial." From two Latin words, *post* (after) and *prandium* (a repast); to be used after a repast.

"*Petit comité*." French. Small party.

P. 139. "*Nux Postcoenatica*" [post-sen-at'i-ca]. Latin which, freely translated, means after-dinner nuts to crack.

"Heroic couplet." A couplet each line of which is an iambic of ten syllables. The iambic foot consists of a short syllable followed by a long, or of an unaccented syllable followed by one which is accented.

"Anapaestics." Consisting of anapaests, or metrical feet composed of three syllables, the first two being short or unaccented, and the last, long or accented.

P. 140. "The Sphinx" was written by Emerson.

P. 143. "Intaglios" [in-ta'lyōz]. Gems or precious stones so cut that the figure or ornamentation is depressed below the surface.

P. 145. "Di-dac'tic." From a Greek word meaning to teach; designed to instruct.

P. 147. "*Ihr nacht*," etc. German. Again ye hover near, ye shadowy forms.

P. 148. "Ex-or'di-um." From Latin *ex* (from) and *ordiri* (to begin). The introductory part of a literary production.

P. 151. "Noc-to-graph." A writing instrument used by the blind.

"A man-u-en'ses." Those who write what is dictated by another, or copy what has already been written.

P. 156. "Bohemians." A term applied to literary men and artists who ignore all conventionalities and lead a free and independent life. This use of the word arises from the free-and-easy life of Bohemian tribes or gypsies.

P. 157. "*Pou sto*." Two Greek words which, translated literally, mean where I may stand. In a general sense they mean support.

P. 163. "Moodus Noises." East Haddam was called by the Indians Machemoodus, which means the place of noises. For twenty years in the early part of the eighteenth century the people of this town were disturbed and alarmed by frequent tremors of the earth which were accompanied by rumbling noises resembling thunder. Sometimes a large number of these sounds were heard in the short space of five minutes. It is related that an Indian

upon being asked to explain the cause of these noises replied that the "Indians' God was very angry because the Englishmen's God was come here."

"Tyrtaeus" [ter-tē'us]. A poet who lived in Sparta near the middle of the seventh century. He was noted for his stirring war songs.

"Körner" [kēr'ner]. A lyric poet of Germany living from 1791 to 1813.

P. 166. "Doric." Characteristic of the Dorians, who spoke in a Greek dialect which was distinguished for its broad, rough character as well as its strength and solemnity.

P. 167. "*Littérateur*." French. Men of letters.

P. 170. "Gaboriau" [ga-bō-ryō]. A French author and novelist living in the first half of the present century.

P. 171. "*A priori*." Latin. From cause to effect.

P. 173. "*In vacuo*." A Latin phrase meaning in a vacuum or in empty space.

"Baudelaire" [bōd-lār]. A French poet. He died in Paris in 1867.

P. 174. "Soph-o-mor'ic-al." Characteristic of a sophomore, a student belonging to the second year class in a college having a four years' course.

P. 176. "*Beau monde*." French. Fashionable society.

P. 177. "*Wanderjahre*." German meaning years of travel.

P. 183. "*Morceaux*." Fragments, pieces.

"*Oratio soluta*." Free style of speech or language.

P. 184. "*Culte*." The French form of the English word *cult*; worship, adoration.

P. 187. "Pen-tam'e-ter." Composed of five metrical feet.

P. 192. "Dahlgren [dal'gren]. A gun invented by Rear-Admiral J. A. Dahlgren of the United States navy,

P. 192. "*Ante bellum*." Latin. Before the war.

P. 195. "*Facetiae*." A Latin word meaning wit-ticisms.

P. 196. "Rabelais" [rāb-e-lā]. A French humorist who lived in the sixteenth century.

"*Punch*." An English journal; "*Charivari*" [shā-rē-vā-rē]. French; "*Fliegende Blätter*" [flē'-gen-de blāt'ter]. German.

P. 197. "*Mots*." French. Words.

P. 201. "Euphemistically" [ū-fē-mis'ti-kal-i]. In the style of a euphemism, a rhetorical figure in which a mild, agreeable expression is used for one which is harsh and indelicate.

"SOME FIRST STEPS IN HUMAN PROGRESS."

P. 73. "Hottentots." A name given by the founder of Cape Colony, Africa, to the natives whom he found there, probably because of the clicking and other strange noises in their language. They are a pastoral people, skilled in horsemanship, mild in disposition, but showing a strong inclination for stealing, lying, and drunkenness.

P. 74. "Two valleys." The valleys of the Tigris and the Euphrates rivers.

"Eurasia" [ū-rā'shiā or zhiā]. The large mass of land comprising Europe and Asia.

P. 75. "Bā-tā'tas." The aboriginal American term for sweet potatoes.

"Ma'ni-oc." A tropical plant whose root yields large quantities of starch from which is made the tapioca of commerce.

"Nubia." A region in Africa south of Egypt, bordering on the Red Sea.

P. 78. "Cathay" [kath-ā']. Northern China and eastern Tartary. This name was probably given to these regions by Marco Polo, the Venetian traveler.

P. 79. "Swā-tow'." A treaty port in southeastern China.

P. 82. "Lake-Dwellers." A prehistoric people living in houses built on platforms supported by piles driven into the bed of lakes. They were most numerous in Switzerland though traces of them have been found in various parts of the world. In each of the larger lakes in Switzerland the ruins of from twenty to fifty of their dwellings have been discovered and explored. They were found to contain a large number of implements of various kinds, bones of animals, and, in a few instances, human remains. Since 1839 similar discoveries have been made in Ireland and Scotland.

P. 89. "Ne-o-lith'ic." See page 99 of the text-book.

P. 92. "Prejevalski" [przhā-vāl'skee]. A Russian explorer who died in 1888.

"Equus." The Latin word for horse.

P. 94. "Gallus bankiva." The jungle-fowl.

P. 95. "Saint-Hilaire" [san-tē-lār]. A zoölogist of France. He died in 1861.

P. 99. "Hache'" [hā-shā'].

P. 100. "Conchoidal fracture." A fracture the surface of which has convex elevations and concave depressions like one half of a bivalve shell.

P. 102. "Ob-sid'i-an." Glass of volcanic origin resembling bottle-glass. It is generally dark in color, and except in very thin pieces opaque.

P. 103. "Torquemada" [tor-kā-mā'thā]. A Spanish historian of the sixteenth century. His "History of Mexico" was the best early history of that country.

P. 106. "Tlingits." Indians living in Alaska on the narrow strip along the coast between 56° and 60° north latitude.

"Ahts" [äts]. North American Indians living on Vancouver Island.

P. 109. "Cat'lin-ite." Red clay-stone. It was probably so called after George Catlin, an American traveler.

P. 114. "Diodorus Siculus." A Greek historian who lived during the latter part of the first century. His "Historical Library" is a general history in forty books, beginning with the mythical period and closing with the British expedition of Julius Cæsar.

P. 119. "Parfleche" [pär-flesh']. Probably the Canadian-French form of an Indian word. A buffalo hide divested of its hair by soaking in lye, after which it is stretched on a frame of the required shape until dry.

P. 130. "Casse-tête," A French word meaning tomahawk.

"Mangaians" [mān-gī'ānz]. Inhabitants of Mangaia, one of the Cook Islands in the Pacific Ocean.

P. 133. "Sikhs" [sēks]. "The members of a politico-religious community in India, founded near Lahore about 1500 as a sect based on the principles of monotheism and human brotherhood." Their political history ended in 1849 when their territory was annexed by Great Britain.

P. 137. "Botocudos" [bō-tō-cōō'dōs]. An Indian tribe living in eastern Brazil.

P. 147. "Aleuts" [äl'e-ōōt]. The inhabitants of the Aleutian Archipelago.

REQUIRED READING IN "THE CHAUTAUQUAN."

"THE AIR WE BREATHE."

1. "Dyspnoea" [disp-nē'a]. Labored breathing.

2. "Ex-os-mō'sis." In the diffusion of liquids through membranes, or the phenomena of osmosis, the passage of the liquid through the membrane outward from within.

3. "Emphysema" [ēm-fī-sē'ma]. A distention of cellular tissues by air or gas diffused through them.

4. "Hy-grom'e-ter." An instrument for determining the amount of moisture in the atmosphere.

5. "Therapeutics" [ther-a-pū'tics]. In medicine

that which relates to the administration of medicines and to the application of non-medicinal influences to the preservation or recovery of the health.

6. "Prophylactic" [prof-i-lac'tic]. Preventive; guarding against disease.

7. "Phthisis" [thī'sis]. From a Greek word meaning a wasting away; consumption.

8. "Polyactis cinerea" [si-nē're-a]. *Polyactis* is a Greek word meaning many rays; *Cinerea*, a Latin word meaning ash-colored: therefore, composed of many ash-colored rays.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"INITIAL STUDIES IN AMERICAN LETTERS."

1. Q. In what does Dr. Holmes stand unrivaled among American men of letters? A. In cleverness and versatility.

2. Q. By what poem did he attract the attention of the general public? A. "Old Ironsides."

3. Q. What work contains many reminiscences of his student life in Paris? A. His "Autocrat of the Breakfast Table."

4. Q. When was his first collection of poems published? A. In 1836.

5. Q. How is his poetry described? A. As possessing a certain glitter, knowingness, and flippancy, and lacking that self-forgetfulness and intense absorption in its theme which characterize the work of higher imagination.

6. Q. What noted saying was invented by Holmes? A. "Boston State House is the hub of the solar system."

7. Q. What is Holmes' masterpiece? A. "The Autocrat of the Breakfast Table."

8. Q. Who is considered the foremost of American critics? A. James Russell Lowell.

9. Q. How does his poetry compare with Longfellow's? A. It lacks the evenness, instinctive grace, and unerring good taste of Longfellow's, but it has more energy and stronger intellectual fiber.

10. Q. What is Lowell's most original contribution to literature? A. The "Biglow Papers."

11. Q. In what does the merit of "The Vision of Sir Launfal" consist? A. In the beautiful descriptive episodes.

12. Q. What most important part of a novelist's equipment did Lowell possess? A. An insight into character and an ability to delineate it.

13. Q. How has Lowell's prose been characterized? A. As being rich, exuberant, and sometimes overfanciful.

14. Q. Who, according to Lowell, wrote "the first Yankee book with the soul of down-east in it"? A. Sylvester Judd.

15. Q. In what field of literature have most of our best historians begun work? A. In the domain of imaginative literature.

16. Q. Who is called the greatest of American historians? A. John Lothrop Motley (1814-77).

17. Q. In what did he excel Bancroft and Prescott? A. In the masterly analysis of great historic characters.

18. Q. From 1837 to 1861 what was the subject of most of the political literature. A. The anti-slavery struggle.

19. Q. Who were prominent contributors to this antislavery literature? A. William Lloyd Garrison, Wendell Phillips, and Charles Sumner.

20. Q. What profession attracted a large number of the early American men of letters? A. Journalism.

21. Q. What is said of Bryant's blank verse? A. In gravity and dignity it is not surpassed by any English blank verse.

22. Q. Which are his best poems? A. Those in which he draws lessons from nature, or sings of its calming, purifying, and bracing influences upon the human soul.

23. Q. What region has been made familiar by Whittier's poems? A. The valley of the Merrimack from Haverhill to its mouth.

24. Q. In poems of a descriptive nature, what is his masterpiece? A. "Snow-Bound."

25. Q. What was the nature of his prose writings? A. They were partly contributions to the slavery controversy, partly biographical sketches, and partly studies in New England scenery.

26. Q. What passion is most frequently excited by Poe's writings? A. Physical fear or superstitious horror.

27. Q. How is Poe's cosmopolitan fame accounted for? A. By the lack of anything American in his poems and tales.

28. Q. What defect in Poe is shown by his writings? A. A defect in character.

29. Q. What was probably the best southern novel produced before the Civil War? A. "Virginia Comedians," by John Esten Cook.

30. Q. When Poe appeared in New York who was the most conspicuous literary figure of the metropolis? A. N. P. Willis.

31. Q. By what work had Willis acquired a literary reputation? A. By his "Scripture Poems," written in blank verse.

32. Q. Who made large contributions to the literature of travel? A. Bayard Taylor.

33. Q. What is the character of the poetry of the Cary sisters? A. It is the poetry of sentiment, memory, and domestic affection.

34. Q. Who is the author of a large number of the negro melodies? A. Stephen Foster.

35. Q. What is the most popular novel ever written in America? A. "Uncle Tom's Cabin."

36. Q. What was one of the most striking literary productions prior to 1861? A. "Leaves of Grass," a collection of poems by Walt Whitman.

37. Q. Who were for the most part contributors

to the literature of the Civil War? A. Writers who had already reached or passed middle age.

38. Q. Who were the most noteworthy of the poets brought out by the war? A. Henry Timrod, of South Carolina, and Henry Howard Brownell, of Connecticut.

39. Q. Within what period has the school of American humor reached its present popularity? A. Within the past quarter of a century.

40. Q. Who first secured for this American type of humor a reception and hearing abroad? A. "Artemus Ward."

41. Q. Who is the most eminent of American humorists? A. Samuel L. Clemens ("Mark Twain").

42. Q. Upon what is the method of this school of humorists founded? A. Upon incongruity, distortion, and unexpectedness.

"SOME FIRST STEPS IN HUMAN PROGRESS."

1. Q. Who was probably the first agriculturist? A. The woman left at home to tend the fire.

2. Q. By what class of people was this occupation first followed? A. By the nomads.

3. Q. Where in early times was agriculture most fully developed? A. In Egypt, China, and Chaldea.

4. Q. How have useful plants been carried to the different parts of the world? A. By nomadic tribes who carried the plants with them in their migrations.

5. Q. To what extent did the Indian tribes of North America practice agriculture? A. There were few, if any, tribes east of the Rocky Mountains and south of the limit of continuous snow who did not raise some crops.

6. Q. What was the first and simplest agricultural tool? A. A sharpened stick.

7. Q. What were used by the Delaware women for spades and hoes? A. The broad shoulder-blades of animals.

8. Q. How is the early Egyptian plow described? A. As being the hook hoe of wood, made large for dragging by cattle.

9. Q. By what methods was the first threshing performed? A. By beating with sticks, by fire, and by animals treading on the grain.

10. Q. How have the fruits and vegetables of today attained their present state of perfection? A. By cultivation.

11. Q. Of what country was the cabbage probably a native? A. Of Europe.

12. Q. From its cultivation what other plants were developed. A. The turnip and cauliflower.

13. Q. What fruit is the most wonderful illustration of what man can do in changing nature? A. The peach.

14. Q. What class of plants supply the chief food products of the world? A. The cereals.

15. Q. What was one of the main features in

the development of civilization? A. The development of a permanent food supply.

16. Q. When did domestication of animals probably begin? A. When the hunter, carrying to his home game which he had wounded but not killed, kept it in captivity until it was needed for food.

17. Q. What was probably the first animal domesticated? A. The dog.

18. Q. Where was the first home of the domestic cat? A. In Egypt.

19. Q. What was the primary purpose of domestication? A. To supply food.

20. Q. According to Saint-Hilaire how long a time has elapsed since any addition has been made to the number of food animals domesticated? A. Three centuries.

21. Q. What is meant by the Stone Age? A. That period in the history of a people when the use of metals is unknown.

22. Q. In western Europe into what two periods is the Stone Age divided? A. The Palaeolithic and the Neolithic periods.

23. Q. What is perhaps the oldest known implement of man? A. The flint *haché*, from the glacial gravels of France and other parts of western Europe.

24. Q. What methods of working stone were used by primitive people? A. Chipping, polishing, and drilling.

25. Q. How were they able to chip the stones? A. By heat, by percussion, and by pressure.

26. Q. In what two ways were stones drilled? A. By a solid drill, and by hollow drills.

27. Q. How did the stone tool influence society? A. (1) It led to treaties; (2) it led to the first steps in commerce; (3) it caused a division of labor.

28. Q. What two interesting facts have been noticed in man's mental make-up? A. He sanctifies all that is old and he keeps up as survivals practices once in use.

29. Q. In many parts of the world how is the stone tool regarded? A. With superstition, with reverence, or with awe.

30. Q. How is this superstition explained? A. As the natural attribution of power and luck to the tool with which we are familiar, or which has brought success to parent or grandparent.

31. Q. What are the properties of almost all native metals? A. They are soft, malleable, bright colored, and shining.

32. Q. Which is the most common native metal? A. Copper.

33. Q. How did the native Americans work copper? A. They probably heated the metal, and worked it while hot with stone tools.

34. Q. In early times for what purpose was metal first used? A. For making ornaments.

35. Q. What were the first weapons which man used? A. The stick and the stone.

36. Q. In what two ways may the sticks be used? A. To strike heavy blows, or for thrusting.

37. Q. What weapons were developed from its use as an instrument for producing heavy blows? A. Every kind of battle-axe and war-club.

38. Q. Used as a thrusting weapon, of what weapons was it the germ? A. All kinds of spears, darts, and two-edged swords.

39. Q. What are some of the curious types of weapons used by rude peoples? A. The bolas, missile knives, harpoon, pellet bow, and blow-gun.

40. Q. What was probably the primary object of tattooing and other modifications of the body practiced by various peoples? A. To distinguish the individual from his neighbor.

41. Q. What arts originated in the desire for dress or adornment? A. Skin-dressing, the making of felt, basketry, cloth-making, and metallurgy.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMERICAN LITERATURE.—VI.

1. What is George William Curtis' greatest literary effort?

2. On what grounds do some critics contend that Lowell's style is not pure, especially in his "Fable for Critics"?

3. In how many hours did James Russell Lowell compose his "Vision of Sir Launfal"?

4. In what poem does Lowell commemorate the death of three favorite nephews?

5. Whom did "Fanny Fern" portray as Hyacinth in her "Ruth Hall"?

6. What poet (whose poem written after a visit to Naples in 1867 is especially celebrated) is as noted in art as in literature?

7. What naturalist and writer of posthumous fame had such a faculty for attracting dumb animals that wild creatures would go to him of their own accord and rest contented in his hands?

8. Who was the original of Poe's Annabel Lee? Of his Lenore?

9. Of what nature were Margaret Fuller's "Conversations" with which she began her literary work?

10. What sweet-voiced poetess who greatly befriended the Indians, was appointed by the U. S. government to report on the mission Indians in California?

AMERICAN HISTORY AND GEOGRAPHY.—II.

1. By what name was New England known in the charter granted to the Plymouth Company?

2. By whom and when was the name New England given to this section?

3. What river, town, and cape of New England still bear the names given them by this explorer?

4. On what island did Gosnold plant a colony in 1602?

5. What adjacent island and what cape were named by him?

6. By whom was the Mississippi Valley explored and settled?

7. What evidences remain in this valley to show that it was settled by this nation.

8. What name was given to this territory and by whom?

9. Of what war were these explorations and settlements one of the causes?

10. To whom was this territory ceded at the close of the war?

PSYCHOLOGY.—VI.

1. What is perception?

2. What term is applied to the product of perception?

3. In order that a percept may be formed what is essential?

4. If all the senses carry impressions of an object to the mind what is the result?

5. Why do not sensation and perception take place at the same time?

6. Are strong sensations necessary to produce perception?

7. In what class of perceptions is muscular sense an important factor?

8. Where is the tactile sense most acute?

9. What has been discovered concerning the sensation of pressure caused by placing a weight on the hand?

10. If a weight is lifted by the hand how much can be added before a sensation of increase is produced?

CURRENT EVENTS.—VI.

1. Where is Ashantee?

2. What city in this country was captured by the British in 1874?

3. For what is Ashantee famous?

4. When and where is the Republican National Convention to be held?

5. When and by whom were discovered the processes by which the first photographs were successfully made?

6. Who is Great Britain's ambassador to the United States?

7. Who appointed the members of the Venezuela Commission? How many are there?

8. For what purpose have bonds been issued by the government?

9. To whom was the bond issue of February, 1895, sold? What amount was realized by this sale?

10. In what kind of money was the payment to be made? From what source was one half of this to be obtained?

Washington in December, 1799, Congress passed a resolution recommending that on February 22, following, the people of the United States assemble, and by eulogies and other appropriate exercises show their respect and grief. 4. New York, Philadelphia, and Washington. 5. The Appalachian system. 6. The Mohawk Valley and the valley of the Hudson River and Lake Champlain. 7. They formed the natural avenues of commerce and western immigration, and, until railroads were built across the mountains farther south they were the chief outlet of western produce. 8. John C. Fremont. 9. The Carolinas. 10. Jedidiah Morse.

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN"
FOR FEBRUARY.

AMERICAN LITERATURE.—V.

1. Edgar Allan Poe. 2. Poe. 3. Phœbe Cary. 4. Alice Cary. 5. Helen Maria (Hunt) Jackson. 6. Henry David Thoreau. 7. Bayard Taylor. 8. At first it was "Robbins and Cruisers Company," afterwards it was changed to "Robert and Harold, or the Young Marooners." 9. Walt Whitman. 10. James Russell Lowell's "Fireside Travels."

AMERICAN HISTORY AND GEOGRAPHY.—I.

1. William Penn, desiring to own the land on the west bank of the Delaware River down to the Atlantic Ocean, procured from the Duke of York a release of his claim to New Castle and the territory around it within a radius of twelve miles, and also to the land between this tract and the ocean. This boundary line run from New Castle as a center was the arc of a circle, and when Delaware became a state it was retained as its northern boundary. 2. By iron and wood pillars, mounds of earth, stone cairns, and posts of timber. 3. After the death of

PSYCHOLOGY.—V.

1. By a repetition of successive efforts which keep the object or topic before the mind. 2. To wander from one subject to another. 3. By constantly discovering something new concerning it. 4. Helmholtz. 5. It quickens intellectual activity, intensifies impressions, and increases the effectiveness of all mental and physical labor. 6. The power to determine, choose, and execute. 7. The effort to attend. 8. The act of choosing. 9. Under the influence of some motive. 10. By action or by inaction.

CURRENT EVENTS.—V.

1. In 1881. 2. In the southern part of Africa north of Orange Free State; Johannesburg. 3. In 1852; South African Republic. 4. Descendants of Dutch settlers in South Africa. 5. In 1511. 6. April 16, 1895. 7. The ancient custom of crowning successful poets with leaves of laurel gave rise to the expression. 8. In 1630. 9. Fourteen. 10. Nearly five and a half years.

THE C. L. S. C. CLASSES.

1882-1899.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—R. C. Browning, Orange, N. J.

Vice Presidents—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton Smith, Detroit, Mich.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Dora D. McKean, 46 Fiftieth St., Franklin, Pa.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

AT least fifty Assemblies will hold their sessions this summer in all parts of the country, and C.L.S.C.

work promises to be a stronger feature at all of these gatherings than ever before. Arrangements are being made in many cases for a special C. L. S. C. Day in advance of Recognition Day, at which time there will be a general rally of circles and the work of the new class will be brought into special prominence. Members of '96 will do well to make their plans early so that they may include a few days at these gatherings.

THE arrangements for C. L. S. C. work at Chautauqua promise to be more complete than usual. Plans for the C. L. S. C. Council, Round Tables, rallies, and receptions will keep the C. L. S. C. constantly before the people, and the Class of '96 will receive a royal welcome. All members of the class who can be at Chautauqua are urged to do so, but

if it is not possible to come to Chautauqua, try to lend your presence to one of the other Assemblies.

A FEW words from a member of the Class of '95 may be encouraging to members of this year's graduating class: "The diploma is fine and all who have seen it remark about its artistic design and workmanship. I am glad that I persevered, and when I realize how much it has added to my knowledge I feel more than repaid for the sacrifice it required."

CLASS OF 1897.—"THE ROMANS."

"Veni, Vidi, Vici."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.
Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorp, Swarthmore, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

ONE member of the Roman Class who seemed almost hopelessly behind in the race reports that by a determined effort of the will she has been steadily gaining ground, and in addition to the regular course has been reading Garnet Seal work, yet she is quite as busy as formerly. The reason for her success seems to be that the work has been considered of sufficient importance to receive some thought and attention in the planning of her many duties. If other members of the class who have dropped behind will try the same plan, we are sure that the proportion of graduates for '97 will be much larger than otherwise would be possible.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Hervey, New York City.

Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.
Secretary—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

THE corresponding secretary of the Class of '98, who is spending the winter in California, reports her continued interest in the work of the class. She has arranged for a Chautauqua Vesper Service to be held in Hollister and hopes to interest other churches in the plan. By this means she is making special effort to reach members of the Lanier Class who have dropped out by the way. It is hoped that

not only many laggard '98's may be induced to fresh endeavor but that others may become interested in the work.

AN invalid member of '98 writes from Missouri, "Sometime last summer I felt how foolish it was for me to keep up this course of study when I should never be well and might go at any time, but a few words in the *Assembly Herald* decided me that one who died learning was more ready to go on when he reached the other side. As my mind and eyes are both still strong, I mean to make the best use I can of them."

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—John C. Martin, New York City.

Vice Presidents—The Rev. Cyrus B. Hatch, McKeesport, Pa.; Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

Secretary—Miss Isabella F. Smart, Brielle, N. J.

Treasurer and Building Trustee—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

A MEMBER of '99 writes from Georgia, "I have finished my questions in two of my studies, and would not be without my Chautauqua work for any consideration. I have given away all the circulars sent me, and should be glad of more."

THE number of native Chautauquans in the Sunrise Kingdom is increasing. Other recruits from foreign lands have been enrolled from Callao in Peru, Buenos Ayres in Argentine Republic, Moscow in Russia, and a recent inquiry has been received from Vera Cruz, Mexico.

A LETTER from a Swedish American in South Dakota suggests quite a field for Chautauqua work among the more intelligent foreigners who have recently come to this country. There is probably no better way to help these people to become intelligent Americans than through the medium of the C. L. S. C. Many of them can be interested in the new plan of Short Courses and may in this way be induced to take up the full work of the Class of '99. Members of the class are urged to do their share in bringing the Short Courses to the attention of those about them. Any number of the new series of the Short Courses may be secured by addressing John H. Vincent, Buffalo, N. Y.

GRADUATES.

MANY graduates of '95 are keeping up their connection with active Chautauqua work. A large number of graduates are reading the current year's

course with undergraduate circles and many have enrolled for the Current History course. One advantage of the Current History course is that it not only keeps people closely in touch with the times, but is sufficiently brief to be taken up by the busiest of people. Graduates who have not yet planned any definite work for the year will in many cases be surprised when they look back to find how little they have read during the past six months. All such are urged to try the Current History plan, and thus

make the year count for some definite intellectual growth.

A MEMBER of '95 from the Argentine Republic writes, "I was delighted to receive my Chautauqua diploma two days ago. Our course has been so pleasant and helpful that we cannot stop now, but with three of the books and THE CHAUTAUQUAN are going on with the Patriots. I aspire to membership in the Guild of the Seven Seals, though my busy life gives me little time to study."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
LINCOLN DAY—February 12.
SPECIAL SUNDAY—February, second Sunday.
WASHINGTON DAY } —February 22.
LOWELL DAY }
LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.
MICHAEL ANGELO DAY—May 10.
SPECIAL SUNDAY—May, second Sunday.
EMERSON DAY—May 25.
HUGH MILLER DAY—June 17.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday after first Tuesday.

WHAT OUR SECRETARIES ARE DOING.

MR. GEO. H. LINCKS of Hudson County, N. J., in his summary of work for the year writes that the membership of the nine circles in Jersey City is fully two hundred; of this number about one hundred and fifty are connected with the Class of '99, and others with undergraduate classes. The work has been made especially effective by means of a column in a large Jersey City newspaper which Mr. Lincks has edited with much discretion. This use of the press has been found of great advantage to C. L. S. C. interests in a number of localities, and if Chautauqua workers in still other parts of the country could make arrangements with local papers much could be done to keep the importance of Chautauqua work before the public.

Dr. W. L. Davidson, one of the field secretaries of the C. L. S. C., recently made a tour through the vicinity of St. Louis and other southern cities, where he was able to bring the Chautauqua work before the teachers' meeting and in other ways to interest many in the C. L. S. C. work.

The work of Mrs. A. E. Shipley, state secretary for Iowa, has been felt in the increase of interest of the C. L. S. C. at Waterloo, where a summer Assembly is held. Some eighty-three members have been enrolled from Waterloo alone.

Circle work in Nebraska is progressing finely, both in the number of students enlisted in the studies and in the increasing efficiency of the circle organization. Mrs. Corey, the state secretary for Nebraska, writes

that the State Teachers' Association of Nebraska adopted resolutions commending the work of the Chautauqua associations in the state. The executive committee was interested to consider arrangements for Teachers' Day at the coming sessions of Assemblies in the state. The president of the association is an active worker in the C. L. S. C. and there is no doubt that the results of the gatherings will be felt at these summer meetings.

The secretary for the Orange Free State, South Africa, now acting in the absence of Miss Landfear, writes, "The C. L. S. C. has been a wonderful blessing to me; it has inspired me with new hopes and created many new desires. I am anticipating taking up the correspondence system. A good many people in the Orange Free State are beginning to know of the existence of the C. L. S. C., and if they will not be benefited by it, they shall at least know about it."

NEW CIRCLES.

MASSACHUSETTS.—The Chautauqua circle of the Dudley Street Church, Boston, reports existence with a membership of thirty-five, of whom twenty are regular and fifteen local members.

NEW YORK.—There are circles at Katonah and Olean whose members have connected themselves with the Central Circle.—A society "calling itself Wawayanda Circle was organized at Ridgebury in October. It has nineteen members, some of whom belong to other circles but did not complete the course. The president of the circle is very enthusi-

astic, doing all in her power to make the meetings entertaining and helpful."—Saratoga Springs has some active Chautauquans.

NEW JERSEY.—There is a progressive class at Paterson.—Residents of Bayonne have requested a C. L. S. C. graduate to start a home circle among them. A meeting will be called and the system of study and review thoroughly explained.

PENNSYLVANIA.—The scribe at Brooklyn writes: "Our circle is small, including only six ladies and one gentleman, but the town is small and we have to make up in enthusiasm our lack in numbers. It has been suggested that we call ours the Lone Brother Circle; the Fraternalists also has been mentioned. One of our members has been so fortunate as to induce two others to take the C. L. S. C. reading."—Inspiring lists of names for enrollment are received from Kane, Pittsburgh, Reading, and York.

ARKANSAS.—An ambitious circle organized at Corning in December hopes to make up the two months' work during the year.

OHIO.—A circle at Columbus has been christened Alpha because it was the first one to be organized on the west side of the city. The president of this class is a C. L. S. C. graduate. The meetings are very profitable and command a full attendance of the dozen regular members, also of a number who are reading the course but do not aspire to graduate.—Chautauqua study clubs of much promise exist at Dresden, Fostoria, and Maineville.

ILLINOIS.—There is at Barclay a circle of nine persons, who are taking long lessons in the attempt to catch up with those who were able to begin on time. The members all started on the enterprise with the intention of doing good, thorough work, and their first program, for December 14, was well filled. A number of visitors were present at this meeting.—Some young high-school students form a circle at Charleston. All are much interested in the work.

MICHIGAN.—Maple Grove Circle of Orleans was duly organized and christened, and is now in fine working order. The seven regular and four local members keep themselves abreast of the times by doing the required reading, and keep in touch with their sister circles by following the programs and suggestions given in THE CHAUTAUQUAN for just such organizations. Inspiring meetings are held weekly at the homes of the various members.—There is a circle at Wasepi.

WISCONSIN.—The circle in Racine "started out this season with about fifty members, twenty of whom were new. After a few meetings it was found that the circle was too large for good work and for accommodation at the homes of the members. A division was made, after much discussion and expressions of sorrow on every side; for the members

had become so attached to one another that they were loath to be separated. The new circle, which consists mostly of new members, with a few old ones, met for the first time on November 4. This being the day of Eugene Field's death, the class voted to adopt the name Eugene Field Circle. The fact of there being two circles seems to be a stimulant to Chautauquans in Racine; for both are doing very good work and much interest is manifested. It is expected that union meetings will be held occasionally and a Vesper Service has been spoken of for the near future." Eugene Field Circle will long remember its jollification of December 9, on which night it was invited to hold its meeting in the country. The members met by appointment at the home of the president. Here they found waiting their host in a big sled drawn by four horses. Amid much laughter and shouting, the gay party was quickly whirled through the town and over the good smooth roads to their destination. Here, like good little children, they had lessons first and play afterwards. "The lesson led the class through the bewildering swamp of politics," and quotations were from speeches made in the present Congress. The members were expected to guess each quotation. At the close of the lesson pennies were distributed to those present, which at first they thought to be a reward of merit for good recitation, but which they found they were to explore for an ancient mode of punishment, spring flowers, and other astonishing things not generally known to be obtained with a penny. The supper was of the best in quality and quantity, and all enjoyed it; then they gathered about the piano and sang Chautauqua songs while the great sled was brought to the door. Here the merry party was snugly tucked away and under the guidance of two competent drivers arrived home safe and happy in the early morning.—The concise report here given is sent by the secretary at Syene: "We organized in October, '95, under the name of the Syene C. L. S. C. Officers were elected and the following motions adopted: to have a meeting every week at the homes of the members in succession; that the president shall appoint a leader for each meeting, such appointments to be made two weeks in advance; the leader chosen shall have charge of the meeting and prepare the program for the same; that the members shall respond to roll call with a quotation or item of interest. Later we decided to have a question box. We now have fourteen enthusiastic members, all of the Class of '99. Quite a number are filling out the Garnet Seal memoranda."

IOWA.—There are two circles in Clarion, and not a few persons have registered as a result of the Vesper Service held there and of special solicitation.—At Lime Springs a circle of six readers has been organized, of whom five belong to the Class of '99 and the remaining member to the Class of '90.

The latter in addition to doing the work of this circle is pursuing the Temperance Seal course with eight other women.—Seven persons constitute a circle at Hopkinton.—This season C. L. S. C. interests have spread out in Waterloo as never before. There are now more than eighty persons here at work on the readings. Of this number sixty-six belong to the Class of '99, four to the Class of '96, and five to the Class of '98, while about five are not yet classified. The secretary writes: "We have one circle, called the Waterloo Assembly Circle, which meets bi-monthly; this is the 'big wheel' that embraces all Chautauquans of the city. Within it are four smaller circles known as Franklin, Independence, Hamilton, and Washington Circles. Recently Independence and Franklin Circles had a friendly contest in answering THE CHAUTAUQUAN questions on the 'Industrial Development of the United States.' It was an interesting occasion. The Franklins came out ahead, having made but four mistakes to seven made by the Independents."

IDAHO.—In October at Lewiston a circle was organized with a membership of twenty-three. Under the leadership of its president, who is pastor of the Presbyterian Church in that place, the circle members find the work interesting and helpful.

OLD CIRCLES.

CANADA.—Alpha Circle of Galt, Ont., was reorganized with a membership of forty-two. The secretary writes: "This, its eighth year of work was entered upon with the interest and zeal which this circle always has displayed in the past. The new life and fresh ideas brought into the circle work by the large number of new members are a great benefit and inspiration to the circle. The committee plan has been adopted as in previous years, the circle being divided into four committees each in turn responsible for an evening's program. This system has been found a great aid in getting the individual members to take part. Meetings are held weekly at the homes of the members, which contributes greatly to the pleasure of the gatherings. We also strive to keep alive public interest in the C. L. S. C. and its work by notices sent to the local papers. With a live circle and the inspiration and encouragement of our able and energetic president the Alphas are looking forward to a most pleasant and profitable year of Chautauqua work."—The circle at Acton, Ont., has resumed work.

MASSACHUSETTS.—Hurlbut Circle is a delightful club at East Boston.—The class at East Longmeadow has reorganized.

CONNECTICUT.—There is a class of fifteen at Bridgeport.—Of the nineteen members constituting the circle at Stafford Springs, eleven, mindful that a half loaf is better than none, take a partial course; the other eight take all the readings.—

The C. L. S. C. of Trumbull reorganized October 1, for its fourth year, with eighteen of its old members. "Weekly meetings are held on Monday evenings. The members are much interested, having received great benefit from the course. The papers and essays prescribed in THE CHAUTAUQUAN are constructed and delivered in a very able manner. The circle is divided into opposing sides and credits given for attendance, punctuality in attendance, punctuality in reading, and for assigned work. At the close of the year the losing side gives a banquet or whatever may be decided upon."

NEW YORK.—Clinton Avenue C. L. S. C. at Albany received a welcome infusion of new zeal and new members.—"We have a large and flourishing circle and expect to have several graduates for '96," is the report from the circle at Andover.—Chautauquans are at work at Brownville.—The Brooklyn Chautauqua alumni show a beautiful fealty to the C. L. S. C., displaying no disposition to weary of dipping in its rejuvenating fountains of knowledge. Their meetings are very instructive but not at the expense of geniality and vivacity. At the meeting held at the home of one of the members upon launching out into their winter's work of post-graduate studies, eighty persons were present. The subject was France and the president, an admirable woman for this responsible position, presided over the program, which was rendered by representatives of the various clubs in the association. The program was:

PART I.

1. Opening Exercises.
2. Reading of Minutes.
3. Transaction of Business.
4. "La Belle France" (Dept. of Travels).
5. Piano Solo—"En Courant.—*Godard*" (Dept. of Music).
6. Department of Fine Arts.
7. Department of Bible History.

Intermission (seven minutes).

PART II.

1. Roll Call.
A Fact, Geo., Biog., His., Geolog., Poetical, connected with France.
2. "Love's Labors Lost" (Dept. of Shaks.).
3. From France to Holland (Dept. of Travels).
1. Piano Solo—"Tarantelle."—*Heller* (Dept. of Music).
5. Astronomy (Dept. of Science).
6. Department of Poetry.
7. Social and Refreshments.

Several departments that were not yet thoroughly organized were to have papers at the next meeting, among them being the departments of fine arts, science, and poetry. At the close of the program a social hour was enjoyed, with refreshments and an enthusiastic Chautauqua reception. The meetings of these alumni always are enthusiastic and the Chautauqua spirit always is present, but this meeting in every respect eclipses all meetings they ever have held. All C. L. S. C. graduates are cordially invited to join them.

The circles constituting the Brooklyn Chautauqua Union seem to be acting on that principle that sweetens life: good workfellows, good playfellows. They have arranged for the following series of excellent entertainments, admittance to the whole course being placed at a merely nominal fee: Nov. 7, concert; Nov. 28, picture play; Dec. 12, social; Feb. 22, impersonations, "Rip Van Winkle"; Mar. 6, lecture, "Nine Months in Andersonville and Other Southern Prisons"; Mar. 26, lecture, "Our Inalienable Rights"; Apr. 9, social. Commendable work is being done in the Chautauqua Guild of Seven Seals, Washington Park Circle, Prospect Heights Circle, and the Secretaries' Circle. The latter has increased its number to twelve. It is composed of the secretaries of local circles of the Y. M. C. A. branches, who meet every Tuesday morning for two hours, and of this time devote thirty minutes to the Chautauqua readings. The outlook in Brooklyn is very bright; besides the above the following circles are active there: Ad Astra, Athenian, Beecher, Epworth, H. B. Adams, Janes (this circle has eighty members), Kimball, Laurel, Meredith, Mizpah, No Name, O. W. Holmes, Pathfinder, Strong Place.—In a beautiful booklet the Chautauqua Union of New York City announces a series of excellent entertainments to be given under its auspices; for Oct. 24, a concert and elocutionary entertainment; Nov. 22, lecture, "\$5,000,000 for the Face of the Moon"; Dec. 12, a picture play; Jan. 23, lecture, "The Self-Unmade Man"; Feb. 20, lecture, "Hawaii, a Day in a Volcano" (beautifully illustrated with dissolving views); Mar. 20, hand-bell ringers (with carillon of 131 sweet toned bells). Unusual success promises this year to perch on the banner of this Chautauqua union. At the opening concert there was present an audience of more than eight hundred persons.—Members of the circle at Clyde "are once more fairly launched on the royal road of Chautauqua lore. Few hope to take all the required readings; many take only the magazine." The president of the circle is well versed in the work, having taken the course a few years ago, to which he has added several seals. Meetings are held the first and third Monday evenings in the month at the different churches. The program consists of talks or papers not to exceed fifteen minutes. So far the work has been in "The Growth of the American Nation," Mexico, Revolutionary and Civil wars, with biographies of prominent actors of those times. All who will come are welcomed and the presence of several of the townspeople has been very gratifying as it shows an interest in the movement.—Alpha Circle of Cortland, Violet Circle of Jamestown, and the class at Onondaga are flourishing.—The circle at Ovid numbers twenty-one; all of them are doing the full amount of reading, and the fortnightly meetings are well attended.—The circle

at Parishville reorganized with four regular and two local members. At their meetings they have endeavored in addition to discussion of the readings, to follow in some degree the programs suggested in *THE CHAUTAUQUAN*. From last year's training their mental faculties are in good trim, and being unanimously patriotic they find the American readings more interesting even than those of the English year.—The C. L. S. C. Alumni Association of Syracuse decided to take up the Current History course. A number of new names were added to the roll this year.—Reorganization has been effected by members of the circle at Watkins.

NEW JERSEY.—Enrollments from Boonton and Bridgeton show an addition of three '99's to each circle.—Even storms do not deter many of the Beach Circle members in Jersey City from attendance at the regular meetings. Of course the circle is prospering. In the same city at a well attended meeting of the Centenary Chautauqua Circle connected with chapter 4442, Epworth League, several chapters of "The Growth of the American Nation" were read and readings reviewed, followed by the presentation of part second of an interesting paper on "The Early Settlements and the Character of the Settlers." The circle is reviewing but one text-book at a time and will take up American industrial progress and literature in order. Other circles in Jersey City that have reorganized are Culver, Round Table, Una, Simpson, and Grace.

PENNSYLVANIA.—Columbian Circle of Allegheny enrolls with a membership list of goodly length.—The class of sixteen at Clarion is reported as doing very well. It expects to use some of the Round Table papers. Its members meet Saturday nights at the home of each family taken in alphabetical order. At roll call each member responds with a quotation from an American author. These quotations are brought to class written and signed and are handed over to the secretary, who files them away; by the end of the year, they form a fine record of the list of authors quoted and the quotations, when and by whom given, and the number of nights the various members were present. According to a resolution of the circle, to each member this record is given in the form of a dainty souvenir. The completion of this year's work will be celebrated with a banquet. About four of the circle graduate this spring.—Brandywine Chautauqua Circle of Downingtown takes a commendable pride in its work. It has lost one member, who graduated last year, and gained three new ones.—At Greenville C. L. S. C. enthusiasm seems to be contagious; seven '99's enroll with Clover Leaf Circle.—A circle at Montrose is reading Shakespeare for its Chautauqua work.—Castle Shannon C. L. S. C. of Pittsburgh is not so large now as last year, but it is thoroughly alive.

MARYLAND.—Summit Circle of Centreville reor-

ganized with only half its last year's membership; but as nine still remain, all of them enthusiastic, the circle work progresses in a highly satisfactory manner.

DISTRICT OF COLUMBIA.—Hamline Chautauqua Class of 1898 at Mount Vernon Flats, Washington, has an average attendance of twenty-five. They have kept well up in the work and unshaken in interest. "Much benefit is derived and Hamline Class thanks the founder of the Chautauqua movement."

KENTUCKY.—In Harrodsburg there is a circle of seven members. At the beginning of this C. L. S. C. year they were working as individuals, but "realizing the good derived from their last year's association" they again united forces in a local circle.

TENNESSEE.—Clarksville lost by death one of its most enthusiastic Chautauquans, who for four years was secretary of the Ravenna class and graduated in the C. L. S. C. course as a Pioneer. The loyal Chautauquans with whom she was associated are continuing the work in which she took so much pleasure and pride. Though late in beginning they hope to complete the Current History course.—Craddock Circle at McMinnville has initiated three new members.

TEXAS.—Crittenden Circle at Hubbard City has received several new members into its ranks.

OKLAHOMA TERRITORY.—Mistletoe Circle of '98's at Guthrie has increased largely within the present year. It now numbers twenty-nine and hopes next year to double its membership as the class is growing in popularity and the ambition to do serious mental work seems to be contagious; around Mistletoe Circle have sprung up a number of minor societies, which members of this organization hope in time to interest in C. L. S. C. work.—The circle at Edmond is flourishing though it laments the loss of a much valued member who recently received a call from the Presbyterian Mission Board to work in Japan. This member, Miss Stella Thompson, gave in the circle an excellent address on the "Benefits of the Chautauqua Course," which by request of the other members of the club was published in a local paper. The following is an extract:

"We have seen the advantages of this course for women; a but slightly different class of considerations recommend it for men. Men, it is true, lead a less restricted life than women. Contact with the world, with all sorts of people, sharpens their faculties and gives them a wider knowledge of men and things. But this experience imparts keenness rather than culture. How many men are there who take an intelligent interest in anything outside of their families, their business, the neighborhood news, and politics? And as for their knowledge of politics listen to any ordinary group of men discussing this all absorbing subject, and you perceive how shallow and trivial are their views. The opinions they take ready made from their party organs, and their entire mental activity is comprised in strenuously

advocating these views. I was about to say 'in understanding them,' but recollection of fluent discussions about tariff, the currency, etc., in which each man had gotten hold of a jumble of words and phrases and vociferated his views with angry warmth, leads me, in accuracy to omit that expression. How many men are there who read anything besides the daily and weekly papers? Who ever read any book besides a novel? To men, therefore, this course of reading is valuable for culture, for developing other sides of the mind, for cultivating an interest in science, in art, in history, for giving a better understanding of the principles underlying political questions, and for enabling the mind to rise above mere partisan views. For men and women alike it is valuable in that it causes them to think, and to lay aside mere prejudice."

OHIO.—It always is a good sign when a student who for some reason has been interrupted in the C. L. S. C. course, instead of abandoning it altogether, resumes study in a later year's class. Such has been the case with a member of Taylor C. L. S. C. of Cleveland. This circle also has several brand new members and as a class is speeding onward with its studies.—Loyal '96's at Forest are preparing to receive diplomas for their four years' application to C. L. S. C. work.—At Jeffersonville there is a circle of earnest Chautauquans.—Star Circle at Lodi will contribute nine names to this year's list of graduates.—A band of '96's in Pioneer are engaged in carrying on C. L. S. C. work.—At Westerville the circle has reorganized with new members.

INDIANA.—Chautauquans at Frankfort put considerable energy into their work with gratifying results.—Enrollments in the C. L. S. C. are received from Knightstown.—The circle at Nappanee has reorganized.

ILLINOIS.—New members have joined a circle at Chicago which neglected to send its name with its report. In the same city activity is shown by Advance Circle and Outlook Circle. Of the latter's twelve members, three are new in the work.—Five regular and ten local members constitute the circle at Elgin.—Seven members of Onward Circle at Rockford are now candidates for diplomas.

MICHIGAN.—Memoranda for the years '95 and '96 are requested by circle members at Milan.

WISCONSIN.—Circle members at Oshkosh resume study with renewed interest. They are strong in number as well as energy.—The Chautauqua circle at Racine grew to such dimensions that it had to launch its new members off into a separate circle. The parent society and the new one contain each about twenty-five members. All of them realize the potent influences of the C. L. S. C. for good, and do not allow their interest to lag.—A company of Spartans of Sparta rejoice in their approaching graduation.—The class at Viroqua is prospering.

MINNESOTA.—The circle at Fulda has reorganized.—Pioneer Circle of Stillwater is flourishing. It began the present year with thirty-six members

and high expectations of doing good work. "Every one," writes the secretary, "seems animated by an earnest desire to absorb the contents of the new books and to render himself *au fait* with the burning questions of the day."

IOWA.—Colfax Circle of Colfax is a band of hopeful '96's. They initiated a new member at organization.—Two '98's and two '99's at Creston register in the Central Circle.—More than half of the regularly enrolled members of the Dubuque Chautauqua Circle belong to the Class of '95.—Beatrice C. L. S. C. of Fort Dodge belongs to the Class of '96.—Since the circle at Keokuk began its four years' course, three of its number have been called to their eternal home. Each year recruits have joined the circle so that the six members who graduate this spring are comparatively but a small number. All of the circle have been much helped by the readings and it is a pleasure for them to continue therein.—Members of the circle at Rockford arranged for the American year in good season and, directed by their able president, on October 6 resumed study with much interest. They number twenty in all, of whom four are post graduates, five '96's, and four new members.—There are fine circles at State Centre and Wall Lake (Alladin Circle).—Nine persons constituting the circle at West Branch show much interest in their organization.

MISSOURI.—Carthage Circle recently received three members of the Marion Circle, which is disorganized.—The circle at Joplin belongs to the Class of '98.—Clyde Circle of Kansas City is very energetic and enthusiastic. Its ten members are all enrolled. Five of them are graduates and are taking the regular work for the American year. They

enjoy the review very much. One Chautauquan at Kansas City, owing to many discouragements, was not able to finish with her Class of '94, but she still is reading and avails herself of the help of the membership book.—Aeolian Circle and Clara J. Marquis Circle both of Sedalia rejoice in furnishing a number of graduates to pass through the golden gate this spring.—There is at West Plains a circle of twelve members all deeply interested in C. L. S. C. work.

NEBRASKA.—The '98's at Grand Island have resumed work.—At a meeting held at Omaha for the reorganization of the Chautauqua College twenty-four persons engaged each a set of books and twenty-five others signified their intention of joining the circle.

KANSAS.—The Kansas City (Kan.) Chautauqua Circle is flourishing.

CALIFORNIA.—Marengo Ave. C. L. S. C. of Pasadena is a live study club.

OREGON.—Mt. Hood Circle at Monmouth and Muetnomah Circle at Portland are fine organizations.—"Oregon City has a large and enthusiastic circle of people now enjoying their third year's work together. This circle has become a social power in that manufacturing center and is stimulating educational interests in all the neighboring country. During the visit of Dr. Hurlbut more than six hundred people gathered to hear him talk on 'The Chautauqua Idea.'"—"Portland has several flourishing circles. One, in the Taylor Street M. E. Church, is particularly strong and vigorous. The Presbyterians have a large and growing circle. Another is in operation at University Park, and still a fourth has been organized at Tabor."

MONTANA.—The circle at Butte initiated six '95's.

TALK ABOUT BOOKS.

Letters of
Matthew Arnold.

Literature has received a valuable contribution in the form of letters written by Matthew Arnold to the different members of his family and other friends.* These letters collected and carefully edited by George W. E. Russell cover a period of forty years, and written, doubtless, without a thought of their publication, they show in a way no formal biography could his genial disposition and his kindly, un-revengeful spirit toward those who criticised him and his works most severely. In 1847 he was appointed private secretary to Lord Lansdowne, at that time lord president of the Council, and his letters written during his secretaryship show

a great interest in governmental affairs. After three years of this work he was appointed inspector of schools by Lord Lansdowne. To this service he gave his most earnest efforts, recognizing, as he says in a letter to his wife, "the effects of the schools on the children, and their future effects in civilizing the next generation of the lower classes who, as things are going, will have most of the political power of the country in their hands." During his lecture tours in the United States in 1883 and 1886 he kept up a constant communication with home friends, in which he expresses his appreciation of the kind way in which he was received by American audiences. These letters with their simple, natural diction, reveal the admirable traits of character, the filial affection, tenderness, and sympathy, which distinguished this great English poet and critic.

* Letters of Matthew Arnold, 1848-1888. Collected and arranged by George W. E. Russell. Two vols. 469+448 pp. \$3.00. New York: Macmillan and Co.

Biography. Ernest Renan's touching tribute* to his sister whose influence made his

success possible, has been carefully translated by Abby L. Alger. It contains a half dozen illustrations, copies of original paintings, and portraits of Ernest Renan and his sister, which with the pleasant diction, clear type, and neat binding make it a very attractive monograph.

In a most interesting work entitled "Life of Her Majesty Queen Victoria,"† the author, Millicent Garrett Fawcett, has dwelt at some length on the formative influences of early life on the character of the queen, while in portraying her later life only such events are narrated which serve to fully set forth her character and her comprehension of her duties as sovereign of the English people. It is a pleasure and an inspiration to read the record of such a noble life.

"Josephine, Empress of the French"‡ is a volume very complete in its detail and a history of a most eventful career. With the events of Josephine's early life the author has presented a vivid picture of the island of Martinique, her childhood home, and the record of the later years of her life brings into strong relief the character of the great military genius whose name is intimately associated with hers.

A series of biographical sketches called "Turning Points in Successful Careers"§ is an admirable illustration of the truth expressed by Shakespeare when he says:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

That there were fifty men and women who eagerly seized the opportunity opened to them for development and progress is shown by the sketches which carefully trace each life up to the turning point, thus showing the value of character and knowledge, and the influence of the divine element in human life. It is a delightfully attractive and profitable book for young people.

Arthur Waugh, whose sincere admiration for the late Lord Tennyson and his poetry led him to prepare a study of his life and works, has given to the students of literature a delightful and valuable volume.§ With the story of his life are admirably

*My Sister Henrietta. By Ernest Renan. Translated by Abbey L. Alger. With Photogravure Illustrations from Paintings by Henri Scheffer and A. y Renan. 121 pp. \$1.25.—
†Life of Her Majesty Queen Victoria. By Millicent Garrett Fawcett. 272 pp. \$1.25. Boston: Roberts Brothers.

‡"Josephine Empress of the French." By Frederick A. Ober. Illustrated. 458. pp. \$2.00 New York: The Merriam Company.

§Turning Points in Successful Careers. By William M. Thayer. 420 pp. \$1.50. New York and Boston: Thomas Y. Crowell & Company.

§ Alfred, Lord Tennyson: A Study of his Life and Work. By Arthur Waugh, B. A. Oxon. With illustrations. 282 pp. \$2.00. New York: Macmillan & Co.

combined the history and criticisms of many of his poems and dramas, to the interest of which the illustrator has contributed much by the representations of places made memorable by their connection with the life and works of the poet.

The biography of the missionary pioneer, John Livingston Nevius,* who spent nearly forty years in active service among the natives in Shantung, the Holy Land of China, has been ably written by his wife. This admirable production, while recounting in a plain, straightforward manner, incidents connected with the life of this great missionary, gives also much interesting and valuable information concerning the progress of mission work in this part of China. The illustrations representing scenes and customs peculiar to this people are numerous and add much to the volume.

The world is coming to realize more
The Art of and more the want of instruction
Cookery. in the culinary art. Happily this

deficiency is to a certain extent being supplied by the cooking schools established in connection with the public schools where the children are instructed in the mysteries of the *cuisine*. But for the older ladies who have not had the present-day advantages in this respect, a manual on the art of cookery† has been prepared by Emma P. Ewing than whom a better authority would be difficult to find. Her wide experience as superintendent of the Chautauqua School of Cookery, and as professor of domestic economy in a western college gives to her words of instruction embodied in this book an added value. Every direction and explanation is couched in terms so explicit that the most inexperienced cook endowed with ordinary intellect can easily follow the directions given. Besides the different methods of cooking described, this cook-book contains valuable chapters on the selection, care, and preparation of food material, with a large number of suggestive bills of fare for dinners, luncheons, and breakfasts. Neatly bound in buckram covers, printed in clear type on heavy paper, it is a fine example of excellent taste and good judgment in the exercise of the bookmaker's art.

The beautiful souvenir of the great
The Book of the Fair. World's Columbian Exposition is
Fair. now complete in twenty-five parts.‡
The last five numbers of this excellent work, con-

* The Life of John Livingston Nevius. By his wife, Helen S. Coan Nevius. Introduction by W. A. P. Martin, D. D., LL. D. 476 pp. \$2.00. New York and Chicago: Fleming H. Revell Company.

† The Art of Cookery. A Manual for Homes and Schools. By Emma P. Ewing. 377 pp. \$1.75. Meadville, Penna.: Flood and Vincent.

‡ The Book of the Fair. By Hubert Howe Bancroft. In 25 parts of 40 pp. each. \$1.00 each. Auditorium Building, Chicago, Ill.: The Bancroft Company.

tinuing the history of the state exhibits begun in Part Twenty, illustrate and describe, in the charming manner which characterized the former numbers, many of the attractions of the Midway Plaisance and the foreign exhibits, and contain an account of the congresses held, the prizes awarded, and the final destruction of the buildings by fire after the close of the exposition. Almost one half of the last number is devoted to the Midwinter Fair formally opened January 27, 1894, on the Pacific coast. It also contains an index to the twenty-five numbers, very complete and convenient in its arrangement. In addition to the exquisite representations of buildings and various portions of the grounds, many of which occupy a full page, the last numbers contain a large number of portraits of eminent people who took an active interest in the different congresses, and who helped to make this mammoth enterprise a perfect success. The entire work is a masterpiece unexcelled in its artistic beauty, and of inestimable value as a monument of the brilliant spectacle presented by the miniature world which once existed in Jackson Park.

Religious. Churches and schools wishing to introduce responsive readings into their services will do well to examine a volume* prepared by Henry Van Dyke consisting of a large number of Scripture passages arranged under subjects and appropriate opening exercises and praise services. It also contains an index of Bible passages, the Lord's Prayer, The Apostles' Creed, and the Ten Commandments with musical responses.

"The Christ of To-day"† is an extremely interesting and valuable discussion of some problems presented to Christian thinkers of the present day. The author presents in clear, unmistakable language the advance already made in "the intellectual appreciation of the Person of Christ" and the value of Christ as a representative of humanity, with discussions on the present significance of a supreme Christology to which higher criticism is, he thinks, but a grand preliminary. By convincing arguments the place of Christ in the modern pulpit is shown to be supreme and the mission of the preacher, to preach Christ.

Bishop Merrill, D.D., has prepared a scriptural study entitled "Mary of Nazareth and Her Family"‡ in which he investigates with great carefulness the relationship of the "Marys and Jameses of the New Testament," and discusses the questions arising concerning what is meant by "the brethren of our

Lord." By comparing various passages of Scripture and tracing the relation of these different characters through the records given in the Gospels the conclusion is reached that Jesus was not the only son of Joseph and Mary, but that James, Josés, Simon, and Judas were brothers of our Lord, and that they became His disciples after the Resurrection.

A solution of the temperance question* is offered by the Rev. Hugh Montgomery, a minister of New England, in the form of addresses, lectures, and sermons which this reformer has delivered on this most vital subject, together with many autobiographical passages, all of which are of great interest and show the use which may be made of pulpit, press, and platform to further the interests of the temperance cause. The necessity of total abstinence, and absolute prohibition with the teaching of the Bible on these subjects are set forth with a vigor and boldness worthy the importance of the question so intimately connected with the homes and youth of our land.

"The Triumphs of the Cross"† is a compendium prepared for the busy reader, showing what Christianity has accomplished as an elevating force in the nation and the home, in art, literature, and philanthropy throughout the whole world. Covering a wide range of subjects, it represents a vast amount of labor in which the author has been aided by many missionaries, philanthropists, and specialists, excerpts from whose correspondence have been inserted in the text adding much to its interest and force. With its unique plan, the abundance and excellency of the illustrations, the clear type, and fine paper this work is a fine example of the book-maker's art.

Miscellaneous. Dear old Samantha!‡ again we open our homes to receive her—cap, spectacles, gray "parmetty" gown, and all. And where among our book-guests do we find a kinder, truer, stancher soul than she? To be sure we sometimes grow a little tired of her; we wonder that she cares to appear among us quite so often, and we complain that she is garrulous and that her new jokes have the same old points. But back of that we love and respect her—albeit in our half-patronizing, *fin de siècle* way,—and many of us will gladly join her on this new "tower" and will feel ourselves in the best of company from the time we gaily embark till, dew-eyed, we echo with her, "Good night, little pardner."

Young men are constitutionally averse to being

*Responsive Readings. By Henry Van Dyke. 337 pp. Boston: Ginn & Company.

†The Christ of To-day. By George A. Gordon. 332 pp. Boston and New York: Houghton, Mifflin and Company.

‡Mary of Nazareth and Her Family. A Scriptural Study. By S. M. Merrill, D.D., Bishop of the Methodist Episcopal Church. 192 pp. 85 cts. New York: Hunt & Eaton. Cincinnati: Cranston and Curts.

*The Way Out. A Solution of the Temperance Question. By Rev. Hugh Montgomery. With an Introduction by Daniel Dorchester, D.D. 320 p.p. \$1.00. New York: Hunt & Eaton. Cincinnati: Cranston & Curts.

†The Triumphs of the Cross. By Ex-President E. P. Tenney, A. M. 702 p.p. Boston: Balch Brothers.

‡Samantha in Europe. By Josiah Allen's Wife (Marietta Holley). Illustrated by C. De Grimm. 727 pp. \$2.50. New York: Funk and Wagnalls Company.

BOOKS RECEIVED.

D. APPLETON AND COMPANY, NEW YORK.

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LEADER PRINT, WASHBURN, ILLINOIS.

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THE LIBRARY BUREAU, BOSTON.

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THE WERNER COMPANY, CHICAGO AND NEW YORK.

Baldwin, James, Ph. D. *A Guide to Systematic Readings in the Encyclopædia Britannica.*

"preached at," as we all know, and yet, as we also know, they need this wholesome discipline quite as much as any of us; so, when the bitter pill can be so gilded that the bold youths swallow it unsuspectingly, surely this is a subject for rejoicing. Such skillfully concealed counsel composes the text of two handsome volumes which, though by different authors, seem from a cursory reading to be similar and of equal merit in respect to their crisp spontaneity and rare moral atmosphere. "The Making of Manhood"* is the more discursive and perhaps the more original, while the anecdotic style and copious illustrations of "Architects of Fate"† serve to render it, probably, the more entertaining; but no young man can read either—and all young men should read both—without feeling his moral fiber strengthened and his manhood uplifted.

It is a variation, certainly, in year-books to have the sayings of Confucius‡ parceled out for daily readings; and the thoughts so gleaned from the sage old pagan philosopher will be a rich garner of wisdom. This little book displays in its cover design a quaint Old-World symbolism agreeably fitting and original.

The little year-book "A Daily Staff for Life's Pathway"|| is most fortunate in its binding, which is beautiful enough to win it a place in many hearts. The selections too, scriptural and secular, are wisely chosen, and the few suggestive illustrations and admirable typography leave no mar to its perfection.

The two books reserved as the climax of our list are companion beauties—real Orientals in their magnificence of coloring. The "Cluster of Gems"§ would not please cavaliers at stage toilets, though these critics might forgive much for the sake of the pretty birth-month fancies and the delightfully piquant verses. The "Fair Women,"¶ however, they could not resist, so winsome are the maids therein depicted by brush and pen and so clever the delineations of both. Such paragons of beauty and sentiment at once commend themselves as gift-books, and as such these two will rejoice the hearts of giver and receiver.

*The Making of Manhood. By W. J. Dawson. One vol. vii.+269 pp. \$1.00. New York and Boston: T. Y. Crowell & Co.

†Architects of Fate or Steps to Success and Power. By Orison Swett Marden. 485 pp. \$1.50. Boston and New York: Houghton, Mifflin & Co.

‡The Proverbial Philosophy of Confucius. Quotations from the Chinese Classics for Each Day in the Year. Compiled by Forster H. Jennings, with Preface by Hon. Pom Kwang Soh. 120 pp. New York: G. P. Putnam's Sons.

||A Daily Staff for Life's Pathway. Selected and arranged by Mrs. C. S. Derosé. Illustrated by Izora C. Chandler. 380 pp. \$1.25.—§A Cluster of Gems. By Volney Streamer. Illustrated by Facsimiles of Water Color Designs by E. G. Emmet. 78 pp. \$2.50.—¶Fair Women of To-day. A Collection of Verses by Samuel McInturn Peck, with Facsimiles of Water Color Designs by Catherine C. Lovell. 80 pp. \$2.50. New York: Frederick A. Stokes Company.



